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VOLUME X.



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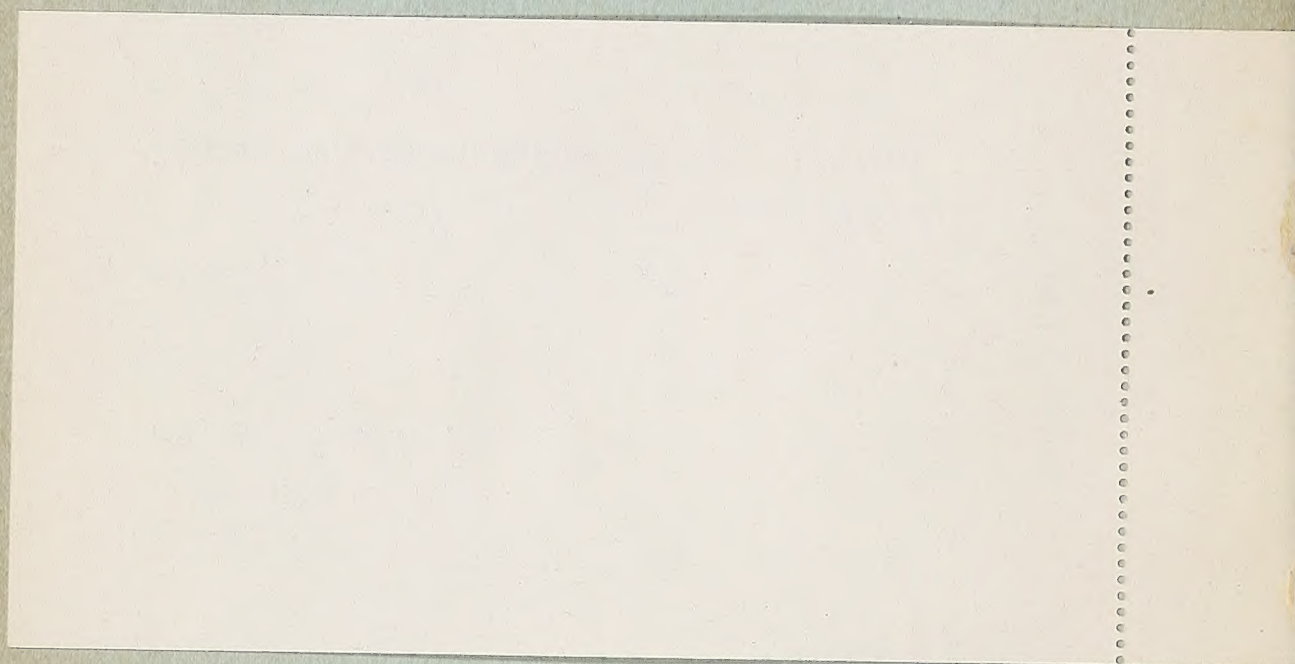
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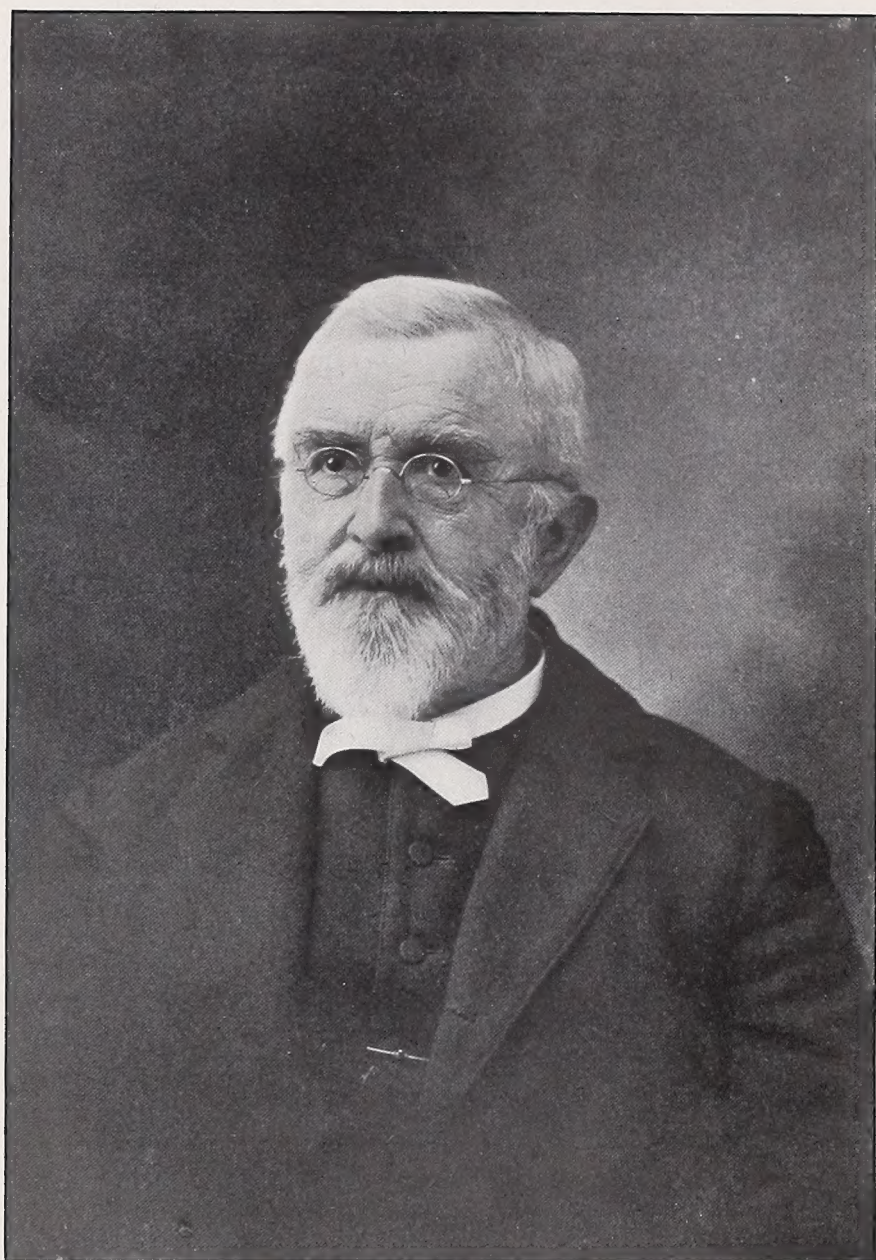
**H. M. M. RICHARDS,**

**LEBANON, PA.**





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*F. J. F. Schantz*

The  
Pennsylvania-German  
Society

PROCEEDINGS AND ADDRESSES

AT

EPHRATA, OCT. 20, 1899

VOL. X

PUBLISHED BY THE SOCIETY

1900

EDITION 450 COPIES

Publication Committee.

JULIUS F. SACHSE  
DANIEL W. NEAD, M.D.  
HENRY M. M. RICHARDS

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### **Pennsylvania**—THE GERMAN INFLUENCE IN ITS SETTLEMENT AND DEVELOPMENT :

PART VI. The Domestic Life and Characteristics of the Pennsylvania-German Pioneer, by Rev. F. J. F. Schantz, D.D.

PART VII. The German Immigration into Pennsylvania Through the Port of Philadelphia, and "The Redemptioners," by Frank Reid Diffenderffer.

PART VIII. The German Baptist Brethren or Dunkers, by Rev. George N. Falkenstein.

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PENNSYLVANIA—GERMAN LITERATURE—En Hondful Färsh, by Rev. J. Max Hark, D.D.

PENNSYLVANIA—GERMAN GENEALOGIES—Descendants of Henry Melchior Mühlberg, by H. M. M. Richards.

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FOR 1899-1900

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REPORT OF THE PROCEEDINGS  
OF THE  
PENNSYLVANIA-GERMAN SOCIETY  
AT ITS  
NINTH ANNUAL MEETING

HELD AT EPHRATA, PA.

ON FRIDAY, OCTOBER 20, 1899

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THE Executive Committee of the Society held its usual quarterly meeting at the Hotel Cocalico on the evening of October 19th, for the transaction of its regular business.

MORNING SESSION.

The Ninth Annual Meeting of the Pennsylvania-German Society was held in Bethany Reformed Church, Ephrata, Pa., one of the oldest congregations of Lancaster County, on Friday, October 20, 1899, and was called to order by the President, E. W. S. Parthemore, Esq., at 9:30 A. M. The Rev. David M. Gilbert, D.D., of Harrisburg, Pa., then offered the opening prayer.

## INVOCATION.

Almighty and everlasting God, Thou who art the king eternal, immortal and invisible, the only wise God, we humbly lift our hearts unto Thee in adoration and praise. Thou art worthy to be held in reverence by all the children of men, for Thou art good to all, as well as infinitely great, and Thy tender mercies are over all Thy works. For all the innumerable blessings, temporal and spiritual, which Thou hast so freely and constantly bestowed on us we call upon our souls and all that is within us to bless and magnify Thy name.

We thank Thee especially for the revelation of Thyself which Thou hast graciously given us in Jesus Christ our Lord; for the assurance that Thou desirest not the death of any; and for the infinite love which prompted the sending of Thy Son into the world that we might be saved from wrath through Him. Grant us grace, we beseech Thee, that we may all trustingly accept the offers of Thy love; that we may ever have comfort and peace in Thee.

Command Thy blessing, O Thou God of the nations, on all the nations of the earth. Look with favor, we especially pray Thee, upon our beloved country, giving guidance and help to all our people and to all who are in authority, to the end that we may make right use of our privileges and opportunities, and faithfully meet in Thy fear all the responsibilities which are upon us. We thank Thee that our lives have been cast in such pleasant places; that we have so goodly a heritage in this land of civil and religious freedom. As Thou didst walk with our fathers, whose history we delight to recall, so ever walk Thou, we pray, with us; cause Thy glory to dwell among us, and

may mercy and truth, righteousness and peace everywhere prevail.

We invoke Thy blessing upon the Association in whose interests we are met and upon all the proceedings in which we may here engage. As we rehearse the story and seek to perpetuate the memory of our honored ancestry, may we be moved to avoid their weaknesses and emulate their virtues.

Visit, we entreat Thee our Heavenly Father, with the consolations of Thy word and grace all who in Thy providence have been bereaved by the taking away of those who have gone from among us during the past year, and grant that we who remain may be enabled so to live that when our end comes we may calmly depart this life in the assured hope of a better, through Jesus Christ our Lord, who hath taught us to pray—"Our Father who art in heaven; hallowed be Thy name, Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation; but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

#### ADDRESS OF WELCOME.

The following cordial address of welcome was then delivered by Dr. J. F. Mentzer on behalf of the citizens and resident members of the Society.

*Mr. President and Members of the Pennsylvania-German Society:*

It is my pleasant privilege this morning to tender to you the salutations and greetings of the citizens of Ephrata and in their name to extend to you a sincere and cordial

welcome. We not only esteem it a distinguished honor to have you meet in our midst, but hope to express, by our best efforts for your comfort and entertainment, the pleasure your presence affords us.

Lancaster County, we feel sure, is eminently entitled to the presence of your Society today. Being in great part settled by Germans during three-fourths of the eighteenth century; being the mother, as it were, of the Pennsylvania-German counties of this commonwealth, established in the year 1729 with vast boundaries extending from the Octorara stream on the south; on the east where the Schuylkill flows past the city of Reading; on the north where the cities of Shamokin and Sunbury now stand, and on the west only by the Allegheny Mountains including a territory which today comprises the counties of Lancaster, Lebanon, Dauphin, York, Cumberland and Adams and parts of Berks, Schuylkill, Columbia, Perry and Franklin counties.

Of all places within this vast German territory, and, I might add, within eastern Pennsylvania, no place more important and interesting has heretofore been chosen for your meetings than Ephrata—an early center of classical learning and the birthplace of art and music peculiar to itself. When, on the 4th day of February, 1732, John Conrad Beissel placed his foot upon this soil on the borders of Cocalico Creek and accepted the hospitality of Emanuel Ekerlin, who had preceded him, he never even imagined, and much less contemplated (if we accept his words), the establishment of any religious society or religio-educational institution. The whole thing was “against his conscience,” and not as he had contemplated. He was imbued with the full idea of leading a hermit’s life. In this wilderness, as it then was, “he fixed himself as though he

intended to live apart from men to the end of his days." He cleared and cultivated a small tract of land, and when not engaged with his crude hoe he was at work in a literary way and wrote a beautiful hymn entitled "O, Blessed Life of Loneliness, When All Creation Silence Keeps." Naturally, no man, however, with as fertile a mind as that of Beissel's, with the magnetism and the spirituality he possessed at that early day, even in the wilderness he had selected for seclusion, could be passed unnoticed and be forgotten by former acquaintances. The influences he left behind him at Conestoga or Mill Creek and Germantown, and even across the Atlantic, would not be subdued, and very soon his plans were frustrated. His former friends insisted upon his companionship and leadership again, and from this then sprung Ephrata—the Seventh Day Baptist Society of Ephrata, and lastly this modern town of Ephrata, as we see it today. I will ask, therefore, your kind indulgence while I will briefly refer to and name the principal characters which had to do in making this Society of Ephrata world-famous, and of which so much has been written and is being more profusely written of today by one of our most worthy members, Mr. Julius F. Sachse. We, as Pennsylvania-Germans, can point with pride to the achievements of these people, and the more we learn of their sincerity the greater our admiration of them, as you will find. I will first refer to John Conrad Beissel, student, mathematician, author and composer of music, teacher of Gothic and ornamental penmanship and instructor in the art of self-production. Was born in the year 1690 at Eberbach, on the Neckar, in the Palatinate. He was in his youth at first an apprenticed and afterward journeyman baker; later an evangelist, and later still the founder, first superintendent and the chief spirit in the establishment of

the Seventh Day Baptist Society of Ephrata. He ruled and was their spiritual adviser for a period of thirty-six years. He composed not less than one thousand tunes. His printed hymns number 441, and his printed discourses 66, besides other literary matter, such as spiritual letters, of which there were 73. On July 6, 1768, with his face turned to the east, as it had ever been in spiritual concerns, he fell asleep, aged 77 years and 4 months.

Rev. John Peter Miller, theologian and scholar, a graduate of Heidelberg University, was born in Oberamt Lautern, Germany. He was the second superintendent of the Society, the most learned, and ranks second in importance in matters relating to the Society. He died in 1796.

John Conrad Weiser, magistrate, Indian interpreter and scholar, was third in prominence in this list relating to the Society, and through his influence Peter Miller became acquainted with and was introduced into the Society.

Michael Wohlfahrt, Christian philosopher and author and the companion of Beissel, was fourth. Ludwig Blum, teacher and composer of music, and Ludwig Höcker, exhorter and founder of the first Sabbath school, were next in importance.

Benedict Yuchly, a rich young Swiss from Kilcheryturnen in the district of Berne, who endowed the institution; the Ekerlin brothers as stewards and priors; the Eicher sisters as mother superior and sister—these among others of which my time will not allow mention composed the chief spirits during the most active and chief educational period of the Society. The music of the Society was unique and had a wide reputation for its beauty and originality. In determining the place in history of the Pennsylvania-German this institution plays no small part. As we perceive that in the divine economy wars have had

their places, their uses, their results we believe the clash among the moral forces resemble those of the physical in the strife between good and evil. This society in summing up its standards stood for a higher education of the sexes. Purity, lifting up society from savagery, opposition to slavery and to cruelty to animals, to evolve beauty and order out of disorder and chaos; honesty and simplicity like the shining stars of the heavens, and last but not least, for higher musical culture in America. Again, Mr. President and gentlemen of the Society I bid you welcome.

RESPONSE TO THE ADDRESS OF WELCOME.

The response for the Society to this kindly welcome was most ably and appropriately made by the Rev. Henry T. Spangler, D.D., President of Ursinus College.

*Honored President and Members of the Pennsylvania-German Society:*

In response to the cordial and richly reminiscent address with which we have been welcomed to this historic town, it is not difficult to recall the feelings of uncertainty experienced in the days of childhood when visiting the homes of revered grandparents or honored sires in the community. There was the dread of close contact with persons and surroundings separated from the boy by age and time, which neither proffered friendship nor the remembrance of early kindnesses could dispel. There was the pleasurable anticipation of unnumbered and unanalyzed delights conjured into life by the unrestrained freedom of childish imagination.

Here we are today in a town speaking to us of a distant past whose story is not only dimmed by age, but weird with strange belief and ascetic life. We pause upon the

threshold, uncertain of this past, because it is unfamiliar. Its significance has not been exhausted by tracing the incidents of its developments. What does it say to us of the possibilities locked up in the depths of the Pennsylvania-German mind and heart, struggling so early for full expression, but destined to failure because of its mental, if not moral astigmatism. Who will unlock these depths and cause them to shine forth before all the world in the vigor and wealth of beauty they must disclose to yield to the race their quota of enrichment in life and character?

The day has in store for us its full promise of good fellowship, of intellectual exaltation and social satisfaction. We are good liver and high thinkers. Our hearts glow with the warmth and wealth of family affection. We are at least certain of each other. We are all Pennsylvanians, if not in creed, in blood and feeling. Our Society, whose Proceedings are published in finer form than those of any kindred association, will not spread an inferior intellectual feast at the place where the bookmaker's art so early flourished. Nor will the inner man suffer in the superbly equipped hostelry of our host from Lancaster, the fame of whose generous board covers the State.

We shall roam about this place, observe its ancient landmarks, drink its health-giving waters, test the genuineness of its viands, cement our friendship, extend our acquaintance and after listening to the addresses, return to our homes to look forward with pleasure to the advent of the beautifully printed and embellished pages of the superb volumes of the Proceedings. In these substantial ways we shall interpret the cordiality of your welcome, trusting the visit of the Society to Ephrata may not be without value to the quaint home of the earliest way-marks of the stock we represent.

REMARKS BY DR. D. RHINE HERTZ.

At this point a most pleasant episode occurred. Dr. D. Rhine Hertz, of Ephrata, having requested permission to make a few remarks, which was granted by the President, spoke as follows.

*Mr. President and Members of the Pennsylvania-German Society:*

LADIES AND GENTLEMEN: You will pardon me for breaking in upon your deliberations at this time, but as all well regulated organizations have their business, it falls to my duty as a member of the local Committee of Arrangements for the meeting of this Society in our borough to call your attention to the entertainment we have provided for you during your short stay with us today. First, we have just about one mile south of this borough, what is known as the "Old Bethany Church," one of the first preaching stations in this community, known as early as 1732, and organized August, 1735, as can be seen by the tablet over the door of this church where we now meet. The building to be seen there now is, as far as we know, the fourth one erected on that beautiful spot; the first we are told was a log house with ground floor, one door and small windows; the one previous to the present one was a large two-story building with high gallery around three sides, and a churn pulpit. Several years since the upper story was taken down and the house remodeled to the one-room building it now is. The burying ground adjoining contains the remains of many of the early settlers of the country, the first members of the congregation and one of the first pastors, and while we do not boast of large and fine, expensive monuments, yet we claim it a very historic spot. The history of this church is of much im-

portance and interest to Pennsylvania-Germans. The tablet over the door of this building in which we now are assembled gives us the names of the pastors and the time they served the congregation dating from 1735 to the present day. The Bethany Reformed congregation of that church a few years ago purchased this property and moved into this church.

Again, just outside of the borough limits to the west are the cloister buildings, the settlement of Conrad Beissel where were nursed many of the soldiers of the Revolution, two hundred of whom died and are buried on the hill near by, to whose memory it is proposed to build a monument. To the north are the "Clair Point" stock farms which is a pleasant place to visit especially for one who takes an interest in fine horses. We boast, and justly so, of having some of the finest horses in the State, and one of the best, if not the best, training course in the country. We mention this particularly because right there, it is said, was one of the first buildings erected in this locality; it is the site of the first fulling mill, and one very old building is still to be seen there.

The committee have prepared carriages to take the members and their ladies to these places at any time during the afternoon and immediately after the meeting adjourns this P. M. coaches will be at the door for your accommodation.

The committee have also prepared this small yet appropriate badge, which we have the pleasure of presenting to the members of your Society, not forgetting the ladies whose presence we enjoy, as a memento of the occasion and in appreciation of the pleasure your visit with us affords. We hope you will receive it in the spirit with which it is given and may your visit be such that you can always look upon this badge with pleasure and fond recollections of the day spent in Ephrata.

MR. PRESIDENT: On behalf of the members of the Ephrata Monument Association I have the honor, as well as the pleasure, to present through you to this Society this gavel. Will you receive and the Society preserve it? This gavel comes not from the local committee of your Society but from the Committee of the Monument Association. It may be just to say that each of these committees, the local committee of this Society and the Committee of the Monument Association, are separate and distinct, and each composed of seven members. It so happens that four of the members belong to both committees.

While the Monument Association have no direct claim upon or connection with this meeting today they still appreciate your presence in our midst and as a matter of history ask this pleasure. This gavel is made from wood taken from the building Kedar, which building had been used as a hospital for the soldiers of the Battle of the Brandywine, fought September 11, 1777, many of them having died of wounds received and some of camp fever.

After their death and burial and the dismissal of those who recovered, the Society of the Seventh Day Baptists condemned the building and had it torn down. Dr. Jacob Konigsmacher, then a member of the Society and a tanner by trade, procured the lumber and erected a building near by to store his bark. The piece of timber from which this gavel has been made was originally twenty feet long and eight by ten inches thick. It has been used in three different buildings and through five generations of the Konigsmacher family until it now is the property of Jacob Konigsmacher, a member of both these committees and also treasurer of both. It is one hundred and sixty-four years since first used in the erection of a building, and then as a

girded. When this gavel sounds the closing of your meetings may the members acknowledge

God is wisdom. God is strength !  
Love, Truth and Charity all in one.  
He gives us power and controls  
The work that here is done.

I thank you.

At the request of the President the Rev. Theodore E. Schmauk, D.D., made most fitting acknowledgment of the kind words just spoken and of the very interesting and valuable presentation made.

#### PRESIDENT'S ADDRESS.

The President then delivered the following annual address.

*Ladies and Gentlemen, Members of the Pennsylvania-German Society:*

Article five, first section of your By-Laws provides that one of the duties of the President of your society is "to deliver an address at the annual meeting." As you are aware, I am your President by the selection of the Executive Committee as the gentleman who was selected a year ago declined to serve, now in complying with the provisions of the constitution and the delivering of an annual address, I hardly know what is expected of me. As before stated I have only been your President for a portion of the year, and possibly you will only look for a part of an address. Again, you have had eight different persons for Presidents, and in looking over the respective annual addresses I must confess that they have covered the field so completely, that I know not where to begin, what to say, or where to end.

Nine years ago we held our first meeting almost within the shadow of the place where we meet today, and it seems to me that, with almost the first decade of our existence passed by, we have chosen a fitting place for our annual pilgrimage here in Lancaster County. Here on the banks of the Cocalico was one of the earliest settlements of the Germans in America, and surely among the first places where classic learning was enjoyed, and early paper-making started and music cultivated. Here possibly, more than anywhere else, in the early history of this great country was printing and book-making carried on in all its branches, and go where you will into the families descended from Pennsylvania-German parents, be they Mennonite or Dunkard, Reformed or Lutheran, Evangelical or United Brethren in Christ, you will find some one of the publications of the German press of Ephrata. The simple story of the printing of the "Testimonies of Spiritual Life" in 1745; "Apples of Gold in Shells of Silver" and "The Earnest Duty of Christians" in the same year; "The Turtle Dove" in 1747; "The Martyr Book" in 1747 and 1748 with many others, issued here in the early history of this country must not only put to rest but to shame the slanderous author who describes the Pennsylvania-German as "Ignorant and a set of Boors." I know of no place where we have hitherto met in the past to which geographically or historically we can lay better claim than among the descendants of the early German settlers on the Cocalico, a people widely noted for their industry, thrift and intelligence.

Right here I want to lay claim to the birth of the first Sabbath school ever organized, and that too by a German, and long before Robert Raikes thought of gathering the children together on the Lord's Day for religious instruc-

sion, at Gloucester, England. Yonder, scarcely a mile toward the setting sun, in the ancient God's Acre is a time-stained, moss-covered tombstone, with this inscription :

HIER RUHET  
BRUDER  
OBED  
SONST  
LUDWIG HÖCKER  
STARB JULY DEN 25  
ANNE 1792 ALT 75  
JAHRE 11 MONAT.

The stone having the above inscription stands at the grave of the organizer of the first school in the world where children were gathered for religious instruction on the Lord's day, and known today as Sabbath school.

What a glorious heritage for us, the descendants of German ancestry, to lay claim to one of our race who raised so great a harvest from the little seed sown here in such a noble work, where the children for so many generations were brought together and taught the simple story of Jesus and his love. Many in that great day will rise up and call him blessed.

Ludwig Höcker, here, as early as the year 1740 brought the children together on the Lord's day and instructed them out of the Bible, by having verses written and afterwards printed on cards from which they committed them to memory. Yet it remained for Robert Raikes to have the credit of establishing the first Sunday-school, which was forty years after the Höcker school was started among the pious settlers on the Cocalico. There can only be two reasons why Raikes received this distinguished credit and not Höcker. First, because the former was an Englishman and the latter

a German who never received the credit due. Secondly, because like all acts of our forefathers, they were too modest, being content with the result. For this reason we, the scions of the German forefathers, have organized this Society; and this brings me to the only point I wish to dwell on.

In our constitution the primary objects of this Society is twofold; in the main "History and Genealogy." It is of the latter I wish to speak. As to the former, you have had most excellent papers and no doubt today some of our masters in the line of the history of the Germans in Pennsylvania will give you good dissertations. That of Genealogy must remain for the future essayist, although it is true there are possibly as many published works of different German families as of any other race connected with our Pennsylvania history and yet these are too few. What a noble study; what a fascinating work, when once started in the mind of a descendant who has been taught at his maternal knee to honor his father and his mother. As today no admirer of an animal will think of making a purchase, unless he has first read its pedigree, so no son or daughter is worthy of a surname unless he knows from whence he or she derives his or her descent. Many times have we heard the remark "it matters not to me who was my ancestor." The first chapter of the Book of Books tells of the creation, and following, viz: the second chapter, of the Sabbath, the third chapter of the fall of man, the fourth the birth, etc., of man; and the fifth chapter—What? The genealogy of man. Why so early? In the beginning we are given a lesson on this very topic. I do not often quote from New England history or from Yankee historians, but pardon me. One of their distinguished men writes what is appropriate to

this subject: "The study of family history elevates and ennobles the nature of man, and lifts it up to a truer and nobler life. To know nothing of our ancestry or from whence we came, to have no reverence for the precious memories of the past or an interest in those who are to succeed us in the battle of life, is to ignore the element and influences that have made us what we are, to repudiate the natural instincts and affections of the human heart, and to suppress the aspirations and hopes of a soul that is to course on through endless cycles of eternity. And what more precious testimonial of your love of kindred and home can you leave, than that which provides for the transmission of the history of your ancestors, yourself and your family to future generations? Who so dead to sympathy and affection, to kindred and country, that would not preserve the record of his ancestors, the place of his birth, the home of his childhood, and the sacred spot where repose the loved and lost ones of earth?"

Not so very long ago, in tracing up a family allied to my own, I found I was running into the family to which our first Secretary belonged, and while some members of that family had gathered a disconnected genealogy, neither could the author nor our agreeable friend give the name, birth and death of the progenitor of this particular ancestor. It so happened that I was in the burial place of one of the oldest churches in Lebanon county, where, lo and behold, I found the tombstone of this very individual. I have long ago come to the conclusion that it is possible for you, for any one, to start with but few facts, and yet, by patient research, earnestly imbued with love for the work, be able to dig out and construct a genealogy of any of our early families.

Some years ago I visited one of the loveliest valleys in

my native county, chiefly settled by Pennsylvania-Germans, and in making a transcript of the tombstones to preserve the inscriptions from the tooth of time and carelessness of the descendants, I was amused to find the surname of a family spelled three different ways. The first was Schoffstall (meaning sheep stable). Going on with my copying I soon found Schoffimstall (the sheep in the stable); and the last was in the shape of a question and answered Imschoffstall. Upon inquiry I was informed that it was one and the same family, and yet some never knew they were related because of the transposition of the name. Hence how important the necessity for the study of genealogy.

If we had a complete system of genealogy in our State it would be a great convenience to attorneys in trying suits before our juries and avoiding jurors who are related to the parties to the suits in court.

But I have given you enough; and no doubt you will agree with me in the importance of the study of this work, while it remains for you who have never begun this branch of historic labor to do it, and if you do so it will not be long until the honest and truthful chronicler of events will give credit to the members of this Society for having full and complete family genealogies of the Pennsylvania-Germans.

I thank the members of the Executive Committee for the position I occupy today, and you, the members of this Society, for your patience in hearing this, the ninth annual President's address.

## SECRETARY'S REPORT, YEAR ENDING OCTOBER 20, 1899.

Following the President's address came the annual report of the Secretary, H. M. M. Richards.

*Gentlemen:* It is a source of great and sincere pleasure to me that I have been permitted to resume my duties as your Secretary and to be present with you at one more of our annual gatherings. This pleasure is greatly enhanced by the thought that, in the performance of one of these duties, the presentation of an annual report, I can find nothing of which to complain, but everything of which we may justly feel proud. So well has your Executive Committee managed the affairs of the Society, so quietly, uninterruptedly and yet surely has it been moving on towards the high mark for which we are ever striving, and so deservedly successful have we been in all our undertakings that there is no room left to me for criticism, nor even cause for suggestion or advice.

Another volume of our publications has just been completed. Those who have had opportunity to examine it will voice, with me, what must surely be the sentiment of the entire membership, that it is in every way worthy of us, that it compares more than favorably with those which have preceded it, that it is a great credit to its already justly celebrated authors, and that it adds materially to the honors already accorded our Society. None, so well as myself, are in a position to realize what favorable opinions have been expressed, from all parts of the civilized world, with regard to the papers which already are embodied in our "History of Pennsylvania, as Developed under German Influence," and how eagerly the reading public await our future publications.

Our membership now foots up the encouraging total of

326, including our surviving two honorary members. We have taken into our ranks 55 additional gentlemen during the year, and have before us a number of applications awaiting action on the part of the Executive Committee. This membership embraces not only the entire union, from its northern boundaries to the Gulf of Mexico, from the Atlantic Ocean to the Pacific, but also Canada, Germany, Mexico, the West Indies, South America and the Philippine Islands. The honor of becoming enrolled in the membership of the Pennsylvania-German Society is eagerly sought by those who honor us by their connection with us. It remains for those present to fully appreciate our goodly heritage.

The Executive Committee has under consideration the project of issuing, from time to time, in addition to our annual historical publications, a volume of Pennsylvania-German genealogies ; also, in a separate volume, full church records of our old congregations. The members are requested to present the Society with complete and authentic family data in their possession, as well as with transcripts of such church records as they may be able to obtain, to aid in this valuable work. In addition to this they are requested to see that the family records on each application for membership are as complete as possible before signing the same and forwarding to the Secretary.

Death has not spared us. During the year we have suffered the loss of five of our active members, together with the Hon. James W. Latimer and Dr. Charles J. Stille on the list of honorary members. The grim reaper is ever anxious to harvest of the best and has made no exception in our case. He has removed from us many who could illly be spared and whose absence will be greatly felt. So much the more does it behoove us, their survivors, to take

up and finish the work they have so well begun. May the God of our fathers, who led them through the trials and dangers of the past, guide us, their children, through the uncertain paths of the future which stretch out before us.

H. M. M. RICHARDS.

DONATIONS RECEIVED BY THE SOCIETY.

The Palatinate Ermentrout Escutcheon, by Baron Randolph von Irmtrout, of Nassau, Germany, through the Hon. Daniel Ermentrout.

History of Friedens Church at the Little Schuylkill, by its author and pastor, Rev. H. A. Weller.

Annals of the Spangler families of York County, Pa., by E. W. Spangler, Esq.

Eleventh and Twelfth Annual Reports of the Society for the History of the Germans in Maryland.

Genealogy of Christopher Heller, by Wm. J. Heller, Esq.

Historical Address, Semi-Centennial Celebration of Muhlenberg College, Allentown, Pa., June 23, 1898, by Rev. F. J. F. Schantz, D.D.

History of Germans in Indiana, by W. A. Fritsch.

History of the Brickerville Congregation (Ev. Lutheran) of Lancaster County, by Rev. F. J. F. Schantz, D.D.

Decennial Register, Pennsylvania Society Sons of the Revolution, by E. A. Weaver, Esq., Secretary.

Charter, By-Laws, Officers and Members of the Wyoming Historical and Genealogical Society of Pennsylvania, presented by the Society.

Group of photos representing living representatives of five generations, by Rev. C. J. Cooper, D.D.

Pennsylvania Society Sons of the Revolution, Proceedings 1898, 1899.

Proceedings State Historical Society of Wisconsin, 46th annual meeting.

Thirteenth and Fourteenth Annual Reports of the Society for the History of the Germans in Maryland.

Vol. 2—Publication Montgomery County Historical Society.

An admirable paper on "The Capabilities of the Pennsylvania German Dialect for Poetic Expression" was read by the Rev. J. Max Hark, D.D., of Bethlehem, Pa., to appear as a supplemental volume to the annual publication.

#### ELECTION OF OFFICERS.

The election of officers, which then took place, resulted as follows: President, Rev. F. J. F. Schantz, D.D., of Myerstown, Pa.; Vice-Presidents, Hon. G. A. Endlich, LL.D., of Reading, Pa., and Hon. Christopher Heydrich, of Franklin, Pa.; Secretary (term not expired); Treasurer, Julius F. Sachse, of Philadelphia, Pa.; Executive Committee, Hon. Maurice C. Eby, of Harrisburg, Pa.; Abraham S. Schropp, of Bethlehem, Pa.; Rev. L. Kryder Evans, D.D., of Pottstown, Pa.; Dr. John Franklin Mentzer, of Ephrata, Pa., the first two to fill unexpired terms.

#### AFTERNOON SESSION.

The afternoon session was devoted to the reading of the papers to appear in the coming annual volume, and, later, to visiting the many places of great historic interest in the vicinity.

#### THE EVENING.

A grand reception, from 7 to 9 P. M., at the Hotel Calico was followed by an excellent banquet, at which more than one hundred members and ladies were present.

The Hon. Henry Houck presided as toast master in a most acceptable manner ; excellent music was rendered by W. F. Rothenberger's orchestra, and the following gentlemen responded to formal toasts :

"John Conrad Beissel," Rev. J. Max Hark, D.D. ;  
"What Signifies a Pedigree," Hon. Wm. Beidelman ;  
"Our Old German Printers," Rev. Theo. E. Schmauk, D.D. ; "Der Arme Unkel Ned," A. C. Reinoehl, Esq. Besides which informal addresses were made by O. S. Henninger, Esq., Dr. Evans and others.

So ended another successful and most pleasant gathering of the Society.



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In Memoriam.

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**Horatio Trexler.**

Horatio Trexler was born in Longswamp, Berks Co., Pa., in 1813. He was the son of Reuben Trexler, b. November 22, 1781 (Berks Co., Pa.), d. April 29, 1846, who was son of Peter Trexler, b. August 15, 1748 (Lehigh Co., Pa.), d. March 13, 1828. He was a member of the General Assembly of Pennsylvania and one of the forty-three members who voted in favor of the adoption of the First Federal Constitution, 1787. The Trexler family came to Berks County, Pa., prior to 1720.

Mr. Trexler's mother was Anna Leshner, b. November 30, 1791 (Berks Co.), d. May 12, 1848, who was dau. of Jacob Leshner, b. December 27, 1764 (Berks Co.), d. March 5, 1843, who was son of John Leshner, b. January 5, 1711 (Germany), d. April 5, 1794, who was son of Nicholas Leshner, b. 1667 (Germany), d. 1750. The above John Leshner was Captain in Colonel John Patton's regiment, 1776, also appointed Commissioner of Supplies for the Continental Army, January 20, 1778. He was a member of the first State Convention which formed the Constitution of Pennsylvania and afterwards was elected a member of the Pennsylvania Legislature from Berks County serving six years.

Mr. Trexler engaged in mercantile business in 1830, continuing in the same until 1834 when he superintended his father's iron works consisting of the Mary Ann charcoal blast furnace, in Longswamp, and two bar-iron forges in District township. In 1837 he succeeded his father in the

furnace and became the owner of the Mary Ann furnace which he continued to operate until 1869.

In 1848 he removed to Reading, Pa., and, in 1853, bought a quarter interest in the Reading Iron Works. In 1864 he was elected a Director of the National Union Bank, becoming its President September 9, 1873, which position he held at the time of his decease. In 1860 he was elected President of the Reading Gas Company and remained such until his death. At this time he was also one of the trustees of the Charles Evans Cemetery Company, having served in that capacity for thirty-six years. In politics he was a Whig and, naturally, became a Republican in later years, always staunchly advocating the platform of that party.

Mr. Trexler was a prominent member and officer of St. James' Lutheran Church, Reading, Pa. His first wife was Miss Hunter, of whose issue there survive two daughters, Mrs. George B. Eckert and Mrs. Henry May Keim, both of Reading. He next married Miss Mary Louise Bell, who died February 6, 1900, barely one month before him. There also survives him one brother, William Trexler, of Longswamp. His death, at 7:30 A. M. on Monday, March 19, 1900, in his eighty-seventh year, was due to the infirmities of age.

Mr. Trexler became a member of the Pennsylvania-German Society on January 9, 1895.

H. M. M. R.

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**Dr. Charles Janeway Stillé.**

Dr. Charles Janeway Stillé, former Provost of the University of Pennsylvania, was born in Philadelphia on September 23, 1819. His ancestors accompanied Printz, the first Governor of the Swedish colony on the Delaware, to this country in 1641.

Dr. Stillé was educated successively at the academical department of the Pennsylvania University, the Edge Hill School, Princeton and Yale Colleges, from which he graduated, with honors, in 1839. He was admitted to the bar in 1842, having studied law under Joseph R. Ingersoll.

During the Civil War he was actively identified with the work of the Sanitary Commission and issued various patriotic pamphlets which attracted wide attention.

In May, 1866, he was called to the professor's chair of history and literature in the University of Pennsylvania, and, in June, 1868, chosen unanimously as provost, *vice* Dr. Goodwin resigned. In the summer of 1868 Yale conferred upon him the degree of doctor of laws. After the close of the Centennial Exposition Dr. Stillé was elected to the John Welsh Centennial Chair of History and English Literature, and remained at the University filling his dual rôle until 1880 when succeeded by Dr. William Pepper as provost. In 1881 he resigned his chair. During his incumbency fully \$2,000,000 of contributions were received by the University.

He was identified with historical researches and studies all his life. Long the president of the Historical Society of Pennsylvania he published for it, in 1891, "The Life

and Times of John Dickinson, 1732-1808." He was the author, besides, of "Major General Anthony Wayne and the Pennsylvania Line in the Continental Army," and of "Beaumarchais and 'the Lost Million,'" a chapter in the secret history of the American Revolution.

In 1846 Dr. Stillé was married to Miss Anna Dulles, daughter of Joseph H. Dulles, who survives him. He left no children. His death, caused by heart failure, occurred at Atlantic City, N. J., on August 11, 1899.

He was elected to honorary membership in the Pennsylvania-German Society on October 15, 1896.

H. M. M. R.

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**Hon. Daniel Ermentrout.**

Hon. Daniel Ermentrout was born in Reading, Pennsylvania, on January 24, 1837, and came from an old and prominent Berks County family. He was the son of William Ermentrout, b. December 12, 1799, d. January 21, 1880 (m. Justina Silvis, b. June 9, 1804, d. January 12, 1882), who was son of John Ermentrout, b. April 27, 1777, d. Mar. 27, 1851 (m. Maria Magdalena Moyer), who was son of Christopher Ermentrout, b. February 8, 1754, d. April 5, 1825, who was son of John Ermentrout, who emigrated from the German Palatinate to Pennsylvania in August, 1739. The family is still represented in the German nobility.

His education was obtained in the public schools of his native place, at Franklin and Marshall College, from which he graduated with honor, and at Elmwood College, of Norristown, Pa. After leaving the latter place he began his legal studies under Judge David F. Gordon, at the same time teaching school. He was admitted to the Berks County Bar August 3, 1859, and rapidly rose in his chosen profession. He was honored, in 1862, by election as District Attorney for three years; was Solicitor for the city of Reading from 1867-70; State Senator in 1873 for a period of three years and reelected in 1876 for four years; a member of the Board of School Control for a number of years; appointed, October, 1877, by Governor Hartranft, a member of the Pennsylvania Statuary Committee, and was instrumental in having his State represented by a

statue of Major-General Peter Muhlenberg, of Revolutionary fame, in the Statuary Hall of the National Capitol, on which occasion his address was of marked ability; was several times Chairman of the Democratic County Committee of Berks County, and a delegate to many State and National conventions.

In 1880 he was elected a member of the 47th Congress, to represent Berks County, then constituting the Eighth Congressional District of Pennsylvania, and was successively in the 48th, 49th and 50th Congresses, his services ending March 4, 1889. During this time he was a member of the Committees on Accounts, Banking and Currency, Military Affairs, Postoffice and Post Roads, and was Chairman of the Committee on Election of President and Vice-President. He was elected again, in 1896, to represent Berks and Lehigh Counties, constituting the Ninth Congressional District, in the 55th Congress, and was reëlected in 1898 for another two years, and was thus serving his sixth term at the time of his decease.

Mr. Ermentrout, while in Congress, most ably and creditably represented his party, the Democratic, of which he was a strong adherent. At the same time, in matters of general interest, he was untiring in his efforts to benefit his district, home and constituents irrespective of party. He was a man of most generous impulses and unassuming in his manners. He was willing at all times to give a patient hearing to every one and never wearied in his efforts to aid the many who sought his assistance. In this work he made no discrimination between those who were rich or poor, white or black, Republican or Democratic, but his sympathy and help went to all alike. Probably no one was better known to all and he was well entitled to the affectionate name of "Uncle Daniel," which was uni-

versally given him. In all his public acts no stain of dishonor rests upon his name.


He was a member of the Reformed Church, and for upwards of twenty years a member of the Board of Trustees of the Charles Evans Cemetery.

He was married to Adelaide Louise, daughter of John Metzger, of Lancaster, who survives him, with a son, Fitz Daniel, and daughter, Adelaide Louise.

His death, at 6 A. M. on Sunday, September 17, 1899, resulted from the accidental lodging of a piece of food in his esophagus.

He was a member of the Historical Society of Pennsylvania, the Historical Society of Berks County, the Americus Club and other societies, and was elected to membership in the Pennsylvania-German Society on January 12, 1894.

H. M. M. R.



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**Rev. Matthias Sheeleigh, D.D.**

Rev. Matthias Sheeleigh, D.D., was born at Charlestown, Chester Co., Pa., on December 29, 1821. He was the son of Jesse Sheeleigh, b. November 9, 1793, d. August 16, 1830 (married Mary Orner, b. May 3, 1796, d. April 3, 1876, daughter of Elizabeth Orner, née Schmidt, b. 1774, d. 1849, granddaughter of Elizabeth Orner, née Ludwig, b. 1748, d. 1808), son of John Sheeleigh, d. 1800, son of Valentine Sheeleigh, son of Philip Sheeleigh, who emigrated from Germany in 1732 and settled on one hundred and fifty acres of land located within a mile of the present town of Schwenksville, Montgomery County, Pa.

Dr. Sheeleigh was a graduate of Pennsylvania College and the Theological Seminary at Gettysburg, Pa. He entered the ministry of the Evangelical Lutheran Church in 1852, his first charge being at Valatie, N. Y., with succeeding charges at Minersville, Pa., Philadelphia, Pa., and Stewartsville, N. J. In 1869 he became pastor of Zion Lutheran Church, Whitemarsh, near Fort Washington, Pa., which he served faithfully until 1895, and during twenty-three years of this time also ministered to the Upper Dublin congregation nearby.

After relinquishing active church work he still continued his editorial duties on the "Lutheran Sunday-school Herald" and "Lutheran Almanac," with which he had been connected thirty years. He was President and Secretary of the General Synod for several years and filled a chair with the Lutheran Publishing Society.

He was the author of numerous poems, local historical

papers and hymns, all of value; was a member of the Historical Society of Pennsylvania, the Montgomery County Historical Society, and was considered an authority on all matters of local history.

He was called to his eternal reward on Sunday night, July 15, 1900, and is survived by his widow and four children, Luther, of Jersey City, N. J.; Elizabeth and Grace M., of Fort Washington, Pa., and Mrs. V. S. G. Rupp, of Baltimore, Md.

Dr. Sheeleigh assisted in the organization of the Pennsylvania-German Society on April 15, 1891, and continued an active and valued member of it to the time of his decease.

H. M. M. R.

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### **James Ernest Schwartz.**

James Ernest Schwartz was born in Allegheny, Pa., on March 9, 1843. He was a son of Jacob Loeser Schwartz, b. December 20, 1816, d. May 3, 1868, and Eveline, née McDowell, b. August 22, 1823 (daughter of James McDowell, b. October 21, 1771, d. August 22, 1850, son of John. The McDowell family settled in Franklin and Cumberland Counties, coming from the north of Ireland early in the 18th century), son of Conrad Schwartz, b. December 6, 1784, d. October 9, 1818 (m. Mary Pinkerton, b. February 20, 1788), son John (?), son Conrath Schwartz, who emigrated from the German Palatinate, reaching this country September 3, 1789, on the ship "Friendship" (married Anna Maria Loeser).

His father, Jacob, was a prominent business man of Pittsburgh, Pa., being for many years partner in the wholesale drug house of B. A. Fahnestock & Co., of Pittsburgh, Philadelphia and New York, and also in the white lead manufacturing firm of Fahnestock, Hazlet & Schwartz.

His ancestor, Conrath, the emigrant, was a prominent citizen of Lancaster, Pa., being County Commissioner in 1805, Burgess of Lancaster in 1786, 1802 and 1805, and the first president, probably, of the first bank in Lancaster, now known as "The Farmers' National Bank." Through Anna Maria Loeser, wife of Conrath, he was descended from John Jacob Loeser, one of the earliest educators of Lancaster County, being sent from Germany expressly for that purpose.

Mr. Schwartz received his education in the private

schools of Pittsburgh and the Western University of Pennsylvania. At the age of eighteen he began his business career in his father's office, but the outbreak of the Civil War brought a speedy interruption. His services during the war were of a most honorable character. He first served as a corporal in the 14th Regt. Penn. Vols., then reënlisted as a sergeant in Knapp's Penna. Battery A. He was promoted to Lieutenant, and, during 1864, was Acting Assistant Adjutant General of First Brigade, commanded by Col. Warner. In 1865 he was commissioned a Lieutenant in the 22d Regiment U. S. Colored Troops, and became Acting Regimental Quartermaster, Commissary of Musters, Assistant Provost Marshal in Richmond, Va., and Mustering Officer First Division, 25th Army Corps. He was promoted to Captain in the Regular Army, but resigned shortly afterwards because of his father's ill health.

After the war he served for several years as Captain of Knapp's Battery, N. G. P. He also resumed his business career, and at the death of his father, in 1868, and the decease of most of the other partners about the same time, became the head of the establishment. He remained such until about 1872, when he sold out his interest in the wholesale drug and white lead business and organized "The Pennsylvania Lead Co.," for the purpose of refining lead, silver and gold; which was among the earliest works of its character. Previous to this time most of the pig lead, used by the white lead manufacturers of western Pennsylvania, was imported, but Mr. Schwartz lived to see the day when his company exported to Europe large quantities of both lead and silver. As a western connection, the necessity for which became apparent, he purchased later the Mingo Furnace of Salt Lake City, Utah. He remained as President of these companies until their

incorporation with the "American Smelting and Refining Co." in 1898. He was also one of the organizers and President of the Pittsburgh, Chartiers and Youghigheny R. R., as well as a director of the Bank of Pittsburgh, the oldest bank in that city.

In January, 1897, he had a stroke of apoplexy, from which he partially recovered. Upon the advice of his physician he went abroad in October, 1899, but his earthly career was terminated on May 16, 1900, in Dresden, Germany, by another severe apoplectic attack.

He was married, on February 27, 1868, to Miss Emma Nicholson, of Pittsburgh, Pa., who survives him, with two sons, Messrs. F. N. Schwartz and J. L. Schwartz.

Mr. Schwartz was a member of the Historical Society of Pennsylvania, the Historical Society of Western Pennsylvania, the Military Order Loyal Legion, the Society of the Army of the Potomac, the Duquesne Club, and became an honored member of the Pennsylvania-German Society on July 20, 1894.

H. M. M. R.

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## THE FIRST GERMAN NEWSPAPER PUBLISHED IN AMERICA.

By JULIUS F. SACHSE.



TO Benjamin Franklin is due the honor of having issued the first newspaper printed in the German language in the Western World. It bore the legend *Philadelphische Zeitung* (Philadelphia Gazette), the date was June 10, 1732. It was a small sheet of four pages, six and a half by nine inches, and at the bottom of the last page it tells us that "the paper is printed at

Philadelphia by Benjamin Franklin in the Market Street, where this paper is to be had for a whole year at five shillings and advertisements may be ordered."<sup>1</sup>

<sup>1</sup> This was fully seven years before Christopher Sauer, the Germantown printer, issued the initial number of his *Hoch-Deutsch Pennsylvanische Geschicht-Schreiber* (The High-German Pennsylvania Historiographer).

Franklin's *German Gazette* was printed with Roman type, the dieresis being laboriously put in by hand with pen and ink similar to the German books printed by Franklin in 1730 and 1732 for the German Sectarians and Mystics in Lancaster county.

This Franklin imprint is one of the scarcest issues in the whole list of Americana, no copy having thus far come to the notice of any collector or literateur. Heretofore all that was known of Franklin's German venture in the newspaper line was his announcement in the *Pennsylvania Gazette* of his intention to publish such a paper. The only notice so far as known appeared in Number 185 of the *Gazette* for Thursday, June 8, to Thursday, June 15, 1732.

*The Gazette will come out again on Monday next, and continue to be published on Mondays.*

*And on the Saturday following will be published Philadelphische Zeitung, or Newspaper in High-Dutch, which will continue to be published on Saturdays once a Fortnight, ready to be delivered at Ten a Clock, to Country Subscribers. Advertisements are taken in by the Printer hereof, or by Mr. Louis Timothee, Language Master, who translates them.*

As no copy of Franklin's German newspaper was heretofore known to exist, it has been charged by writers and historians that no such paper was ever issued, they strengthening their arguments upon the fact that Franklin did not possess any font of German type at that time, and it was not thought that he would use Roman letters, so it was argued that the notice in his *Gazette* was merely printed to placate the German settlers with whom Franklin was no great favorite at the time.

Now, however, a copy of the *Philadelphische Zeitung* has been found and released from its hiding place, and is now finally secure in the collection of the Historical So-

# Philadelphische ZEITUNG.

SONNABEND, den 24 Jun. 1732.

**W**iewohl ich geglaubet hätte, daß sich unter denen teutschen Einwohnern dieses Landes mehr Liebhaber solten gefunden haben, die dieses zumahl vor junge Persohnen so nützliche werck, die ausgabe der Zeitungen nemlich, befördern, und dazu mit anstehen würden; so erstrecket sich doch die anzahl derer die sich dazu unterschrieben haben vor jetzo nicht über 50. Nichts desto weniger habe auf meiner seiten nicht ermangeln wollen damit einen anfang zu machen, der hoffnung lebende, daß sich noch mehrere einfinden werden selbiges zu befördern, sonst ich mich genöthiget sehen würde, bald wieder damit auf zu hören.

Ich hatte zwar in meiner ersten Zeitung versprochen dieselbe alle 8 tage zu publiciren, doch die meisten stimmen haben erwählet dieselbe lieber vor 5. Schillinge das gantze Jahr alle 14 tage einmahl zu haben; weilen alsdann süsslicher zwey und zwey eine zeitung halten, und jede person gemächlicher die helffte bezahlen könnte; Welches ich mir dann auch gefallen lasse, und selbige von nun an alle 14. tage einmal heraus geben will. Die Ansprache des Königes von England, welche ich in meinem vorigen versprochen, weil sie allzulang, und ich einen andern vorrath von Neuigkeiten bekommen, habe lieber wollen auslassen, wie ich auch um der ursachen willen meine erklärungen, die wohl über einige sachen nöthig gewesen wären, lieber auf eine andere gelegenheit verspare, und nur die brieffe von wort zu wort jetzo mittheile.

*Constantinopel Decemb. 15.*

**H**ier ist ein Courier angekommen, mit der Copey eines Friedens-Tractats, welchen der König von Perßen dem Bassa in Babilonien

zugesandt; nachdem selbige von dem Groß-Vizier denen andern Ministern in dem Seraglio ist communiciret worden, hat man sie in einem general Divan, welcher am 12. dieses monaths zu dem ende expresist gehalten worden, gelesen, und nur wenige veränderungen darin gemacht. Man sagt daß vermöge dieses Tractats der große Sultan verpflichtet sey, alle die von Perßen eroberte Provintzien wiederum zu geben, ausgenommen Georgia und die alte Provintz von Babilonien: Dagegen solle dem Prinzen wieder eingeräumt werden, der dessen Souverainet Herr eigentlich ist, und welcher alhier schon anderthalb Jahr um diese restitution angehalten: Daß die zwey durch diesen Frieden vereinigte Mächten ihre kräfte zusammen spannen sollen, die Moscowiter zu zwingen alles was sie von Perßen genommen haben, auch wieder zu geben; doch daß sie disfalls zu keiner thätlichkeit kommen sollen, bis sie vorher alle mittel der unterhandlung versüchet haben; im fall die Czarin aber solches weigern solte, sie ihre waffen nicht niederlegen wollen, bis alle die Lander wieder erobert seyn. Was eine jede von diesen zweyen Mächten während dem diesem Kriege erobern werde, solle derselben verbleiben.

Weiters wird versichert, daß der Groß Vizier gewissen fremden Ministern ein Memorial hat lassen einhandigen, worinnen er trachtet die nothwendigkeit zu behaupten, daß man sich der allzu grossen Anwachsung der Moscowitischen macht entgegen setze; und von was großem gewicht es vor das Ottomannische Reich sey, dieselben von der Caspischen See zu vertreiben. Es werden verschiedene Kriegs-Schiffe vom ersten und zweyten rang gebauet, und große Magazinen von geschütz und mund provision aufgerich-

gerichtet : Auch hat seine Hoheit an die Bassas der See Provintzien ordre gesandt, ihm eine gewisse anzahl Matrosen und Transport-Schiffe zu furniren. Der grosse Sultan hat sich nun 3. monath lang in seinem Serrail sehr verborgen gehalten, und läßt sich sehr selten von seinem volcke und Trouppen sehen, welches einige gelegenheit zu murmuriren unter ihnen giebt.

*Florence* Februar. 2.

Wir vernemen von Corsica, daß die Rebellen, nach dem vorthail welchen sie zu Calmiano gewonnen hatten, den Flecken Biguglia, nahe bey Bastia, mit solchem muth angegriffen haben, daß sie denen Soldaten, so durch die mauren auf sie gefeuert, die Flinten aus den händen genommen. In dem ersten anfall bemächtigten sie sich eines Postens worinnen ein Corporal u. 16 Mann war, sie wurden aber von dem Captaia so in dem Flecken mit 150 mann commandirere, wieder zurück getrieben, doch solten sie sich noch Meister dieses orts gemacht haben, in welchen sie schon an zwey unterschiedlichen orten einen eingang gewonnen hatten, wenn nicht der Colonel Wachtendonck einen succours von 400 Mann gesandt und selbst mit 1000 Mann gefolget wäre, ihnen den pass ab zu schneiden, welches sie dennoch vorgekommen, und in ihre gebürge, welche fortificirte, und fast vor unüberwindlich gehalten werden, sich bey zeiten retirirte hätten. Sie drohen in kurtzen einen neuen anfall auf Bastia und St. Florentz zu unternehmen.

*Wien* Januat. 12.

Es werden zukünftige woche erliche Doctores und Balbierer nach den Türckischen Gränzen geschicket die ausbreitung der contagion und ansteckenden feuche in Siebenbürgen, allwo bereits einige Dörffer inficirte sind, zu verhindern. Der Graf von Levoldi, General Leutenant der Czarischen Armee, welcher hier unter dem titul eines Ministers der besagten Keyserin angekommen ist, hat drey privat Audientzen bey dem Keyser gehabt, und ihm die auf dem tapet seyhende Heyrath des Kronprinzen von Preussen mit der Prinzessin von Mecklenburg, Tochter des Hertzogs dieses namens, bekandt gemacht.

*Wien* Februar.

Hier wird unterschiedentlich gesprochen von dem neuen Eyde welchen die unterthanen der Czarin von Moscau haben müssen ablegen, denjenigen vor den rechtmässigen Aufsolger zur Krone zu erkennen, welchen die Czarin dazu in ihrem Testamente benennen soll. Durchgehends glaubet man daß die wahl wol auf die Prinzessin von Mecklenburg, die den 18. Decemb. 1718. gebohren ist, und sich nun verheyrathen will, fallen dürfte.

*Berlin* Januar. 1.

Diesen morgen gieng der König nach Potsdam, die ankunft des Hertzogen von Lothringen alda abzuwarten. Die Königin mit denen Prinzessen Charlotta und Sophia sollen künftigen Sonntag auch dahin gehen, nebst der Marckgräffin Gemahlin des Erbprinzen von Bareith welche den 9. dieses mit ihrem Gemahl die Reise auf Leipzig, und von da weiter nach Bareith fortsetzen werden. Zwey Deputierte von denen Saltzburgischen Protestanten haben eine Audienz bey dem Könige gehabt, welcher sie sehr liebreich empfingen und ihnen 100 Ducaten verheisset hat, dabey auch versprochen ihnen Land und andere grosse vorthelle zu geben, in fall einige von ihren brüdern sich in seinem territorio wohnen niederlassen. Der König selbne sehr bewogen zu seyn wegen des elendes so diese arme leute der Religion wegen austehen, auch kan ihre festigkeit und beständigkeit unter solchem druck nicht genugsam bewundert werden.

In dieser Stadt und Vorstädten sind im verwichenen Jahre 841. paar ehelich zusammen gegeben, 3064. kinder beyderley geschlechts, und 336. Hurkinder gebohren, und 3153. männer, weiber und kinder gestorben.

*Frankfurt* Januar. 6.

Mit letzten briefen von Berlin hat man, daß der König aus löblichen eifer vor die armen verfolgten Saltzburger, die zwey Deputierte welche nach Berlin gekommen seine vortprache vor ihre gefangene Mitbrüder zu ersuchen, durch den Consistorial Rath Reinbeck und einen andern berühmten der Augsburgischen Confession zugehörigen Prediger, ihres Glaubens-bekanntnisses halben hat examiniren lassen, aus deren antwort erhellet, daß sie weder Ariener, Schwärmer, noch Enthusiasten seyn, wie ihre feinde die Papisten von ihnen austreuen sie verhaßt zu machen, und sie der jämmerlichen Freyheit aus ihrem Vaterlande zu ziehen, damit sie ihre Religion anderwärts ausüben möchten, zu berauben.

*Frankfurt* Januar. 16.

Von Regensburg vernimt man, daß der Churfürst von Beyern endlich denen vertriebenen Saltzburgern eine freye Passage durch sein land vergönnet, auch so gütig gewesen, daß er denen so benöthiget zu seyn schienen, täglich 7 Creutzer hat lassen austheilen, weswegen die Evangelischen Stände begriffen sind eine danckfagungsschrift an gedachten Churfürsten aufzustellen. Besagte Stände haben aufs neue eine conferentz gehalten, in welcher resolviret worden an den Minister von Saltzburg ein anderwertiges Memorial zu übergeben, und darinnen anzuzeigen, daß der berahmte termin bis auf nech-

nechsten April zur abreise der eingefessenen Protestanten in Salzburg nicht genugsam sey, und daß der Westphalische Friede eine zeit von drey Jahren setze; daß derowegen die Printzen von Salzburg keine macht haben die Reichs-Constitutiones zu ändern, ohne zustimmung der andern Staren. Wir haben alhier nachricht, daß den 14. dieses die Erb Prinzessin von Baden-Durlach einen Sohn zur welt gebracht.

Hamburg Februar. 1.

Es gehet ein gemein gerücht, daß der regierende Hertzog von Mecklenburg die Catholische Religion anzunehmen willens sey. Particuliere brieffe von Berlin berichten, daß der Kronprinz von Preussen, nachdem man viele beredungen dazu gebraucher, endlich resolviret ist die junge Prinzessin von Mecklenburg zur Gemahlin zu nehmen, und daß die succession des Russischen Reichs, in ansehung dessen, wol auf seine Königl. Hoheit möchte fest gestellt werden.

Amsterdam Februar. 4.

Man schreiber aus dem Haag, daß der Franztzösische Ambassadeur, Marquis de Fenelon den 3. dieses eine lange conferenz mit einigen Herren von der Regierung gehabt, worauf den 4. ein congres von fremden Ministern wegen außerordentlichen affären ist gehalten worden. Von Venedig wird gemeldet, daß die ausländische protestantische Kauffleute allda solchergestalt durch das elend der Salzburger sind bewogen worden, daß sie eine collecte gethan, und 600. Gulden nach Augsburg übermacher haben. Wir haben jüngsthin alhier einen grossen Sturmwind gehabt, welcher vielen schaden gethan, und unter andern das dach eines hauses neben dem Franztzösischen Coffee hause abgeworffen, wodurch 3. menschen, unter welchen ein Vater und söhn, zerschmertert sind: Des folgenden tages ist das wasser höher als jemahls bey menschen gedenden gewesen, welches woferne es nicht vor der zurückkunft der Fluth gefallen wäre, die dämme solte durchbrochen und das größte theil des landes solte überschwemmet haben. Vier geladene schiffe sind in diesem sturm zu grunde gegangen, und 2 menschen vertruncken.

Haag Februar. 19.

Brieffe von Wien melden, daß an dasigem hofe ins geheim gehandelt wird 2 neue Churfürstenthümer auf zu richten, eines vor den Hertzog von Lothringen, und das andere vor den König von Schweden, als Landgraffen von Hessen Cassel, daß dadurch das gleichgewicht zwischen den Protestanten und Catholischen in dem Churfürstlichen Collegio möge bewahrt werden. Und dieses, sagt man, sey die vornehmste ursach gewesen, warum sich der Hertzog von

Lothringen, welcher nach Franckreich, England und den vornehmsten Höffen in Teutschland eine reise gethan, sich an einigen derselben so lange aufgehalten. Die plötzliche zurückreise des Königs von Polen in seine Erblande schreibt man der sehr grossen geneigtheit zu, die er vor die Prinzessin von Holstein, vor diesem Gräfin von Orzelska, und natürliche tochter des Königs, allezeit gehabt hat und noch häget, und daß er hat wollen gegenwärtig seyn bey ihrer niederkunft: Doch andere vermuthen mit mehr wahrscheinlichkeit, daß diese zurückreise einer überzeugung, daß die Parthey des Königs Stanislaus in Polen zu groß geworden, bey zu messen sey; ja so fern, daß da die affaire der succession zur Pohlnischen Krone letztlich aufs tapet gebracht wurde, man jemand in voller Versammlung ausruffen hörte: *Keinen Churfürstlichen Printzen zum Successor.* Dieses sind auswirkungen der Franztzösischen Louis d'ors, welche nicht kärglich unter die Grossen in Polen ausgestreuet sind. Unter dessen will man versichern, daß die Reise des Königs nach Warschau auf den 26. dieses monaths fest gestellt sey.

Man glaubet hier durchgehends, daß sich Franckreich ernstlich zum kriegte rüste, und die Ottomannische Pforte verpflichtet habe, sich gegen einige Christliche Potentaten zu declariren, und im fall es zu einer ruptur kommen möchte, eine diversion zu machen. Deswegen auch die Keyserlichen Troupen nicht vermindert, noch wieman sich in den Käyserlichen Landen flatteret hat, die Taxen und Impositionen erleichtert worden, sondern es werden vielmehr dieselbe zu wasser und land, dem letzt disals gemachten entwurf zu folge vermehret; und sagt man, daß zu jeder Compagnie zu fuß und pferd 5. mann sollen hinzu gefüget werden, welches gewiß keine kleine anzahl ausmachen wird. Auch hat man nachricht, daß der König von Preussen zu Marionwerder, Landsberg an der Warthe und andern Oertern anstalt machet, eine Armee von 45000. mann zu formiren, und verschiedene Regimenter nach den Lithauischen und Chutländischen Gräntzen abmarschiren zu lassen. Der Groß-Meister von Maltha hat circular brieffe ausgeschicket, alle zum Maltheser Orden gehörige Ritter aufzufordern, daß sie sich in der Insel einstellen, und bereit seyn sollen dieselbe zu defendiren, im fall die Türcken, welche grosse zurüstungen zur See machen, dieselbige attackiren möchten.

Die Keyserin von Moscau ist den 16. Jan. zu Petersburg angekommen, und hat den folgenden tag ihren öffentlichen einzug in dieser Stadt mit großem pracht gehalten. Sie soll vor ihrer abreise

reise von Moskau einen Traßtaat mit dem Römischen Keyser gezeichnet haben, dieses innhalts: Dafs im fall entweder der Keyser oder Moskau von dem Turcken solte attaquirt werden, dann die Czarin mit einer Armee von 100000. man an den gränzen von der Ukraine solte agiren, und der Keyser mit einer Armee an den gränzen von Wallachien.

*Paris Mart. 26.*

Am verwichenen Sonntage nachmittag ungefähr eine viertel stunde vor fünf Uhr, wurde die Königin in Franckreich glücklich von einer Prinzessin erlöset. Der König war den 4. Febr. 22. Jahr alt, und hat nun zwey Söhne und vier Töchter. Unser Hoff hat ordre gegeben, die ausrüstung der 12. Kriegsschiffe zu Brest und Toulon so viel immer möglich zu beschleunigen, welche bestimmt sind, wie vorgegeben wird, von denen zu Algier satisfaction zu fordern wegen des Friedensbruches.

*PHILADELPHIA Jun. 23.*

Mit dem letzten Schiff von London, Capt. Reeves, hat man hier die nachricht bekommen, daß unser Proprietor vor der Abreise besagten Schiffs mit einem Capitain in London accorderet, und sich verbunden habe den ersten Mey an bord des Schiffes zu seyn, und seine Reise nach Pennsylvanien an zu treten, so daß selbiger nunmehr mit dem ersten Schiffe täglich erwartet wird.

In einer Gazette von Boston vom 29. Mey ist folgendes Advertissement publicirt worden, woraus man sehen kan, daß die 5. arrestirte Personen übel genug daran sind, und vielleicht noch, nach so vielem ausgestandenen elend, das gelach werden bezahlen müssen, so sich ihrer niemand annimmt.

Nachdem auf anstiftung und eingebung verschiedener Personen, welche den Kapirain des Schiffes Liebe und Einigkeit, Jacob Lobb, mit grosser Barbarey gegen gewisse Pfälzer in seinem Schiffe, auf ihrer Passage von Holland zu Martha's Vineyard, beleget haben, die Ehrfame Richter des Königlichen Obergerichts gut gefunden haben, denselben zu verpflichten daß er vor dem Obergerichte von Rechts-sachen, &c. welches den vierden Dienstag im Mertz letzten zu Barnstable vor die County von Barnstable gehalten worden, erscheinen, und dasjenige so von des Königs wegen gegen ihn eingebracht werden möchte, beantworten solle; da er dann

diesem zu folge erschienen, und wegen zweyer unterschiedenen Beschuldigungen des Mords von der grossen Jury dieser County gegen ihn gefunden, examinirt worden, und nach einem 6 Stunden lang gewähretem Wortwechsel die kleine Jury ihr urtheil geschwind einbrachten als unschuldig von der ersten anklage, und wenig minuten hernach ein gleiches wegen der andern beschuldigung. NB. Es wurde bey der examinirung observirt, daß das elend so diesen Passagieren begegnet, nicht von einer gewinnstüchtigen begierde des Capitains, oder vorsätzlichen Intention die Reise zu verlängern hergekommen, sondern die länge derselben müßte, wie aus dem Tag-register des Capitains, und der Eydlichen aussage aller Matrosen erhelle, dem contrairem Winde und der Wind-stille zugeschrieben werden: Und konten die Gezeugen von des Königs seiten den Capitain mit keiner einzigen ausübung einer Härteigkeit während der reise belegen. Weswegen der Capitain sich zu rechtfertigen gut gefunden seinen verletzten character öffentlich zu defendiren; insonderheit in ansehung der falschen und schändlichen adverstissemementen, welche sind publicirt worden denselben zu bes Flecken, und die gemüther des volcks mit vorurtheilen gegen ihn ein zu nehmen, ehe er examinirt worden und sich selbst rechtmäßig befreyen konte. Weiters ist er nun darauf aus, diejenigen gerichtlich zu verfolgen, welche ihn so bosshafftig verleumdet und einen Proceß verursacht haben, der nach untersuchung gantz ohne grund gefunden worden.

*Preis folgender Güter.* Weitzen 2 sch 7 p. Fein Mehl, 7 sch. 9 p. Mittel brod 12 sch. gemengt 10 sch. braun, 9 sch. Rum, 2 sch. 4 p. Mellasses 16 p.

## ADVERTISEMENT

**E**S wird hiemit bekandt gemacht, daß Hendrick van Bebber, welcher viele Jahre her als Doctor Medicinæ mit gutem success practiciret hat, sich hier zur wohn niedergesetzt: Es sind bey ihm die beste und sicherste Ghymische Artzneyen zu bekommen die er selbst verfertigt, unter andern das vorzreffliche so genannte Englische Saltz, oder Sal mirabile, welches eine vor jederman dienliche purgation und auch ein bewährtes mittel ist vor Fieber und Wassersucht. Wer seiner bedarff, kan sich an ihn adressiren in Lætitia Court, alwo er wohnhaft ist mit Arent Hassert, Kauffmann in Philadelphia.

**PHILADELPHIA:** Gedruckt bey B. Francklin in der Marck-strasse, wo diese Zeitungen vor 5 Shillinge des Jahrs zu bekommen, und Advertissemente zu bestellen find.

ciety of Pennsylvania. This proved to be a copy of the second and presumably the last number of Franklin's German newspaper. An exact fac-simile of this interesting literary curiosity is here presented. The original was found snugly reposing between some colonial title papers in an ancient box in the garret of an old country house in one of the German counties of the State. Here it had lain undisturbed for over a century and a half. Little did the owners know of its value or suspect its importance to the literary student of this State. The paper was by the merest accident brought to the notice of the Rev. Amon Stapleton, a presiding elder of the Evangelical church, upon one of his ministerial journeys. Shortly afterwards mention of it was made in the course of a general conversation where the writer happened to be present, with the result that it is now a part of the greatest historical collection in the country. The finding of this literary treasure adds another honor to the great sage, printer and philosopher of our colonial and revolutionary period.

Fortunately for us the editorial in the copy before us tends to throw some light upon the cause for the extreme scarcity of this German venture of Franklin. It was due to the smallness of the edition, and the lack of support and encouragement by the Germans who evidently had but little faith in the publisher on account of his pronounced contempt for everything that was "Dutch"; this is shown by the fact that Franklin's subscription list did not exceed fifty names.

In his editorial he says:

"Although I had believed that among the German inhabitants of this land there would be found more who would aid and support the issue of this newspaper, a work of especial value to younger persons, namely, the publica-

tion of the *Zeitung*, and would forbear with me, yet the number who have subscribed until the present time does not amount to over fifty. Notwithstanding this, I, upon my part, have not hesitated to make the beginning, living in the hope that others would be found to encourage the work, else I would be forced, soon to stop therewith.

“Although in my first issue I promised to publish the same every eight days, the most subscribers have elected, that they would rather have the same for five shillings for the year, and an issue every fourteen days, as then two and two can take a paper, and each person more easily pay the half. With this I am content, and from now on I will publish the same henceforth every fourteen days.”

Franklin then goes on to say that the Address of the King, which he promised to print in the present number, was left out as it was altogether too long, and he had received another stock of news. For the same reason sundry explanations of his own are reserved for a future time.

Louis Timothee, the translator of the *Zeitung*, was a man skilled in languages and the printer's art. He was a protégé of Franklin, who also made him Librarian of the new Philadelphia Library, and a year or two later, after the death of Thomas Whitemarsh, sent him to South Carolina to take charge of his printing office in Charleston.

The paper before us contains abstracts of eleven European letters of various dates, running all the way from January 1st to March 26th. Then follows an account of the trial and acquittal at Barnstable, Massachusetts, of a certain Jacob Lobb, captain of the ship *Love and Unity*, who was charged with brutally killing two Palatines during the voyage from Rotterdam to Martha's Vineyard. After the trial five of the witnesses were arrested and imprisoned for the costs of the trial.

A postscript was added to this account, in the interest of the captain. It was an apology which, while it refutes the charges brought against the accused, in reality gives us an insight into a few of the trials and experiences of the early German emigrants, who trusted their lives and belongings to the care and tender mercies of the English ship captain and his crew.

It was not an unusual case where the voyage was prolonged so as to exhaust the emigrant's proviant, and thus force them to purchase supplies from the captain, at his own exorbitant prices. If their little store of money was gone, their baggage was seized, or if this was not sufficient to liquidate the bill, their bodies were sold into servitude to liquidate the trumped up demands of the captain or shipowners.

When objection was made to any action of the ship's crew, brutality was resorted to from which there was neither escape nor redress. In the above quoted case, two of the German passengers were killed. The case was tried before a New England court, with the result that the captain was acquitted and the accusers and witnesses fined and imprisoned.

A single advertisement of medical import completes the contents. The advertiser was Hendrick van Bebbber, a name not unknown in early Germantown history. His chief remedy was the so-called English Salt or *Sal-mirabile*, to be had in Letitia court, where he lives with Arent Hassert, merchant in Philadelphia.

The immediate circumstances surrounding the issue of this German newspaper at that early day appear to have been Franklin's connection with the German Sectarians and Mystics of Lancaster county, who were led by Conrad Beissel, Samuel Eckerlin and Michael Wohlfarth, and

who were among Franklin's earliest patrons. In 1732 the Philadelphia printer, under the supervision of Samuel Eckerlin, printed the hymn-book *Vorspiel der Neuen Welt*. The same characteristics appear in both this book and the *Zeitung*, and appear to verify the traditions that Franklin embarked in this venture at the instance of his patrons from Lancaster county.

The lack of support, together with the failure of the Germans of Philadelphia and Germantown to respond, made the venture a short-lived one, and to all appearances our number here presented in fac-simile was the last one issued, as no mention whatever of any future issues appear in any of Franklin's publications.





THE PENNSYLVANIA-GERMAN SOCIETY.



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"DER ALT FEUERHERD."

FIREPLACE IN A PROVINCIAL KITCHEN ON THE TULPEHOCKEN, LEBANON CO., PENNA., STILL IN USE.

# Pennsylvania:

## THE GERMAN INFLUENCE IN ITS SETTLEMENT AND DEVELOPMENT.

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A Narrative and Critical History.

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PREPARED BY AUTHORITY OF  
THE PENNSYLVANIA-GERMAN SOCIETY.

### PART VI.

*THE DOMESTIC LIFE AND CHARACTER-  
ISTICS OF THE PENNSYLVANIA-  
GERMAN PIONEER.*



PUBLISHED BY THE SOCIETY.



THE  
Domestic Life and Characteristics  
OF THE  
Pennsylvania-German Pioneer

PART VI. OF A NARRATIVE AND CRITICAL HISTORY  
PREPARED AT THE REQUEST OF  
THE PENNSYLVANIA-GERMAN SOCIETY

BY  
REV. F. J. F. SCHANTZ, D.D.



LANCASTER, PA.  
1900

**Publication Committee**

JULIUS F. SACHSE  
DANIEL W. NEAD, M.D.  
HENRY M. M. RICHARDS

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## PREFATORY.



**T**HERE is only one Pennsylvania in the world. Its citizens have many reasons to be proud of the relation which it sustains to the great union of States. Before the beginning of Pennsylvania and its gradual expansion to its present limits, the territory which it embraces existed for thousands of years and though the hunting ground of In-

dians for a long time, it was before the settlements by white men, simply a wonderful expansion of territory, rich in natural resources, to become the dwelling place of a great population. Its rivers and lesser streams followed their respective courses, the great valleys with their rich soil were long waiting to be turned into fields and meadows. The extensive forests on lowlands, on ridges and on mountain side, rich in timber, constituted a vast supply, to be of use to those, whom God might in due time lead to settle here. The earth itself covered valuable deposits,

which should in due time be of great service to men. The rich deposits of limestone, iron, zinc, slate, coal, coal oil and cement-making stone and other materials were all here. Truly a wonderful country with vast resources. Before white men came here the wigwam of the Indian and his trail along streams and through forests were the only impress of human beings on this vast territory. The rivers and lesser streams were full of fish, wild animals and birds of many names were abundant, uncultivated trees and vines yielded their fruit in season. How strangely white men must have been affected, when they first viewed this vast expanse of country—its rivers with no sign of human life, but the red man in his canoe, its solid ground without roads and the habitations of civilized human beings.

And yet this was the country to be named Pennsylvania and to be filled in the course of time by a population that now numbers millions, to be met in great cities, in inland towns, in rural districts, in farming regions, in mines and in industries of every variety, with happy homes, with schools and churches, with public buildings, with business houses, with improved methods of travel, of business exchanges and of communication of thoughts to others.

White men came to Pennsylvania; Swedes settled on the Delaware as early as 1638, Hollanders located in the Minnisink region along the Delaware, north of the Blue Mountains at an early period, the settlements on the Delaware at and near Philadelphia in 1682, were followed by the arrival of Penn and German colonists. Immigrants came from different countries and occupied parts of the new colony. Germans who had first located along the Hudson, the Mohawk and the Schoharie, made the memorable journeys and settled on the Tulpehocken, the Swatara and

the Quitapahilla. Thousands of immigrants came by the way of the port of Philadelphia and increased the number of settlers.

Whilst due credit is to be given to the English, the Welsh, the Scotch-Irish, the Hollander, and those of other nationalities for their part in the making of Pennsylvania, the German and Swiss immigrants are of special interest to us. We have been favored with full presentations of the life of the immigrant in the Fatherland, the journey down the Rhine and to England, the varied experiences of the long ocean journey, when months were required to reach the new world, the heroic move of Palatinates from the Schoharie to the Tulpehocken, and the arrival of the thousands of German immigrants through the port of Philadelphia and the varied conditions in which they reached this western shore.

They came to settle in the new world and in the consideration of their history in this country it is in order to present the first want of the settlers and how it was met. They came not like an army to be encamped for a season in one part of the country and then to remove to another and to be thus without a fixed habitation. Their first desire was to secure a home in this new country.

We turn then with pleasure to the consideration of the topic as announced :

### **The Domestic Life and Characteristics of the Pennsylvania-German Pioneer.**

The German immigrant came from the fatherland in which the institution of marriage was held to be of divine appointment. The Catechism in the plain form in which it is to be taught by the head of the family, contains in the decalogue the divine commandment, "Honor thy Father

and thy Mother," and presents the duties of children towards parents and superiors. The early records of congregations in this western world contain with the entries of other ministerial acts, the careful entries of marriages and of the baptism of children. Whilst some of those who settled in the new world formed communities with separate quarters for brethren and sisters—the great body of German immigrants settled as families.

The immigrants who came with larger means fared differently than those who came with limited funds. The man of means could soon secure a large tract of land and was able to erect a comfortable house. But the greater number of immigrants had but limited means and many were very poor and had become redemptioners.

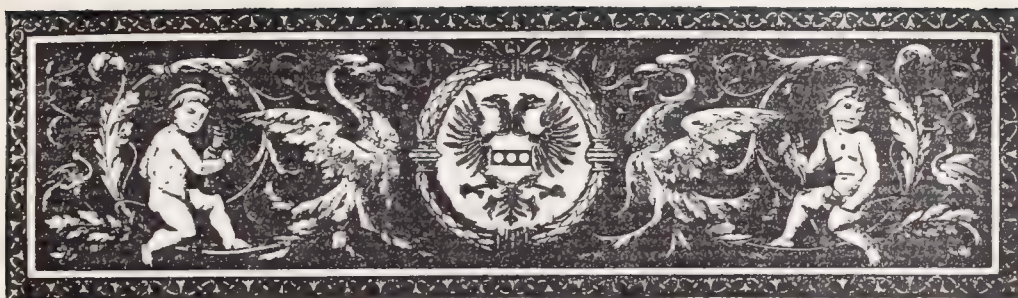




THE PENNSYLVANIA-GERMAN SOCIETY.



PRIMITIVE PENNSYLVANIA.  
SCENE ON THE LEHIGH.



## CHAPTER I.

### THE FOUNDING OF A HOME.



**A** HOUSE to dwell in and other buildings to meet existing necessities were the first wants of the German immigrant. Whilst the man of means could erect a comfortable dwelling, those of limited means and poverty were very glad when a log house could be erected. Before the erection of the log dwelling some men dwelt in caves along the river's bank, others under the

wide spreading branches of great trees, in hastily constructed huts or under tents. The first log house was of very plain construction. The abundance of timber afforded material for its erection. Its sides were of logs, the openings between logs were filled with clay often mixed with grass. Windows were of small dimensions. Doors were often of two parts, an upper and a lower, hung or fastened separately. The interior was frequently only one room, with hearth and chimney, with the floor of stone or

hardened clay, with steps or a ladder leading to the attic, with roughly constructed tables and benches, plainly made bedsteads, shelving on the walls and wooden pegs driven into logs. In this plain structure the pioneer deposited the limited means brought from the fatherland or secured here upon his arrival. In such a building the pioneer and his family had their first home in the new world.

Not all log houses were of such limited dimensions, many were larger and with wooden floors, with the space within the four sides divided into rooms on the first floor and in the attic. The pioneer and his descendants had as their dwellings in successive periods of time, first the log house of plainest construction, secondly, the new log structure of enlarged dimensions, with a good cellar, with logs for sides of building carefully prepared and well joined, with windows and doors of better make, with the interior division of a wide central hall and with rooms varying in number on the first floor, the attic also properly divided into rooms, and when a second story was added before the addition of the attic the inclosed space furnished additional rooms. The first log house often served only until a stone structure could be erected. In some localities houses were built of imported bricks. At a very early day bricks were made in this country. The abundance of stones furnished materials for the erection of substantial houses. These substantial stone buildings varied in size and style, often they were good solid structures of limited dimensions, but frequently they were larger buildings of two stories, with a large attic. The pioneer's house was not complete without the large hearth and chimney often in the center of the building and very often on one of the sides of the house with hearth and chimney erected outside of the building yet joining the same. Many of the buildings

erected by the pioneers and their descendants were arranged to serve as forts in case of attacks by Indians, hence the very small, narrow windows in some of the buildings and the attic built in such manner as to extend considerably over the four sides of the building to allow openings from which the occupants of the house could repel attacks upon the building. The pioneer's house was seldom without a porch, at first of limited dimensions, but later of equal length with that of the house itself. Besides the dwelling house, other buildings were erected.

The barn and other structures for the shelter of live stock and the storing of the products of the field, the meadow and the orchard were erected as rapidly as the means of the pioneer increased. The spring house, the wood house and the large bake oven and smoke house under one roof were also added in good time.

It was not difficult to make an inventory of the contents of the dwelling house. The large hall had but little furniture besides a long, wooden chest, and a few benches or chairs. The best room of the house on one side of the hall contained a table, benches and later chairs, a desk with drawers, and the utensils used on the special hearth in heating the room. In the rear of the best room was the Kammer (bedroom) with its bed of plain make, also the trundel bed for younger children and the cradle for the youngest, a bench or a few chairs and the chest of drawers. The room on the other side of the hall was often not divided, but when divided the front room was called the living room (die Wohnstube) with table and benches or plain chairs, with closet for queensware and the storage of precious parcels, with the spinning wheel, with a clock as soon as the family could possess one, and with shelving for the books brought from the fatherland or secured in this country.

The kitchen contained the large hearth, often very large, with rods fastened to a beam and later an iron bar, from which descended chains to hold large kettles and pots used in the preparation of food; the tripod also on the hearth to hold kettles and pans used daily by the faithful housewife; the large dining table with benches on two long sides and short benches or chairs at each end; the large table for the use of those who prepared meals for the family; extensive shelving for holding tin and other ware; benches for water buckets and other vessels and the long and deep mantel shelf above the hearth on which many articles were placed. The second story of the house contained bed rooms and often a storage room. The bed rooms were furnished with beds, tables, large chests, and wooden pegs on the partitions. The attic was of great service for the storage of articles of the mechanism of man, and the preservation of fruits of the field, the garden, the orchard and the forest.

The cellar was an important part of the dwelling, with its provision for keeping food prepared from day to day and for the storage of abundant supplies gathered and kept in bins, tubs and barrels.





## CHAPTER II.

### DOMESTIC ECONOMY.



THE pioneer's first want was a dwelling and the second was food for himself and family. The first year was often one of many privations, and one in which the closest economy was necessary. The earliest settlers used provisions brought from foreign lands. By means of these and such as they found in this country their wants were supplied

until they were able to secure from fields, gardens and forests their daily bread. Wild animals of the forest, fowls of various names and fish that abounded in rivers and smaller streams were a rich provision for the pioneer before domestic animals supplied animal food. The first great want was that of grain and vegetables. The first flour had often to be carried great distances. After the first clearing of land, preparation of soil, sowing of seed and

harvest of crops, the pioneer experienced many hardships in carrying grain to the distant mill and returning to his home with the supply of flour secured for himself and family. The first gathering of the garden's yield was likewise of great benefit and importance. After the first years of hardship had passed, the pioneer family had an abundance of food. As fields were enlarged they yielded increased harvests, and gardens and parts of fields supplied vegetables. In the course of time fruit trees and vines added their contributions and domestic animals and fowls in great numbers made animal food abundant.



Indian girl grinding corn.

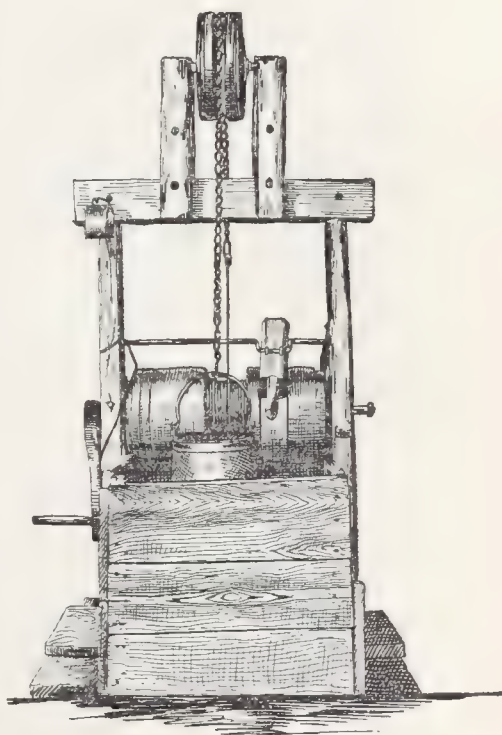
Some supplies brought from foreign lands could at first be secured only at places far distant from the settler's home. In later years—new centers of supplies were opened in towns and villages in different localities. The proper supply of food was a great blessing for the pioneer and family.

The preparation of food in those early years was an important work of the mother and daughters of the household. At first they had only the hearth and bake oven; later they were favored with stoves built of suitable material. Many years passed before stoves made of iron could be bought. The modern cook stove and ranges of wonderful construction brought a great change.

The early settler knew nothing of coal, coal oil and burning gas. His burning material was wood. He had no matches to ignite the same. The tinder box with flint, steel and punk was of great service. The sun glass could be used only on days when the sun shone brightly. The

flashing of powder in the pan of a gun was often necessary to secure fire. No wonder that at night, the burning log was carefully covered with ashes, that on the coming morning embers might be found to secure fire for the new day.

The pioneer had no hydrant, no turbine wheels and pipes, no tanks on the attic to supply the kitchen with water. It had to be carried from the spring—or first drawn from the well and then brought to the house—before pumps were secured. In the early days of settlers, men knew nothing of the modern refrigerator and dumb waiter. The cellar under the house and later the ground cellar with many steps leading down to the arch of necessary dimensions, the spring house, the smoke house and the attic of the dwelling house had to be reached to secure the supplies for the three meals of each day.



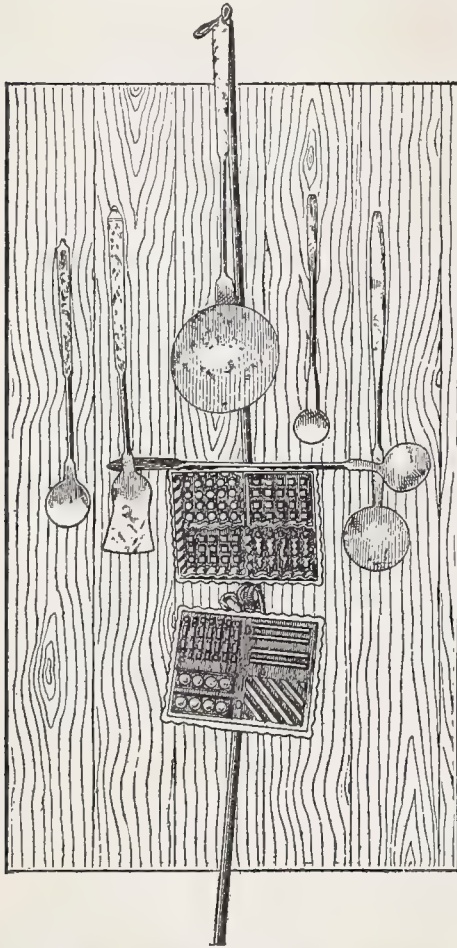
Primitive well curb, windlass and pulley.

The good housewife had her trials in the preparation of food. The tripod on the hearth held kettles and pans and other vessels; the iron rod or chain fastened to the bar in the chimney held kettles over the burning wood on the floor of the hearth. The bake oven served not only for baking bread but also in the preparation of other food. The

large iron pot placed over the fire had a special cover, with a heavy rim, to hold burning coal on the cover, and was thus of varied service. The preparation of food was no easy work—it had to be attended to regularly and with

great care. A failure on baking-days affected the whole family. A lack of supplies for a single meal could not be met or amended by a hasty visit of the baker, the butcher or the grocer.

The table of the pioneer and his descendants was for many years of plain but substantial make. Before and long after a full supply of chairs could be secured benches afforded seats at the table. Table cloths were not always used. The first dishes were pewter and later of domestic earthenware and pottery. Platters, plates, bowls and other vessels held the prepared food. Individual plates, cups and saucers, and knives and forks were not wanting. Food was often con-



*Küchen geschirr* (kitchen utensils)  
—waffle iron, skimmers, ladles and pan-  
cake turner.

veyed from a large dish directly to the mouth of the eater. When such was the custom, each person was required to

keep to his own place in the platter. The ordinary meal was plainly served. On special occasions the table bore abundant evidence of special preparation. Napkins and finger bowls were not always used. The basin and towel near the water bucket, well or spring were for such service.

With many preparations of cereals boiled or baked ; with soups of meat broth, milk, eggs, cereals, vegetables and spices ; with animal food smoked, roasted, broiled, fried or boiled ; with vegetables of numerous names ; with fruit stewed, preserved or boiled like applebutter ; with bread, butter, cheese of various makes ; with pies of plain dough or raised dough and various contents ; with puddings of many names ; with cakes baked in the oven, prepared in the pan or in heated lard ; with water, milk, coffee made of boiled, dried and roasted barley, rye or wheat, for ordinary use and genuine coffee on special occasions ; tea made of herbs for common use, and imported tea for visitors and the household, when such were together at the table ; the early settlers and their descendants had good, substantial, wholesome food ; they fared well and did not suffer from dyspepsia and other stomachical troubles.

The housewife and daughter of the first century had no opportunity to attend special cooking schools, nor had they the use of large cook books, now so common. Mothers taught their daughters to prepare food and it was considered no disgrace for a daughter to serve with a family that needed help, where she could learn more of good housekeeping, including cooking. The Pennsylvania-German housewife has had through all the years dating from the settlement of this State the reputation of being a superior cook, and may her posterity never lose it ! There seems at present no danger that she will change in this respect, for no one is more ready to make use of books and jour-

nals to condemn what is faulty and to approve what is to be commended, in the light of what she has been taught by her mother and grandmother.

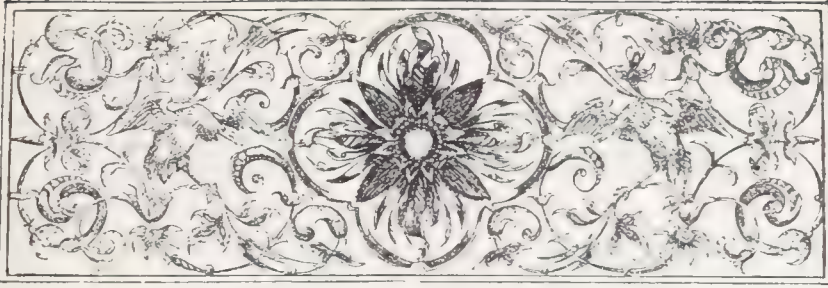
Some people are disposed to become merry at the mention of the following: "Grumbire Supp und Mehl Supp," "Sauer Kraut und Speck," "Schnitz und Knöpf," "Ge-füllter Säumage und Zitterle," "Brotwürscht und Lewer-würscht," "Wälschhahne und Gänz," "Ente und Hinkel," "Rindsflesch und Kalbflesch," "Aepfelküchelcher und Drechter Kuche," "Fett Kuche und Fastnacht Kuche," "Schnitz-boi und Zucker Kuche," "Leb Kuche und Weck," "Essig-Punsch und Heemgemacht Beer" and "Zuckersach und Nüsse"<sup>1</sup>—and yet these names would have appeared in the menu of the ancestors if such had been printed in their day.

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<sup>1</sup>"Potato Soup and Meal Soup," "Sour Kraut and Fat Pork," "Dried Apples and Dough Buttons," "Filled Pig Stomach and Souse," "Sausage and Liver Pudding," "Turkey and Goose," "Duck and Chicken," "Beef and Veal," "Apple Fritters and Funnel Cakes," "Fat Cakes and Shrove Tide Cakes," "Dried-apple Pies and Sugar Cakes," "Gingerbread and Rusks," and "Vinegar Punch and Home-made Beer."



Vignette from an old schoolbook.



### CHAPTER III.

#### CULTIVATING THE SOIL.



**I**T was a stupendous work that the pioneer had to perform. The log house was built where all of mother earth was in its primitive condition. Gardens, orchards, grain-yielding fields, and extensive fields and clean meadows with only grass covering the same were wanting. Where the earth was without scrub oak and great forest trees, weeds, briars and stones were in abundance. Even the making of a garden required days of arduous labor in the removal of weeds, briars and stones and in picking, digging and raking the ground before the deposit of seeds. The first harvest could only be expected after the preparation of a tract of land. This work embraced the removal of all that would prevent the raising of a crop, hence the removal of lighter growths by use of the axe, the saw, the pick and fire. The fell-

ing of trees, the removal of timber or its destruction by fire and the removal of stones were no light work. In the preparation of the ground the poorer settler had often only the use of pick, shovel and rake. Those who were fortunate enough to have a plough and harrow of the most primitive make, drawn by cattle, when horses were still wanting, were considered to be better prepared for the necessary work. The preparation of the ground was followed by the sowing of seed by hand. The enclosure of ground under cultivation required wearisome labor. The felling of trees, the cutting and sawing of the same in proper lengths, the splitting into rails, required much time and hard labor. The removal of all incumbrances from land and the opening of water courses for irrigation to secure good meadows were also necessary. Whilst waiting for the growth of the seed sown and the ripening of the harvest, the pioneer was busy in extending the borders of land to be cultivated. Hence the further felling of trees and the removal of wood to be used for a variety of purposes, as well as the transfer of wood to be burned on the hearth, added to the pioneer's work.

When the time for cutting grass and gathering the harvest arrived, all of the household were busy from early dawn to the close of day. The *dengel* stock, the hammer and the whetstone were of service in the preparation of the scythe and sickle. Grass was mowed by the use of the former. The wooden fork was used in turning the mowed grass, and the hand rake in gathering the hay on heaps before its removal to the primitive barn or stable, or the formation of stacks in the open air.

Grain was cut by the use of the sickle before the cradle came into use. Rakers and binders followed to make sheaves and shocks. The removal of the gathered harvest

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J. F. SACHSE, PHOTO.

DOMESTIC UTENSILS.

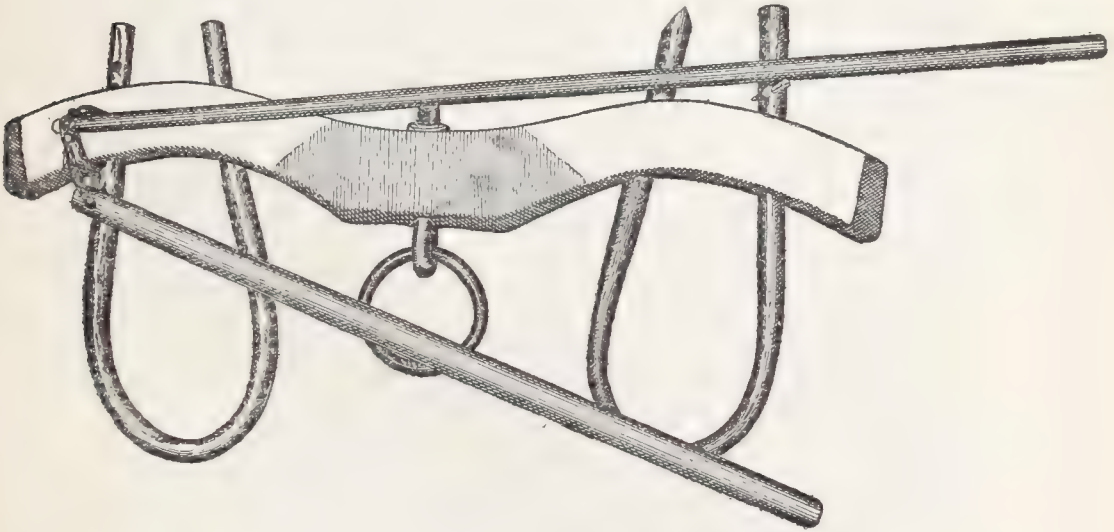
(A) BREAD BASKETS, DOUGH TROUGH SCRAPERS AND COFFEE MILL  
(B) TAR-BUCKET, TEA-KETTLE, CAULDRON, SKILLET AND SCHAUM-LÖPPEL.



to barn or stables, or to places where it was stacked, followed in due time.

During hay-making and harvesting the laborers had, besides breakfast, dinner and supper, luncheon in the morning and in the afternoon, served under a tree by the good mother and her aids. An abundance of cold meats, bread, butter, cheese, applebutter, pickles, radishes, cakes, pies and varied beverages were freely served.

The gathering of corn and other products of the field followed later in each year and kept the husbandman busy. New attention had to be given to the soil for new sowing of seed and the expectation of a harvest in another year and required the new use of the plough and harrow.



Ox yoke and threshing flail.

When fall arrived and winter came men were busy in separating grain from straw and ear. The use of the flail was common. Animals were used in treading out grain. The separation of grain from refuse was trying work, but it was necessary to secure grain for food.

But this work did not end the labors of the pioneer. In order to have grain turned into flour and other forms for man and beasts, it was necessary to take grain to the mill, which was often at a great distance from the home of the husbandman. Those who had no beast of burden were obliged to carry grain on their backs to the mill and return home with the flour they had secured. Such as had horses or oxen made use of the same in carrying grain to the mill and bringing home flour and other products. Later when wagons, often with a very primitive kind of wheels, made of sections of sawed logs, were secured, the ox team was of great service in carrying grain to the mill. Winter did not allow the pioneer to be idle. The daily duties at home, the preparation of wood for the hearth, the care of domestic animals, the hunting of wild animals for food and valuable skins, kept him busy. New attacks had to be made on the trees of the forest, that new soil might be made ready for enlarged harvests. When spring came the ground had to be put in order for spring sowing and planting.

In the course of years when orchards yielded their abundant crops new labors were necessary. When the yield of the fields, the orchard, the meadow and forest became more than what was necessary for the pioneer's home wants, he had supplies to take to the distant market. The long journey to the markets gave those who visited the same the most varied experiences. In the earliest years Philadelphia was the nearest market. So for the pioneer's son, who for the first time accompanied his father to the city, the trip afforded an opportunity to see many things that were entirely new to him.

Those who see Pennsylvania today in its advanced state of cultivation and observe what has been accom-

plished by the introduction of agricultural and other implements used in the cultivation of the soil, the sowing of seed, the reaping of the harvest, must ever remember the arduous work of the pioneer and his descendants, who, before the introduction of modern implements, brought a great portion of Pennsylvania under productive cultivation.

Whilst every pioneer needed a home and food and all were engaged in labor, not all were exclusively husbandmen. Nearly every home had its garden and tract of land to be cultivated. Even in towns and villages residents had gardens and often orchards near their dwellings and frequently lots at no great distance, which were carefully cultivated. The miller, the sawmiller, the carpenter, the cabinet-maker, the blacksmith, the tinsmith, the potter, the weaver, the fuller, the tanner, the tailor, the shoemaker, the clock-maker, the gunsmith, the paper-maker, the printer, the bookbinder, the merchant, the distiller, the innkeeper, the officers of the colony, the lawyer, the doctor of medicine and the minister of the Gospel were all engaged in work. There was an abundance of work and no necessity for the life of the tramp, who would eat and yet not toil.

The pioneer was a true expansionist. Where once only the log house and the simple structure for the protection of animals and the storing of field and meadow products and the enclosed small garden, and the limited number of acres under cultivation were to be seen, there appeared in the course of years, the large, well-built dwelling house, the immense barn and many other buildings for various uses, the large garden, the beautiful shade and fruit trees and vines near the dwelling, the extensive orchard, the beautiful meadows, the many large fields bearing a variety of crops, the carefully made roads and lanes and the long

lines of fences enclosing the different parts of the farm. Whilst the dwelling sheltered the family, the buildings of the farmyard sheltered horses, cattle, sheep, swine and many of the feathered tribes. The products of the farm were so abundant that no one had occasion to suffer hunger, and the supplies for the market became so great that other means of transportation than the farm wagon were hailed with joy by those who appreciated the advantages extended by the same.



Harvest scene, from an old reader.



## CHAPTER IV.

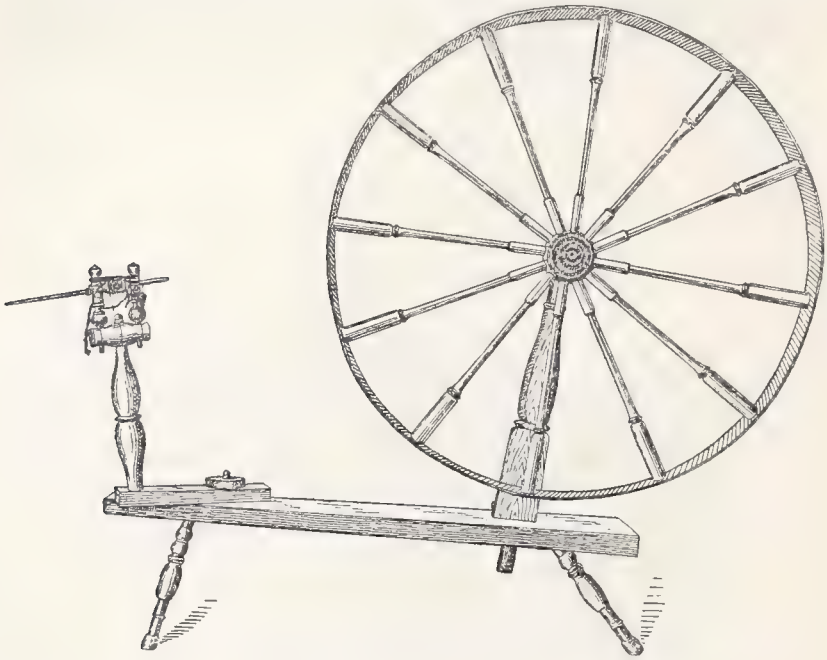
### WEARING APPAREL OF THE GERMAN SETTLERS.



**W**E now come to the consideration of the wearing apparel of the pioneer. The immigrants wore at first garments brought from the fatherland. The quantity brought depended on the ability to procure the same. The immigrants were often deprived of their supply of clothing by the heartless sea captains and their associates who, in view of exorbitant

extra charges during the sea voyage, compelled the immigrant, who had not sufficient money to pay, to surrender garments to meet their demands. To replenish the supply—whilst no doubt those, who were able to do so, secured imported goods for new garments—the great body of settlers found it necessary to meet this want by raising flax and later by raising sheep for furnishing a supply of wool, so that materials for clothing and other uses could be secured in this new world.

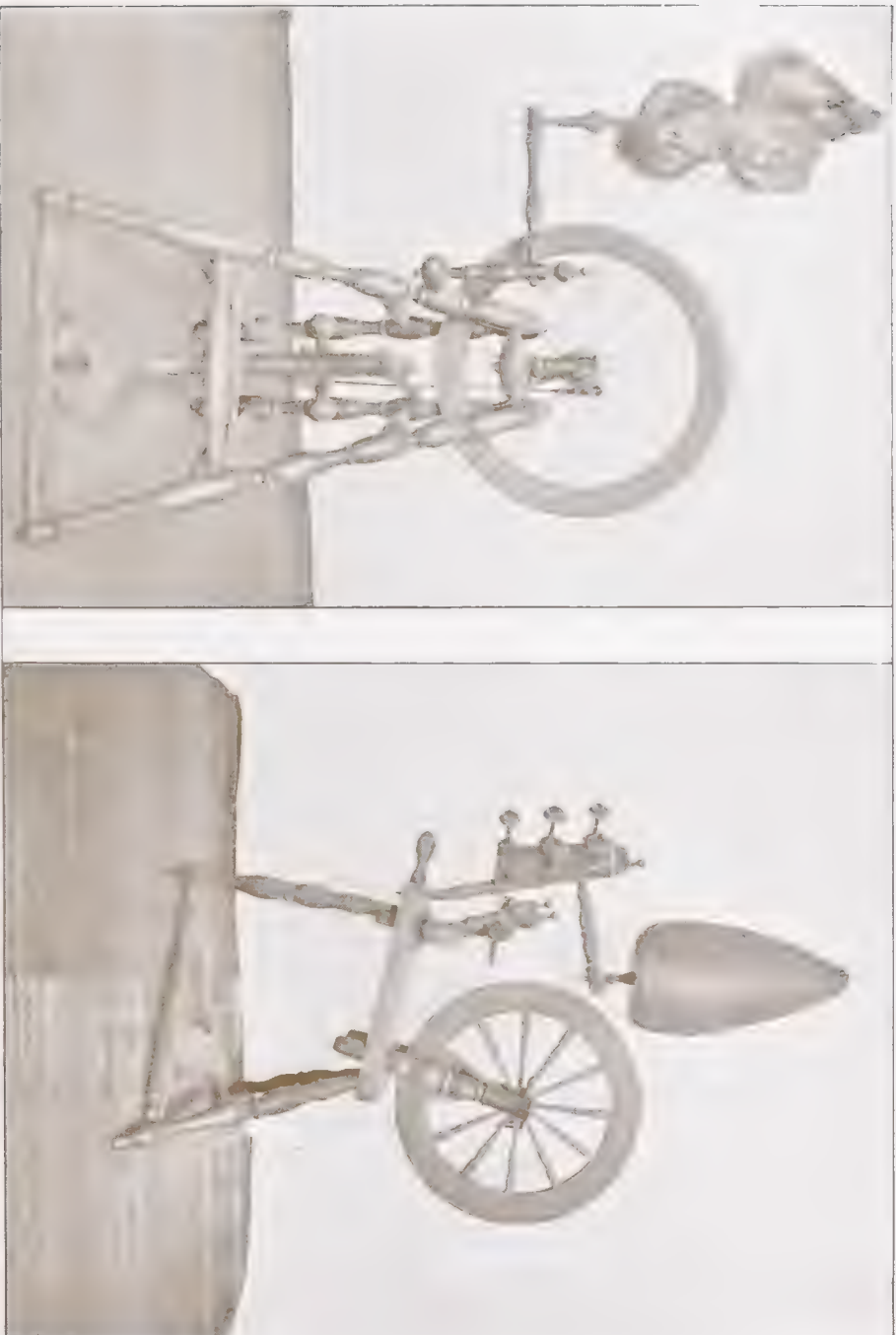
From the sowing of the flax seed to the completion of the tow or linen garment there was work for men and women. Men prepared the soil and selected the best part of a field for sowing flax seed. It was sown at the time oats were



“Woll-rad” or “Zwirn-rad,” “Wheel for Spinning Wool” or “Twisting-Wheel.”

sown—and usually in the same field. It was gathered a few weeks before oats harvest. It was drawn with the roots in bunches, which were tied separately and shocked. Ten to twelve bunches formed a shock. It was allowed to stand on the field until the tops became dry and brown. Straw-binders were laid on the ground, the flax placed on the same, and larger bundles formed, which were taken to the barn floor. Here the seed end of the flax was beaten on an elevated plank or on a barrel, to remove the seed, which was separated from the chaff by means of a fan

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I. F. KAMMEL PHOTO.

DOMESTIC INDUSTRIES.

TYPICAL PENNSYLVANIA-GERMAN SPINNING WHEELS.

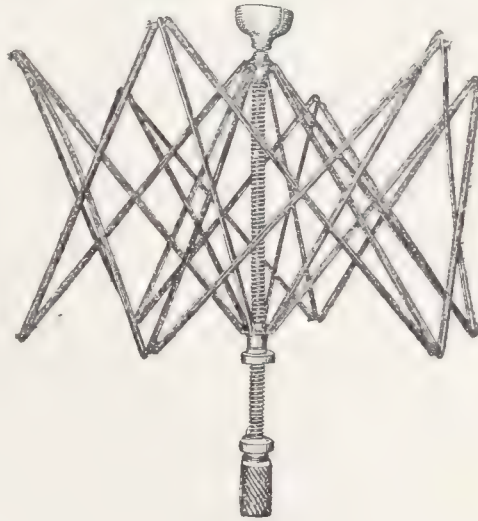
ORIGINALS IN DANNER COLLECTION, MANNHEIM, PA.



(worf-schau-fel) and at a later period by a wind mill. The flax seed was carefully stored, as it was a valuable product to supply an oil which commanded a high price. The flax was rebound and taken to a clean part of the field, where it was spread on the ground and allowed to remain a few weeks until rain and sunshine had made the inner part of the flax brittle and the outer part tough. It was rebound and removed to the barn or other building where it could be kept. Then followed the breaking of the flax. The first requirement was a fireplace and a fire, over which, on elevated bars or rails, the flax was laid and dried to become more brittle. The flax breakers, often four or five in number, surrounded the fireplace and broke the flax as best they could and in time on a flax break.

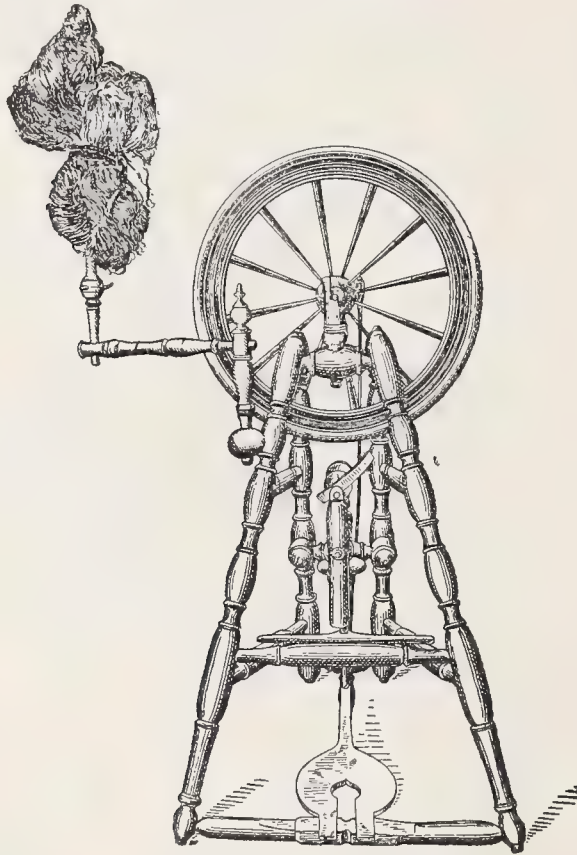
When this process was ended, the flax was rebound in bundles containing twenty-five handfuls and again taken to the barn. Then followed the first hackling to separate the boll of the flax. This was done on a coarse hackle. The flax was then swingled on a board or plank by means of a wand or wooden knife, and in later years on a

break wheel. After the swingling followed hackling on a hackle screwed to the top of a bench. The hackle consisted of a board about ten inches long and three or four



Faden-haspel (Thread reel) on which strands were stretched and then wound into a ball.

inches wide, into which wrought-iron nails about five inches long had been driven. The hackling separated the tow from the fine flax and thus yielded tow and flax. The tow was placed in boxes or barrels and the flax was formed into switches, the ends of which were joined, and a number of such switches were united by a cord and kept in bundles.



Upright spinning wheel.

The spinning of tow and flax, the work of mothers and daughters, who rose early and often retired late, required much time and labor. The spinning wheel and reel were not wanting. The spinning of tow was first in order.

The tow was placed on the fork of the wheel and spun. The spinning of flax, which was wound on a specially made holder, was done on the same wheel on which tow was spun. The reel (haspel) was used for winding the spun tow and flax. One hundred and forty-four revolutions of the reel marked by the indicator were required for a cut. These were formed into skeins, a skein of tow containing four cuts and one of flax six cuts. The skeins of spun tow and flax were boiled in a mixture of ash and water—to make the same soft and tender, and were subsequently laid on grass or hung on bars to dry and to be bleached.

In weaving the same loom was used for making tow cloth and linen with different gearing for each. The woven material was usually one yard wide. After the web had been made ready a part of it was glued (*geschlicht*). Whilst time was given for drying the weaver was busy in spooling, and thus there was a constant change from weaving to spooling. Tow cloth was often of different stripes. The woof for the same was colored yellow by means of the bark of hickory trees or peach leaves and blue with indigo. After weaving, plain tow cloth and linen were washed, spread on grass, sprinkled regularly and given time to bleach. The proper bleaching often required several weeks of time. The materials thus obtained and linen thread of various thicknesses, also spun at home, were now ready for use.

The tow cloth was used for clothing, bedding, table cloths, towels, bags, coverings and other articles. Linen cloth of various degrees of fineness was used for shirts, summer clothing, bedding, table cloths, towels and many other purposes.

Linen goods were often checked goods—made of linen colored differently.

In the course of years the pioneer and his descendants raised sheep. A husbandman would have from ten to twelve—but frequently also from twenty to twenty-five or more sheep. Sheep shearing was in order in May of each year. The wool secured was washed and then dried on grass. It was then carefully cleaned and picked so that no impurities might remain. It was taken to the carding mill, where it was first carded on rollers, on which there were strips of leather filled with fine wires and fine nails and then passed between rollers on which there were ribs which formed the rolls of wool, which dropped from the cylinders. The wool, after being thus formed into rolls, was taken home, where it was spun on the large and small spinning wheels. The weaving of wool was the same as that of tow and flax. When the supply of wool was yet limited, in weaving the web was often the product of flax and the woof of wool. The material obtained was known as the linsey-woolsey. It was a much better material for winter clothing than tow cloth and linen cloth, and extensively used for such purposes. Cloth woven entirely of wool was for best clothing for wear on Sunday and special occasions. The woollen cloth was taken to the fulling-mill (walk mühle). Here it was placed in large receptacles, in which soap and water were used. The material was beaten and turned and when it was removed from the receptacles to be washed it was found narrower and thicker than before. It was then colored black, brown, gray, deep yellow or red. After being dried, trimmed and rolled it was ready to be taken to the owner's home and was ready for use. Flannels were of different colors and were used for dresses and undergarments.

In those primitive years and in many years that followed garments were made at home without any directions given

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AN OLD PENNSYLVANIA-GERMAN LOOM SHOP.

"DER ALT WEBER-STUHL."



by fashion books and without the aid of sewing machines. In later years tailors were engaged to come to the homes of families to make garments for men. The primitive mothers and daughters had an abundance of work in making garments for members of the household. They were also frequently engaged in knitting to supply the family with stockings, socks, mittens, scarfs and caps. They likewise spent much time in making from tow, linen and woolen materials a variety of articles for use and ornament in the home.

Shoes were not constantly worn. In summer many persons wore no shoes. In winter they were worn by all. During the summer they were, however, worn on special occasions. Tradition informs us that shoes were carried by hand by church-goers until the vicinity of the church was reached, when they were put on and removed again soon after the worshippers had left the church building. Shoemakers traveled and did not only mend shoes, but often also remained with a family to make shoes for all its members.

Hats and caps worn by men were made in this country at a very early period. An abundance of materials for making the same was found here. Mothers and daughters made hoods at home. A bonnet of large dimensions was a desirable acquisition, to be made only by purchase in towns.



Wedding gown worn by a grandmother and a granddaughter.

With the increase of wealth and opportunities to secure wearing apparel from the country store, the ancestors were also able to purchase other materials for various uses. There was a marked difference between clothing made of domestic materials and clothing made of store goods. People in the country began to follow the customs of the people dwelling in towns, and in the course of years people in the country also had fine clothing for their appearance on special occasions.

In earlier periods there was no constant change of fashions as in our day. The good clothing worn by parents was handed down to their children, who were not ashamed to wear the same. Garments were worn for a much longer time than in our day. The writer knew two men, who lived within the last fifty years, the one, the senior in years, remarked that whilst he wore a coat two years, the younger man was not satisfied without two new coats in each year. When journeys were made great care was taken of extra apparel, if made on foot the knapsack was carefully packed, if made on horseback then saddle bags were of great service, when made later on in wagons and coaches the requisites for the journey were placed in wallets, in strong paper and leathern boxes of varied style and in trunks covered with skins of animals.





## CHAPTER V.

### THE BARNYARD AND ITS DENIZENS.



**A**NOTHER important branch of the domestic life of the pioneer was the raising and care of domestic animals and fowls. The horse, ass, horned cattle, sheep, swine, dogs and cats were regarded as necessary. The peacock, turkey, goose, duck, chicken and pigeons supplied numerous wants. Whilst the log houses and stone structures were the

dwelling of families, the barns, stables, sheds, cotes, kennels, hen-houses and dove cotes served for the protection of animals and fowls. The Pennsylvania-German has ever been known for his careful provision for the care of his live stock.

The horse and ass were of great service in farm work, in ploughing and harrowing the soil to be seeded, in the removal of hay and grain to the barn and to places where

the same were stacked, in the threshing of grain, in carrying grain to the mills, in hauling stones from the fields, in supplying the field with manure and lime, in hauling wood for home use and timber to be sawed, and in carrying farm products to market places. They were also of service in the visitation of families, in the transaction of business at distant places, in attending church services and public gatherings and in extended journeys. No wonder that early settlers cared so well for their horses and were in favor of hanging horse thieves.

Horned cattle were also of great service. They often supplied the place of the horse and ass in farm work and in transportation. The cow supplied milk, from which cream, butter and cheese were obtained. The flesh of cattle furnished as a food, an abundance of veal and beef and of salted and smoked meats. Tallow served in making candles. The skins of animals, when tanned, furnished leather for shoes, harness and other purposes. Whole skins were of great service as covers. The excess of horned cattle not needed for domestic use formed a supply of the markets. The pioneer was engaged in stock raising, for pasture was abundant. Young stock was often driven in spring to distant places for pasturage and brought home in fall in good condition.

Swine served also for many purposes. Their raising in early days was not difficult. They were allowed to roam on commons and in forests in which they found an abundance of acorns and other nuts. The swine, when killed, supplied fresh pork, salt meats, sausages, hams and shoulders and also an abundance of lard for home use and the market. The lard lamp would have been of no use without a supply of lard. Butchering days were important days in the life of the pioneer.

Dogs and cats were prized by the pioneer. No picture of the early home would be complete without the dog and the cat. The dog was often the companion of his master in his work on the field and in the forest. He aided him in herding his cattle. He was his aid in capturing or driving off wild animals. He was the playmate of children in the home, but also the faithful guard of the homestead at night, promptly signaling the presence of the red man of the forest, and the approach of thieves and wild animals. No wonder that the faithfulness of the dog has often been the theme of writers.

The cat also rendered good service as the enemy of rats and mice and kept the house and other buildings as clear of these destructive creatures as it could. The cat's play often amused the inmates of the house. Its doleful cry at night often disturbed the slumbers of many. But no one would allow its banishment from the home.

Whilst the peacock, with its tail of long feathers of rich and elegant colors, was the pride of the barnyard, the turkey, goose, duck and chicken were raised not only for a supply of eggs, but also to be served on the table on special occasions. The feathers of some of them were used in filling pillow cases and ticks for the comfortable rest of the head and body of the weary and the cover of all sleepers in winter. The quill obtained from the goose afforded the pen for writing the love letter, the note of indebtedness, the receipt of money paid and the death warrant.

The surplus yield of feathers constituted one of the perquisites of the good housewife, and the money received for the same enabled her to purchase many articles of value, for personal use and gifts to others.

The mother of the household has always taken an inter-

est in the raising of fowls, and the sale of the same furnished her money for many uses. The writer remembers that in the year 1867 he was collecting money for an important church work. He called at the houses of the different parishioners of a charge which he was visiting. At one of these homes the mother met him with a cheerful face and, as soon as he had stated the object of his call, said: "Yes, I have two dollars and a-half to give you," and added: "And I wish to tell you how it is that I have this money for you. I set a hen with turkey eggs and had a lot of fine little turkeys, which however a heavy rain killed for me. I felt very sorry. I said to the Lord that I would set another hen with turkey eggs, and that if turkeys would be hatched and I would be allowed to raise them and sell them I would give Him the one-tenth of the proceeds of the sale. The turkeys were hatched; I was successful in raising them, and sold them on the market for twenty-five dollars, and now I will keep the promise I made to the Lord." She handed the two dollars and a-half to the writer, and they are today a part of the endowment of a fine institution of learning.

The writer remembers that a daughter in a rural home had in the sixties of the closing century a novel method of awakening her guests, which she said she had learned from a professor of music, who had once stopped for a night at her home. He had severe toothache and could not sleep. He rose early in the morning and after a walk returned to the house, entered the parlor and played a number of selections on the piano. She was awakened by the music and so delightfully entertained, that she concluded in future to use this method of awakening her guests. She observed her rule when the writer was a guest at her home, and when he met the family in the

morning, she told him the above and added: "I play first a grand march to awaken my guests, then a polka and a waltz to entertain them, and last of all a choral to signify that it is time to rise." But visitors in rural homes in earlier and later years have often been awakened by other sounds—the cry of the peacock, the gobbling of the turkey, the quacking of geese and ducks, the screeching of the guinea hen, the crowing of the rooster, the cackling of hens, the lowing of the cattle, the squealing of pigs and the barking of dogs.

While domestic animals yielded for the market a varied supply of meats, milk, butter, cheese, lard and tallow, and furnished hides for the tannery, the domestic fowls also furnished many supplies of eggs and coveted meats and yielded the settler a good reward for his toil in the care of animals and fowls.



Vignette from an old almanac.



## CHAPTER VI.

### DOMESTIC PIETY AND RELIGION.



THE German immigrants were generally Christian people. In the old fatherland they had enjoyed the privileges of churches and schools. They came to this western world with the faith which had been wrought in them by the Holy Ghost through the means of grace. Whilst but few came accompanied by pastors and teachers, they brought with them

copies of the Bible, hymn-book, prayer-book, catechism, sermon-book and other devotional books. Court Chaplain Boehm, of London, rendered an important service to immigrants sent from England to America by securing for them copies of Arndt's *Wahres Christenthum*. Starke's *Gebet Buch* was also used by many settlers.

The pioneers, when settled in this country, longed for the favor of churches and ministers of schools and teachers

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CHARACTERISTICS OF THE PENNSYLVANIA-GERMAN.  
PIETY AND INDUSTRY.



and others will in due time show how this want was supplied. But religion entered into the daily life of the settler, and on this account its consideration belongs to that of his domestic life.

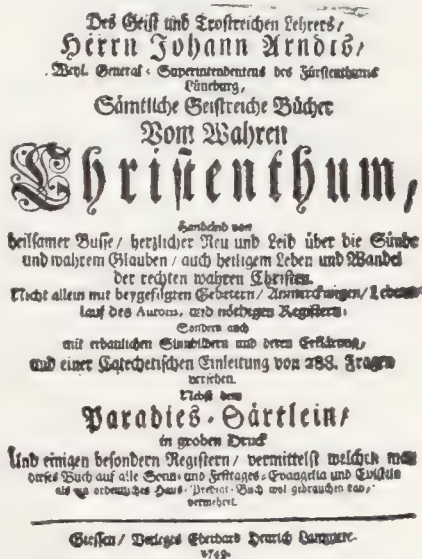
Religious books brought by immigrants were often seized by sea captains on arrival in this country for the payment of most extravagant charges for services to immigrants during the sea voyage.

Religious books were imported from the fatherland and sold in this country and some were also donated. Copies of these and of such as were brought by the immigrants themselves are thus to be found among descendants of the pioneers and prized as heirlooms.

German religious books were published in this country at a very early day. In 1708 Justus Falkner published the first book of a Lutheran minister printed in America, a treatise in questions and answers on the chief doctrines of the Christian

religion. *The first century of German printing in America, 1728-1830*—by Oswald Seidensticker, Philadelphia, is an exceedingly interesting and valuable publication, from which the following facts, touching the publication of religious books in this country have been gathered.

In 1728 appeared *Das Büchlein vom Sabbath*, and *Neun und neunzig mystische Sprüche*, by Conrad Beissel, the



former printed by Andrew Bradford, the latter by Benjamin Franklin.

Benjamin Franklin also printed for the religious enthusiasts of Lancaster County in 1730—*Göttliche Liebes und Lobesgethöne*, in 1732 *Vorspiel der Neuen Welt*, and in

ZIONITISCHER  
**Weyrauchs Hügel**  
 Oder:  
**Myrrhen Berg,**

Worinnen allerley liebliches und wohl riechens  
 des nach Apotheker Kunst zubereitetes  
 Rauch-Werd zu finden.

Befestend

In allerley Liebes-Würfungen der in GOTT  
 geheiligen Seelen, welche sich in vieler and mancherley  
 geistlichen und lieblichen Liedern aus gebildet.  
 Als darinnen

Der letzte Ruff zu dem Abendmahl des grofsen  
 GOTTes auf unterschiedliche Weise  
 trefflich aus gedrucket;

Zum Dienst

Der in dem Abend-Ländischen Welt-Teil als  
 bey dem Untergang der Sonnen erweckten Kirche  
 Gottes, und zu ihrer Ermunterung auf die  
 Mittelnächte Zukunft des Bräutigams  
 ans Licht gegeben.

Germanions. Gedruckt bey Christoph Sauer.

1736 *Jacobs Kampf und Ritters-Platz*. In 1739 Christoph Sauer, of Germantown, printed *Zionitischer Weyrauchs Hügel oder Myrrhenberg* for the Ephrata Brethren. This was the first American book in German type. The book contains 654 hymns in 33 divisions, with an appendix of 38 hymns with separate title.<sup>1</sup>

In 1742, Christopher Sauer printed *Ausbund*, a large hymn-book highly esteemed by the Mennonites. In 1742, Sauer printed by order of Count Zin-

zendorf *Hirten-Lieder von Bethlehem*, a collection of 360 hymns.

In 1743 Christopher Sauer, of Germantown, printed *Biblia*, Das ist die Heilige Schrift Altes und Neues Testaments, nach der Deutschen Uebersetzung D. Martin Luthers, quarto, to which he added an appendix of his own: Kurtzer Begriff von der heil. Schrift. This was the first bible printed in America in a European language. The type was obtained from Heinrich Ehrenfried Luther in Frankfurt, to whom Sauer made a present of twelve copies of

<sup>1</sup> For a full account of the issues of the Ephrata press, see German Sec-tarians of Pennsylvania, Volumes I. and II., by Julius F. Sachse, 1899.

**BIBLIA,**

Das ist:

**Die**

**Heilige Schrift**

**Altes und Neues**

**Testaments,**

Nach der Deutschen Uebersetzung

**M. Martin Luthers,**

Mit jedes Capitels kurzen Summarien, auch  
beygefügt vielen und richtigen Parallelen;

**Nebst einem Anhang**

Des dritten und vierten Buchs Esra und des  
dritten Buchs der Maccabäer.

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**Germantown:**

Gedruckt bey Christoph Saur, 1743.

Fac-Simile of Title Page of the First Bible Printed in America.  
in an European Language.



his edition of the bible, all of which were given to distinguished persons.<sup>1</sup>

In 1744 he printed *Der Kleine Catechismus D. Martin Luthers. Mit Erläuterungen herausgegeben zum Ge-*

**Der  
Kleine  
Catechismus  
D. Martin Luthers.  
Mit Erläuterungen  
herausgegeben  
zum Gebrauch  
der  
Lutherische Gemeinen  
in  
Pennsylvanien.  
Germanton  
Gedruckt bey Christoph Sauer.  
1744**

*brauch der lutherischen Gemeinen in Pennsylvanien.* This catechism was edited, prefaced and annotated by Count Zinzendorf.

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<sup>1</sup> For a critical account of Sauer and his German bible, see Sachse, *German Sectarians*, Volume II., pp. 1-68.

In 1744, there was issued by the same press *Das Kleine Davidische Psalterspiel der Kinder Zions*. This work became quite popular with some sects—Dunkers, Mennonites, etc.—as is evidenced by the numerous editions of the book. “Many of the hymns have the mystic coloring, sentimental style and bold allegorism found in the Ephrata books.”

In 1745, Christopher Sauer printed *Das Neue Testament Unsers Herren und Heylandes Jesu Christi*. 12mo. This was the first separate edition of the New Testament printed by Sauer.<sup>1</sup>

In 1746, he published *Der Psalter des Königs und Propheten Davids*. Verteutscht von D. Martin Luthers. 16mo.

In 1747 appeared the first hymn-book printed at Ephrata entitled, *Das Gesäng der einsamen und Verlassenen Turtel-Taube, nemlich der Christlichen Kirche*. It contains only original material, consisting of 378 hymns, inclusive of those already in the Franklin books of 1730, 1732 and 1736.

In 1748 the Ephrata Brethren completed the printing of Tielman Jans van Braght's great work, translated into German from the Dutch and entitled in German *Der Blutige Schau-Platz oder Mätyrer-Spiegel der Tauffs-Gesinnten oder Wehrlosen Christen*. It appeared in two volumes, bound as one, the first containing Introduction 56 pages, Text 478 pages and the Index 6 pages, the second containing: Introduction 14 pages, Text 950 pages, and Index 8 pages. This splendid folio is the largest, and, in some respects, most remarkable book of the colonial period. Pennsylvania Mennonites requested their brethren in Holland in 1745 to have the book translated into

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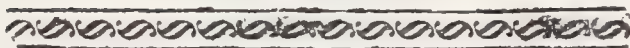
<sup>1</sup> Ibid.

Das Neue  
**Testament**

Unsers  
Herrn und Heylandes  
**Jesus Christi,**

Verteutschet  
Von  
D. Martin Luther.

Wie  
Jedes Capitels kurtzen  
Sumarien,  
Auch beygefüget vielen richtigen  
Parallelen.



**Germantown:**  
gedruckt und zu haben bey Christoph Saur. 1745.

Title page of first edition of New Testament printed in America. See page 40.

German, but were not gratified. The Ephrata Brethren undertook the laborious task, making the translation, manufacturing the paper and doing the printing and binding.<sup>1</sup>

In 1749 Franklin and Böhm printed *Der Kleine Catechismus des sel. D. Martin Luther*.

In 1751 Benjamin Franklin and Johann Böhm printed *Arndt's Wahres Christenthum*. 8vo. Introduction, etc., 32 pages, the text 1,356 pages and 65 copper plate illustrations which were brought from Germany. This was the largest book printed in Philadelphia during the last century. The American preface was written by Rev. J. A. Christopher Hartwig, a Lutheran minister.

In 1752 Christopher Sauer published *Geistreiche Lieder*, a 12mo. hymn-book of 562 pages, containing beside the hymns, an index, catechism, prayers, gospels, epistles, and destruction of Jerusalem. This was the first Reformed hymn-book printed in America. In the same year he published *Der Kleine Catechismus des Seligen D. Martin Luther*. Nebst der Morgen- Tisch- und Abend-Gebeten—sieben Buss-Psalmen, ein Geistliches Lied und das Einmal Eins. In 1753 this was followed with *Die Kleine Geistliche Harfe*, a hymn-book for the use of the Mennonites. In 1753 he issued *Neu-vermehrt- und Vollständiges Gesang-Buch*, containing besides the hymns of *Geistreiche Lieder* published in 1752—the Psalms of David (L. Ambrosii translation) and the Heidelberg Catechism.

In 1753 the *Lancastersche Zeitung* contained an advertisement of Job. Habermann's Large Prayer Book. Both the large and a small edition of this prayer-book attained great popularity in America.

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<sup>1</sup> Ibid., p. 222, et seq.

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Der  
**Blutige Schan-Blas**  
oder  
**Wunder**  
**Spiegel der Tauffs-Bejünten**  
oder  
**Wehrlosen-Christen,**

Die um des Zeugnuß Jesu ihres Seligma Herz. willen  
gelitten haben, und seyend getödtet worden, von Christi Zeit an  
bis auf das Jahr 1660.

Wormals aus unterschiedlichen glaubwürdigen Chroniken, Märtyrern und Zeugnißten gesam-  
let und in Holländischer Sprach heraus gegeben

von T. J. V. BRAGHT.

Nun aber sorgfältigst ins Hochteutsche übersetzt und zum erstenmal ins Licht gebracht.



EPHRATA in Pensylvanien,  
Druck und Verlags der Bruderschaft. Anno MDCCXLVIII.

Title page of the celebrated Martyr Book. See page 40.

In 1754 the Ephrata Brethren printed on writing paper *Paradisisches Wunderspiel*.

In 1755 Christopher Sauer published a second edition of the New Testament in German.

In 1757 Benjamin Franklin and Anthony Armbruster published *Der Psalter Davids*.

In 1759 Christopher Sauer printed Habermann and Naumann's *Christliche Morgen- und Abend-Gebeten*.

In 1759 Christopher Sauer published *Vollständiges Marburger Gesang-Buch. Zur Beförderung des so Kirchen als Privat-Gottesdienstes. Mit erbaulichen Morgen-Abend-Buss-Beicht- und Communion-Gebetlein vermehret*.

This was the first German Lutheran hymn-book published in America.

In 1761 Henrich Miller published Luther's Small Catechism translated into English by Rev. C. M. Wrangel, provost of the Swedish churches on the Delaware, and an intimate friend of Patriarch Muhlenberg.

In 1762 the Brotherhood of Ephrata published a new and enlarged edition of the hymn-book entitled *Die einsame Turtel Taube*. In the same year Christopher Sauer, Jr., published a hymn-book for the Schwenkfelders, containing 760 pages, a third edition of *Der Psalter des König und Propheten Davids* and a second edition of the *Marburger-Gesangbuch*, of which the first edition appeared in 1759.

In 1762 Anton Armbruster published *Kurtzgefaste Grund-Lehren des Reformirten Christenthums*, and Peter Miller & Co. published *Catechismus oder Kurzer Unterricht Christlicher Lehre* (in Reformirten Kirchen und Schuhlen).

In 1763 Christopher Sauer, Jr., published a second edition of the Germantown bible in German. In his preface

Paradiſſches  
Sunder: Spiel,  
Welches ſich

In dieſen lezten Zeiten und Tagen  
In denen Abend-Ländiſchen Welt-Theilen als ein Vor-  
ſpiel der neuen Welt hervor gethan. Beſtehende  
In einer ganz neuen und ungemeinen Sing-  
Art auf Weiſe der Engliſchen und himm-  
liſchen Chören eingerichtet.

Du dann das Lied Moſis und des Lamms, wie auch das hohe Lied Salomo-  
nis ſamt noch mehrern Zeugniſſen aus der Bibel und andern Heiligen  
in liebliche Melodien gebracht. Wobey nicht weniger der Zutritt der  
Braut des Lamms, ſammt der Zubereitung auf den herrlichen  
Hochzeit-Tag trefflich Prafigurirt wird.

Alles nach Engliſchen Chören Gefangs-Weiſe mit viel Mühe und großem Fleiß  
ausgefertiget von einem

Friedſamen,

Der ſonſt in dieſer Welt weder Namen noch Titel ſuchet.



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EPHRATÆ Sumptibus Societatis: 1 7 5 4 :

he remarks: "So then the Holy Writ, called the Bible, appears on the American Continent for the second time in the German language to the renown of the German nation, no other nation being able to claim that the Bible has been printed in their language in this division of the globe."<sup>1</sup>

In the year 1763 the Germantown printer published *Der Kleine Darmstädtische Catechismus, Herrn D. Martin Luthers*, etc., also a second edition of the Reformed Hymn Book first published in 1753.

In 1763 Johann Brandmüller, of Friedensthal, near Bethlehem, published *The Harmony of the Gospels* and a hymn-book, both in the Delaware language. The translation was by Bernhard Adam Grube, a Moravian missionary.

In 1763 Henrich Miller printed *Catechismus oder Anfanlgicher Unterricht Christlicher Glaubens-Lehre*, a Schwenkfelder Catechism. He also printed in the same year "A hymn-book for the children belonging to the Brethren's (Moravian) Congregations."

In 1765 Christopher Sauer, Jr., published Johann Arndt's *Paradies-Gärtlein*.

In 1766 the most extensive collection of Ephrata hymns, numbering 725, entitled *Paradisches Wunder-Spiel*, was published at Ephrata.

In 1767 Johann Brandmüller, of Friedersthal, near Bethlehem, published *Die täglichen Loosungen der Brüder-Gemeinde für das Jahr 1767*.

In 1770 Henrich Miller, of Philadelphia, published Augustus Hermann Francke's *The Holy and sure way of Faith of an Evangelical Christian*; German and English on alternate pages. The author was the famous founder of the Halle Orphanage.

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<sup>1</sup> The first Indian Bible was printed in 1663.

In 1776 the same publisher issued J. A. Freylinghausen's *Ordnung des Heyls, nebst einem Verzeichniss der Wichtigsten Kern-Sprüche der Heiligen Schrift*, etc. Johann Anastasius Freylinghausen (1670-1739) was a renowned theologian and hymn writer of the pietistic school.

In 1787 Leibert and Billmyer, of Germantown, published *Erbauliche Lieder-sammlung*. This hymn-book was published by authority of the Evangelical Lutheran Ministerium of Pennsylvania, compiled mainly by Patriarch Muhlenberg. It superseded the Marburger hymn-book reprints of which had till then been used by the Lutheran congregations of America.

In 1790 Michael Billmeyer, of Germantown, published *Anhang zu dem Gesangbuch der Vereinigten Evangelisch-Lutherischen Gemeinen in Nord Amerika*. He also published in the same year *Etliche Christliche Gebete*.

In 1790 Carl Cist, of Philadelphia, published an edition of the Reformed Catechism. 124 pages.

In 1791 Michael Billmeyer published Erasmus Weichenhan's *Christliche Betrachtungen uber die Evangelien*, a quarto of 785 pages, which reflects the religious views of the Schwenkfelders.

In 1793 Michael Billmeyer published Rev. J. H. C. Helmut's *Betrachtungen der Evangelischen Lehre von der Heiligen Schrift und Taufe; samt einigen Gedanken von den gegenwärtigen Zeiten*. This was followed, in 1795, with a second edition of the Lutheran Hymn Book of 1787.

In 1795 Peter Leibert, of Germantown, issued a new edition of Dr. J. Habermann's *Christliche Morgen- und Abend-gebeter auf alle Tage in der Woche, wie auch Magister Neumann's Kern aller Gebeter und Geistlicher Stundenwecker*.

In 1795, Steiner and Kämmerer, of Philadelphia, pub-

lished a new Reformed text-book : *Catechismus oder Kurzer Unterricht Christlicher Lehre wie derselbe in denen Reformirten Kirchen und Schulen Deutschlands wie auch in Amerika getrieben wird.*

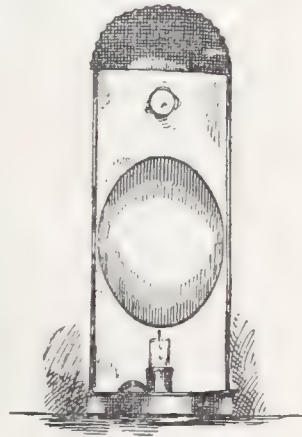
In 1797, the same firm issued *Das neue und verbesserte Gesang-Buch, worinnen die Psalmen David's samt einer Sammlung alter und neuer Geistreicher Lieder—enthalten sind. Nebst einem Anhang des Heydelbergischen Catechismus, wie auch erbaulicher Gebäuter*, a 12mo. of 766 pages. Heretofore the Reformed Churches of America had been contented with reprints of foreign books (1752, 1753, 1763 and 1772). A synod having been constituted independent of that of Holland in 1793, one of the first steps taken was a resolution to have a new hymn-book compiled, adapted to the needs of Reformed congregations in America.

In 1799, Michael Billmeyer, of Germantown, published a second edition of the Reformed Hymn Book, of the version of 1797.

The list of religious books published in America might be continued, but enough have been cited for our purpose.

The reprint of so many books in this country and the publication of books prepared in America show that there was a demand for the same. Whilst many of the books were used at regular church services, they were also of great benefit to individuals and families in their respective homes. The Bible was read at home, the prayer-book was regularly used and its pages soiled in the course of years showed how highly it was prized, the Catechisms and Sermon books (*Hauspostille* and others) were read at home worship and the hymn-book was the delight of true worshippers. Hymn tunes were often copied for home use. The writer saw not long ago in a book containing in

manuscript a sketch of the life of the original owner of the same and his drawings of designs for weaving, also at least fifty melodies with the first verses of as many hymns for use in the family. The reading of God's word and the prayers of the prayer-book, the singing of hymns, the reading of the sermons in the sermon-book, and the recital of the Catechism strengthened the pioneer and his descendants in their faith, quickened them in their walks in the truth and comforted them in their trials of life in this new world. The influence of religion in the home is forcibly illustrated in the life of Regina the captive. After her return to her home, her mother and she visited Patriarch Muhlenberg, who gives in the *Hallische Nachrichten*, an extended account of her capture, her life among the Indians, her surrender by the Indians and her remarkable experience, when brought with other captives to Carlisle, a town in the Cumberland Valley in Pennsylvania and her remarkable restoration to her mother. The account shows that home religion had a wonderful influence on Regina and sustained her during the years of her captivity. The simple repetition of the first lines of two hymns *Jesum lieb ich ewiglich*, etc., and *Allein und doch nicht ganz allein bin ich in meiner Einsamkeit*, etc., by the distressed mother, who had failed to recognize her daughter among the returned captives, was followed by the daughter's recognition of her mother. The mutual embrace of mother and daughter that affected the hearts of all the witnesses, has been the story always heard with gratitude to God for the power of religion in



Scone used in churches in Lancaster county.

the domestic life of the pioneer. Regina's wish to have a copy of the Bible and a hymn-book for herself was gratified by Patriarch Muhlenberg who presented a copy of the Bible to her and furnished her money to buy a hymn-book. The Christian homes were the places where, before the erection of churches and school houses, the first ministers of the Gospel were welcomed to hold services. The house, the barn, the grove and the forest were the places where the pioneers gathered, hungry for the preaching of the Gospel and where ministers preached the word and administered the Sacraments and the people united in prayer and the praise of God.



Illustration from an old reader.



## CHAPTER VII.

### CARE OF CHILDREN.



**A** MOST important part of the domestic life of the pioneer and his descendants was the care of their children. The Psalmist of old wrote, "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man: so are children of the youth. Happy is the man that hath his quiver full of

them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Ps. 127: 3-5). The Apostle Paul wrote, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Tim. 5: 8). The records of baptism kept by pastors and the entries of births and baptisms in the family Bibles show that Pennsylvania-Germans often had large families of children.

The care of children required the proper supply of their bodily wants. Parents labored diligently that the home

might be well supplied with food, and this was freely given at the appointed meals and at other times when children asked for food. Children of the former century were taught how to behave at the table. The model schoolmaster, Christopher Dock, considered it a part of his work to teach children rules for good behavior at home as well as in the school and in the church.

Prayers at meals taught children that their daily bread came from the Giver of all good gifts. Parents also supplied their children with clothing, suitable for wearing in the different seasons of the year. They taught them the proper care of garments, that there might be no sinful waste. Parents provided comfortable beds for their offspring, that they might not suffer from cold in the days in which houses were without furnaces in cellars, and without hot-water and steam-heating plants. At the time when the services of a doctor of medicine could not easily be secured, a supply of remedies secured from the barnyard, the garden, the orchard, the meadow and the forest was kept on hand for prompt use in days of sickness.

Parents also cared for the mental training of their children. They were anxious for the schoolhouse as well as the church, for the schoolmaster as well as the pastor. The family sustained a close relation to the schoolmaster, who was often entertained by families whose children were his pupils. Children were not merely sent to school and their entire mental training left to the schoolmaster. Parents assisted their children in learning their lessons at home, and when schools and schoolmasters were wanting parents were the teachers of their children. Such home instruction, though often very limited, showed the interest of parents in the welfare of their children. When this was neglected the young grew up very ignorant and were

in a most deplorable condition, as is evident from the testimony of Patriarch Muhlenberg and others, who in their first labors in this country were not only pastors, but also teachers and had adults advanced in years in schools attended by children. The German A B C Book and Spelling Book were frequently printed in this country, also Arithmetics, Readers, including the New Testament, Psalter and other books. The Catechism and Hymn-Book were also used in teaching the young to read. In many homes children would gather in the long winter evening at the table, at which meals were served during the day, that parents might assist them in learning their lessons. Some years ago the writer had as a parishioner an aged mother, a daughter of Jaebez Weiser, a descendant of Conrad Weiser, who told him of the customs that prevailed in her youth, which was that children gathered around the table in the evening, and were assisted by adults in learning their lessons, and were taught passages of Scripture and hymns, and that such had been the custom of her ancestors.

Parents also cared for the spiritual wants of their children. They presented them for baptism at an early day, as is evident from the old church records and pastors' private journals. Parents read God's Word, prayed and praised God not only for their own growth in grace, but also for the spiritual blessing of their children. Children were early taught God's word and were also taught to pray. The Catechism was taught by the head of the family and at a proper age children received further instruction in the parochial school and in due time were instructed by the pastor and learned the Catechism, Bible History, prayers and hymns to be prepared for confirmation. Parents encouraged them at home in learning the lessons as-

signed them. Parents encouraged their children to attend church services and were not ashamed to have them accompany them to and from God's House. The writer recalls the fact that [nearly sixty years ago he sat by the side of his father in an old church, the floor of which was of bricks, and in which there were movable plain benches with backs. Home care for the spiritual welfare of children led them early to think of God, of sin, of Christ the blessed Savior, of the forgiveness of sin, of the Holy Ghost—the new heart and holy life—of hell and the punishment of sin—of Heaven and eternal glory. Children thus trained were given to the fear, love and service of God.

Parents also cared for their children by the right use of Solomon's rod. Because they loved their children and desired them to grow up to be godly men and women, they were faithful in instructing them and did what they could by word and prayer for their improvement. But when children would be disobedient or were guilty of wicked deeds, parents did not hesitate to use the rod, and its proper application resulted in saving many a child from continuance in wickedness and brought them to earnest thought and a change of life. Lasting impressions were made upon some who are still living, by the use of a mother's slipper and rod. The writer heard the Rev. Dr. Christlieb state in an address at the meeting of the Evangelical Alliance in New York in 1873, that he missed two things in America that he still found in Germany: the one was the poor by the side of the rich in the churches, and the second was Solomon's rod in the home. He said that in Germany the rod was still used and that their youth became *Kräftige Bengel*. Dr. Christlieb visited the great cities along and not far from the Atlantic Coast. Had he

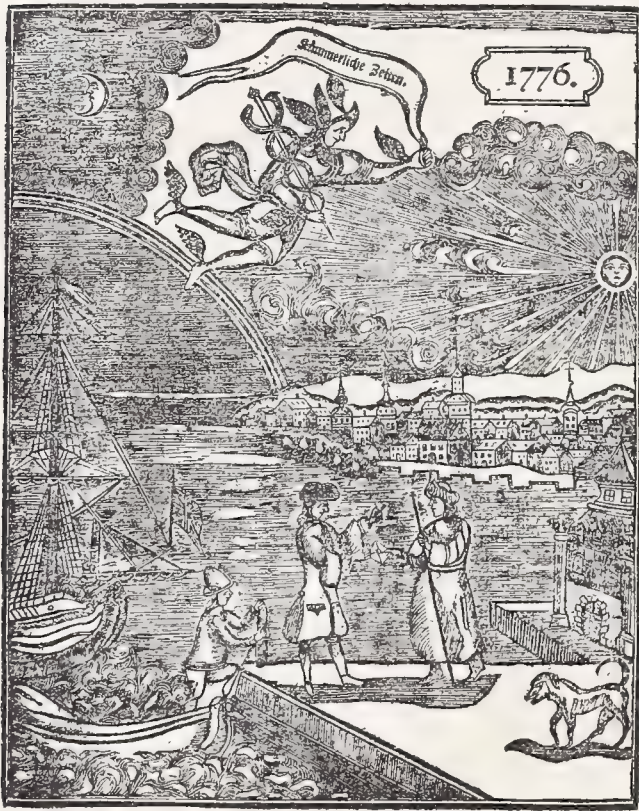
come to Falkner Swamp in Montgomery County, to the Bushkill and Monocacy in Northampton, to the Jordan and Cedar Creek in Lehigh, to the Moselem and Tulpehocken in Berks, to the Swatara and Quitopahilla in Lebanon, to the Cocalico and the Conestoga in Lancaster, the Conewago and the Kreutz Krick in York and the Conococheague in Adams and Franklin Counties, he would have found the rich and the poor together in the churches and that Solomon's rod was still in active use in many homes.

The children of our ancestors were taught early in life to work. Parents assigned such labors as their children could perform. Thus boys and girls had their daily duties, and they were expected to discharge them faithfully and properly. As they grew up to be men and women they were fitted for life's work. The sons and daughters were prepared to take the places of their parents. No one thought it a disgrace to work on a farm or to learn a trade. They were proud of their ability to labor.

The young were allowed proper recreations. They had their games in the house, in the yard, at the barn, on the field, in the meadow and in the forest. Happy days were spent by the young people of neighbors meeting successively at their respective homes. Aged parents witnessed with pleasure the young in their various games, and cheerfully furnished refreshments on such occasions. Homes were made attractive by proper privileges granted by parents. The homes where the young were permitted to have enjoyments suited to their age are ever remembered with pleasure.

That Pennsylvania-Germans favor education is evident from the existence of the parochial schoolhouse soon after the first settlements, the schoolhouse in more limited dis-

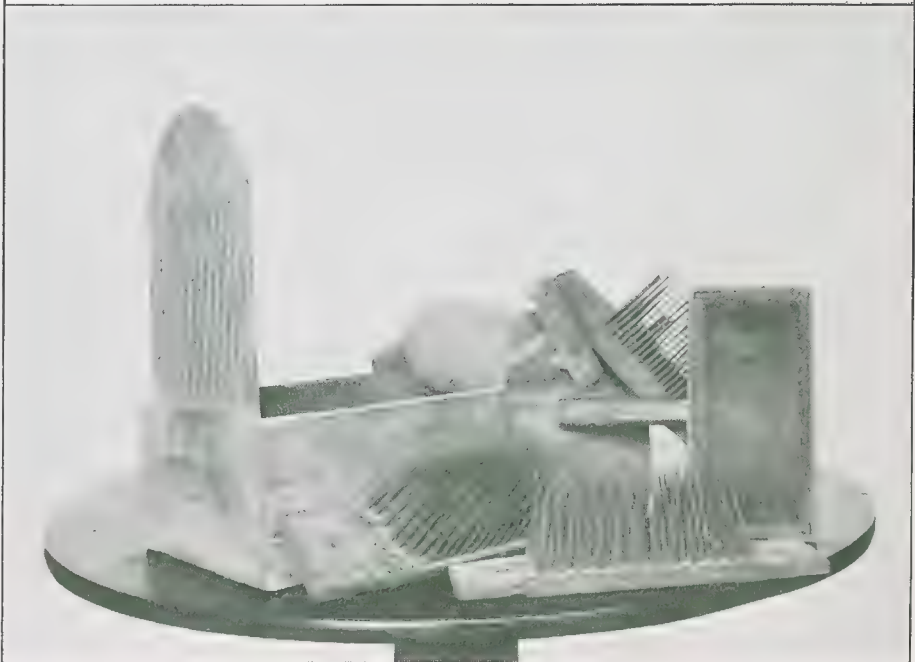
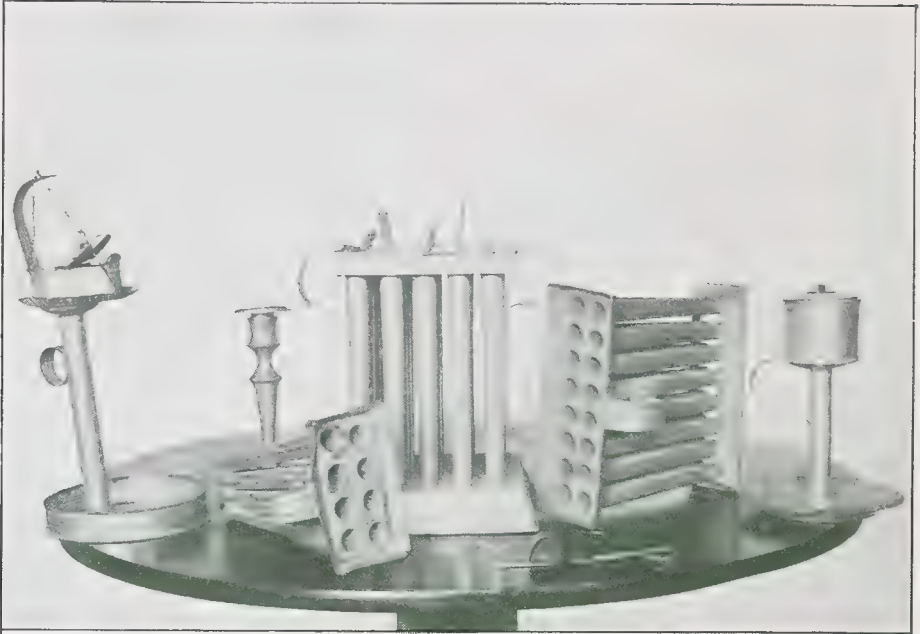
tricts, the private schools established in still more limited sections, the academy, the seminary, the public school, the normal schools, and colleges and universities of the present century and the large number of German names on the rolls of schools and in the catalogues of the many institutions of our State.



Cover of Sauer Almanac for 1776, *Troublous Times*, one-half size.



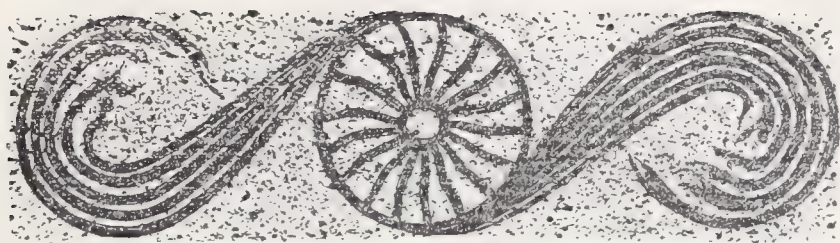
THE PENNSYLVANIA-GERMAN SOCIETY.



J. F. SACHSE, PHOTO

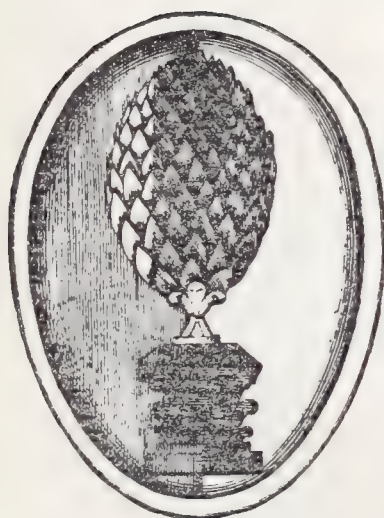
DOMESTIC INDUSTRIES.

(A) TALLOW CANDLE MOULDS. (B) FLAX HACKLES AND OTHER IMPLEMENTS.



## CHAPTER VIII.

### SERVANTS.



Arms of Augsburg.

there were unfaithful servants. There were many kind-hearted masters and mistresses who took a deep interest in the welfare of those employed by them. Such was the case even with the redemptioners,<sup>1</sup> who had German masters. Many have heard the story of the redemptioner, whose request that the contract with his master should contain the provision that he was to have meat twice in each week, was cheerfully granted. Upon arrival at the mas-

**A**NOTHER important feature of the domestic life of our ancestors and their descendants was the attention that was shown to servants. Pennsylvania at a very early day opposed slavery. Servant labor was necessary in many homes. Servants were usually well cared for. Their treatment depended on the character of the masters and also on the conduct of the servants.

There were cruel masters and

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<sup>1</sup> A class of indentured servants confined chiefly to Pennsylvania.

ter's home, the redemptioner had meat at supper, his first meal. When meat was given also at breakfast on the following morning, his face was filled with sadness. The master asked why he looked so sad, the answer was that it was true that the contract stated that he should have meat twice in each week, but he did not expect to receive meats at two meals so near together. So great was his surprise when told that he had no reason to be sad for he would have meat served him at three meals on each day that he exclaimed that he wished that his back were also a stomach!

Servants were allowed on ordinary occasions to be seated at the table with the family at meals. Their wants were as abundantly supplied as those of the children of the home. They had comfortable beds and were allowed sufficient time for proper rest after the labors of the day. They were expected to work, for they were not employed simply to be witnesses of the diligence of the master and the mistress. When they labored faithfully they were commended, and when they were indolent they were re-proved. The faithful servant was loved by the master and well cared for in times of sickness. In a home where God was feared and religion was a saving power, servants were also blest by its influence. The God-fearing master and mistress by word and deed made lasting impressions on those whom they employed. A strong mutual attachment was often formed by masters and servants. The servant frequently showed the love of a son or daughter and the master and mistress the love of parents. Those who served whilst young were fitted like children of the family for life's earnest duties. Separations were often marked by mutual regrets and friendship cherished throughout life by those who were once related as masters and servants.

The question has often been asked why Pennsylvania-Germans are able to retain servants for a much longer period of time than others. It is entirely owing to the treatment which masters and mistresses give their servants. The latter have bodies and souls as well as the former. When this fact is duly recognized, those who employ servants will treat servants as those who with them may be ultimately heirs and joint heirs with Him who declared that the greatest is he who serves. The writer's paternal ancestor was a redemptioner, and a recent examination of an old church record shows the friendly relation that existed a hundred years ago between the family of the writer's ancestor and the family of the one in whose service the redemptioner had been for many years.

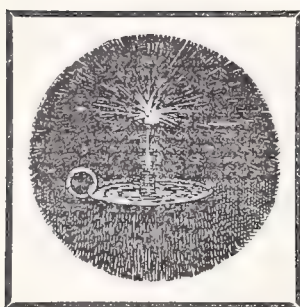


From Sauer almanac.



## CHAPTER IX.

### THE AGED AND INFIRM.

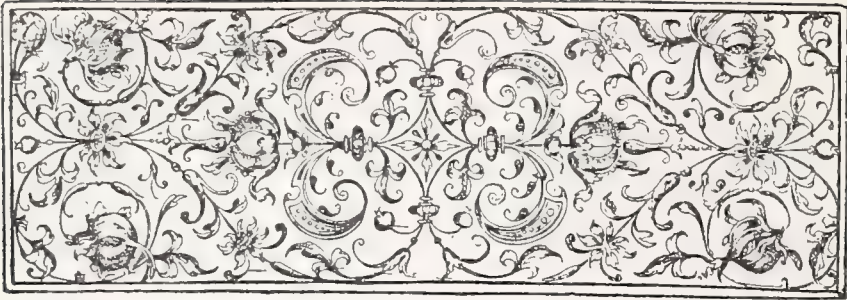


TO the history of the domestic life of ancestors belongs also the attention that was given aged and infirm parents and grandparents. Memory ever recalls with pleasure the love that was shown to those who could no longer labor as in earlier years. A part of the home was specially assigned to aged parents or grandparents in which they could spend their declining years in peace. Their bodily wants were faithfully supplied. After the labors of the day were ended by those who could toil, it was considered a great privilege to cheer the aged. Sometimes a separate dwelling was erected for the aged and their home was eagerly sought by their descendants. Often a faithful unmarried daughter considered it a duty to remain with the aged father or mother to the end of their life. The home of the aged had limited but sufficient dimensions to make them comfortable. The plain furniture of the living room included stove, wood-chest, tables, chairs, corner cupboard, clock, shelving for the Bible, prayer-book, hymn-book and book of sermons. The bedroom contained bed with

canopy and vallence, wash-stand, looking-glass, desk, high chest of drawers, wardrobe, large arm chair or rocking chair, and a few quaint pictures on the wall.

Blessed hours were spent with the aged, who loved to recall events of their earlier years but also loved to hear their offspring tell of their daily experiences. Valuable lessons were taught by the aged. Their counsel was always for the welfare of the young, whose future course in life was often determined by the influence exerted in the home of the aged. What a blessed retreat for those who experienced many of life's trials and sorrows. Here they could unburden their minds and hearts without fear of abuse, here they found sincere sympathy and heard words of genuine comfort, here they received good counsel to correct errors in life, to restore peace between those who needed reconciliation, to prevent entrance upon engagements that would bring nothing but ruin.

No man or woman has ever had occasion to regret the attention shown to the aged and infirm. A mother's prayer and a father's blessing are rich legacies, that cheer men in life's arduous duties, that make better men and women here and help in directing their thoughts to and fitting them for the eternal home in the kingdom of glory on high, in the Father's home of many mansions. God's commandment: "Honor thy Father and Mother, that thy days may be long upon the land which the Lord thy God giveth thee"—contains not only a commandment but also a promise. Wise are they who profit by heeding the explanation given by the great reformer, "We should so fear and love God as not to despise and displease our parents and superiors, but honor, serve, obey, love and esteem them."



## CHAPTER X.

### HOSPITALITY.



**H**OSPITALITY was ever shown in the genuine Pennsylvania-German home. The man who had occasion to ask for food and shelter was kindly received and his wants were cheerfully supplied. "God reward you for your kindness" was the expression of the gratitude of many whose hunger had been supplied and who had peaceful slumbers when they

were permitted to rest without fear of harm.

Unexpected visitors were not permitted to think that they were not welcome. Their arrival was cheered by hearty greetings. The horse was speedily stabled and the host and guests were soon in the best room in the house and engaged in pleasant and profitable conversation. The good housewife and her aids attended to the preparation of the meals to be served. Nothing was too good to be given to visitors. Whilst an apology might be offered that for the want of time the preparation was not as ample as it would have been if the coming of the visitors had been

THE PENNSYLVANIA GERMAN SOCIETY.



ARMOURY AND HIST. INV. CO. PHILADELPHIA

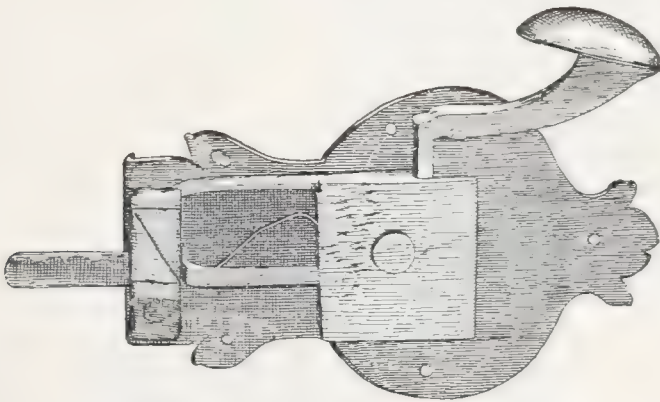
ZINNGESCHIRR (PEWTER TABLE WARE).

USED BY THE GERMANS IN PENNSYLVANIA DURING THE COLONIAL PERIOD.



known, there was always an abundance of good food. Intervals between meals were hours of most delightful entertainment. Visitors were pressed to remain during the night and when they consented to do so, the evening was spent in a cheerful and profitable manner.

When, however, visitors had previously announced their coming or had accepted an invitation to visit, extensive preparations were made for their reception and entertain-



Wrought-iron door lock and latch.

ment. The house, the porches, the walks in the yard adjoining the house, the barn and its yard received special attention. The day preceding the arrival of visitors was a very busy day for the housewife and her aids. An abundance of food was made ready for the occasion. All of the family arose early on the appointed day. The house was set in order, children were neatly dressed and adults also wore better clothing than on working days. The arrival of guests was anxiously awaited and their coming was speedily announced by the one who first saw their approach. All special work had been declared off during the stay of the visitors and the time was given to their best entertainment. They were kindly greeted upon their ar-

rival and their entire stay was made as agreeable as possible. Conversation seldom flagged and for a change the garden, the orchard, the meadow, the fields under cultivation, the spring house, the barn, the sheds and often even the different rooms in the house were shown to visitors. At the table there was the best evidence of special preparation by the good mother and her helps, and after grace was said, there was the special word to the visitors to feel at home, to help themselves and eat heartily. The hospitality that was shown was genuine. It strengthened the bonds of friendship and added to the happiness of those who had many experiences in life of a different nature. By such entertainment they were cheered to labor with greater diligence and patience, knowing that human life has also a bright side.

Der  
Hoch-Deutsche  
**Amerikanische**  
**Calender**  
Auf das Jahr  
Nach der Gnadenreichen Geburt unsers  
Herrn und Heylandes Jesu Christi  
**1776.**  
(Welches ein Schalt-Jahr von 366 Tagen ist.)

In sich haltende: Die Wochen-Tage; Den Tag des Monats; Tage welche bemerkt werden; des Mondes Auf- und Niedergang; des Mondes Zeichen und Grad; des Mondes Viertel; Aspecten der Planeten, sammt der Witterung; Des 7 Gestirns Aufgang, Sub-Platz und Untergang; Der Sonnen Auf- und Untergang; Der Venus, Des Morgen- oder Abend-Sterns Auf- und Untergang. Nicht verschiedenen andern Verichten; Erklärung der Zeichen, Verlaß-Zeichen, Anzeigung der Finsternisse, Courtien, Faren, &c. &c.

Eingerichtet vor 40 Grad Norder-Breite, sonderlich vor Pennsilvanien; Jedoch in denen angrenzenden Landen ohne merklichen Unterschied zu gebrauchen.

Der regierende Planet vor dieses Jahr ist **5**

Göldene Zahl	17 Sonnen-Circkel
Epacten	9 Sonntags Buchstab

ZF  
GF

Zum acht und dreyßigsten mal heraus gegeben.

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Germanetown: Gedruckt und zu finden bey **Christoph Saur**.  
Auch können die auswärtige Verkäufer solche bey **Mr. Reinhold** und der **Witwe Dejeu**, in **Philadelphia** haben, oder in Lancaster bey **Ludwig Laumann**, in New-York bey **Nichol Hoffmann**, u. andern.

Title page of Sauer Almanac for 1776, one-half size.



## CHAPTER XI.

### SPECIAL OCCASIONS.



Arms of Pastorius family.

THE domestic life of the pioneer was frequently brightened by special occasions which were not alone of interest to the family but to neighbors and friends as well.

The baptism of children took place in churches as soon as such were erected. Old records of pastors and of congregations often give the reason for bap-

tism in private houses. The records give not only the names of the parents, the name of the child, the date of birth and the date of baptism, but also the names of the sponsors, the number of which varied from one to six or even more.

After the baptism of a child the friends gathered in the home of the parents and partook of a rich provision for

the festive occasion. Certificates of baptism were carefully preserved. The relation of the sponsor to the child baptized was often very close. The character of the sponsor was often effective in determining that of the child.

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**M**ARRIAGES took place, after the bans had been called thrice in the church, in the church building itself or at the pastor's residence, at the home of the bride and occasionally at the office of the magistrate in cases where a license was first procured from the Governor. Wedding feasts were usually well attended. Rich provisions had been made for the same. Whilst for the aged they were days of pleasant reunions, for the young they were days of great merriment and at times of excesses that were not to be commended. Wedding trips to distant places were not then in fashion. At times when the conveniences of travel were very limited, the wedding party, for the want of suitable conveyances, proceeded to the church or pastor's residence on horseback.

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**T**HE death of a member of the family brought a sad experience to all the members of the same. Prompt attention was given to the preparation of the body for burial. Frequently the body was laid on a strip of sod. Watchers spent the nights preceding the burial in the house of mourning. Due notice of the date of burial and invitations to the funeral were given by sending out a number of messengers, who requested those whom they met to extend the notice and invitation to others. Extensive preparations were made for the entertainment of attendants at the funeral, who often came from distant places. Funerals were gener-

ally numerous attended. Before the beginning of the service at the house, refreshments were offered to attendants. The custom was to hand cake and wine to all. The service at the house was frequently held outside of the house after the coffin had been brought from the house and placed on chairs and the mourners gathered around the same. The service included a hymn, a short address and a prayer. After this service the coffin was placed on a wagon or sled (before the regular hearse was used), and the procession was formed to accompany the remains to "God's acre" near the church, and in the days when carriages and other conveyances were not over abundant and many rode on horses, frequently the wife was seated on a pillion in the rear of the rider. On arrival at the burial ground the coffin was placed on a bier, the lid of the coffin was removed and the remains viewed for the last time. As soon as the coffin lid was replaced and fastened, a hymn was begun and frequently the pastor and cantor at once moved and led the procession towards the grave, singing until the grave was reached. After the coffin was deposited in the grave the regular burial service was conducted by the pastor, and frequently all remained until the pall-bearers, who in early days also made the grave, had filled the grave with ground. The minister was always expected to preach a funeral sermon whether the burial took place in God's acre near the church, or in a private burial ground near the home of the deceased. When the burial took place in God's acre near the church, the service including sermon was held in the church. When the burial was on a private burial ground the sermon was often preached in a barn. Frequently the text of the funeral sermon had been selected by the deceased long before his or her death. The funeral sermon was of great

importance in the early days when there was not as frequent preaching as in later periods. Then the minister's service was not simply to comfort the sorrowing, but also to benefit all others by a faithful presentation of the divine word. After the service in church or other place and burial the mourners and other attendants returned to the house of mourning to partake of the funeral feast. This custom was regularly observed.

There were, however, many abuses connected with serving cake and drinks before the service at the house and the funeral feast after the burial. No one wished to be charged with a miserly spirit or a lack of consideration for the wants of those who came great distances to attend the funeral service.

The writer knew in his childhood a minister, who put an end to the first custom in his parish in a heroic way. When the bottle containing drink was handed to him he took the bottle and dashed it to the ground. After the pastor's most decided disapproval the custom was no longer observed by his people. Another minister who had occasion to bury a person who had been supported by a township, embraced the opportunity of expressing his disapproval of the funeral feast by announcing, after he had read the sketch of the life of the deceased, "*Die Zubereitung ist nicht grosz, die Zubereitung ist nicht grosz, doch können die Grabmacher und das Gefress mit nach Haus gehen.*"

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**A**MONG other special occasions that brought changes into the experience of families, we may mention the erection of buildings. The necessary excavation was often made with the help of neighbors, who gathered on an appointed day or days and by their combined labors not

only executed the work in a short time, but also by their kindness placed their neighbor under obligations to them and strengthened the bond of union between them. The family that was able to give proper refreshments to those who thus favored it, was sure to secure for itself an unenviable reputation by neglecting to provide abundantly for such an occasion. In one of our eastern counties a village bore for a long time and may bear yet the name of Crackersport—a name given to it, it is said, to commemorate the fact that one of its inhabitants, who had been kindly served by his neighbors by making the necessary excavation for a building, served refreshments in the form of crackers.

After the necessary preparation of timber, another day of kind neighborly service was that of log raising. The framing of a house or barn was hard and dangerous work, but was accomplished by the combined services of men who had willing hearts and strong arms. Such occasions were often days of merriment as well as labor for the participants. The best of food and the best of drinks were freely furnished by those who appreciated the aid rendered by neighbors.

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**A**N occasion of light work and much merriment was that of apple paring and cutting and boiling applebutter. The family itself was expected to attend to cider-making and apple-gathering before the day on which neighbors assembled to assist in special work. Apple paring and cutting were marked by much merriment. Old and new stories were told—and popular songs were heartily rendered. The boiling of cider, the addition of divided apples and the necessary stirring required careful attention. But as the number of persons assembled was always much

larger than the number at work during the boiling of the cider and the apples—those, who awaited their turn at work, found time to engage in games that were common in those days and thus the night was spent in merrymaking as well as work. A member of the Lebanon County Historical Society, who is also a member of the Pennsylvania-German Society, some time ago read a paper upon “The Cider Press and Applebutter Making,” before the County Society, a most valuable addition to the domestic history of our ancestors.

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**C**ORN-HUSKING was regularly attended to by families, who were kindly aided by their neighbors. It was often a night work on the floor of a barn or another building. The dimly lighted place was not only the scene of faithful work, but also of much merriment. When the work was ended games of various kinds were indulged in and an abundance of refreshments partaken of.

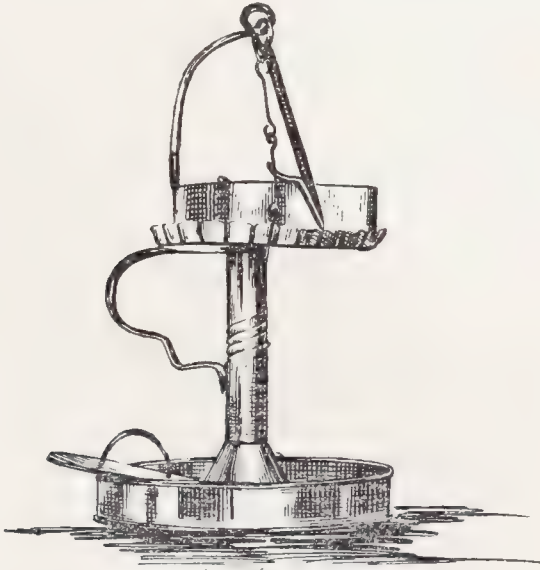
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**O**N butchering days families were also assisted by their neighbors. The killing and dressing of the cattle took place on the preceding day. On butchering day fires were started early and breakfast served before sunrise. The killing of swine was promptly followed by the scalding, scraping, cleansing, dressing and quartering of the same. The cleaning of entrails, the preparation of hams and shoulders, the rendering of lard and tallow, the chopping of meats and the making of sausage, the boiling of meats and the making of liver sausage, the preparation of meats for the brining tubs and the smoke-house kept all busy to the approach of evening and often to a late hour in the

night. On butchering day no one suffered hunger or thirst. Breakfast was a full meal. At dinner often the largest turkey was served, with an abundance of other dishes. At supper the new sausage was usually a part of the meal. When the neighbors left for their homes they carried samples of the new sausage and pudding for themselves and those who had remained at home.

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**F**OR a long time our ancestors had no carpets in their houses and their beds were without the quilts that became so common among later generations. Thus, carpet-rag-parties and quilting-parties followed in later years. They both helped to make the history of the Pennsylvania-



*Fett-licht* or lard lamp upon stand.

German homes and both occasioned interesting events in the life of the family. They were occasions on which the mothers and daughters of a neighborhood gathered in a

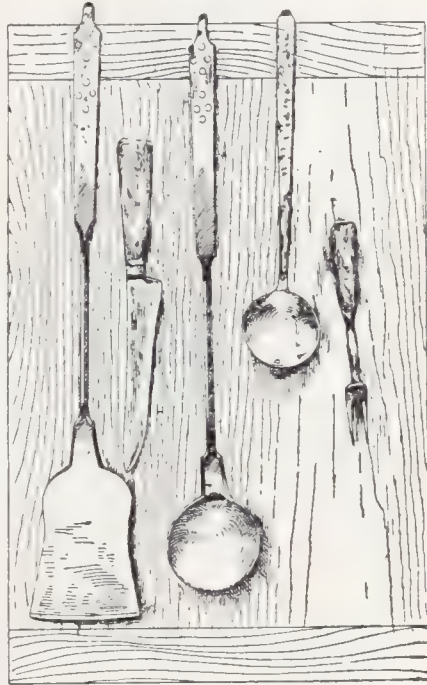
house to assist the mother and daughters of the same. Whilst rags were carefully sewed for the carpet and the materials stretched on the frame quilted according to the pattern traced on the goods, many revelations were made touching life in the different families represented on such occasions and also in families not represented. The participants heard on a single day the news of months and years. If any felt inclined to report what they had heard, and were asked what authority they had for what they said, they cited the carpet-rag or quilting party. The good housewife would invariably serve good food, including excellent tea, and none of her friends had occasion to complain of a want of liberality.

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**A** PUBLIC sale or vendue was also a special experience of the family leading a quiet life. Before the day of sale extensive preparations were made in arranging the articles to be sold. A large quantity of food was provided—not only for the men engaged to conduct the sale and specially invited friends, but also for those whose chief interest at a vendue was a good square meal. When the appointed time for the sale arrived, the reading of the conditions of the sale was often a very ceremonious act. The crier of the sale held an important position. His praise of the articles offered for sale was to cause high bidding, his pleasantries were to entertain the people assembled and the faithful use of his strong voice was to increase his reputation as a crier. Parties not specially interested in the purchase of goods found the public sale a favorable occasion for the transaction of private business. The scandal-monger embraced the opportunity to spread injurious reports concerning his neighbor. The politician also made use of the occasion

by trying to secure votes for himself. The young people found parts of the house, the yard, the barn, the barnyard, the orchard and the fields good places for their games. The huckster with his hot soup and a variety of cakes was also present and usually well patronized. Enemies who met at public sales would often engage in bodily conflicts, and their shedding of blood was of interest to themselves and to those who witnessed their bloody combat.

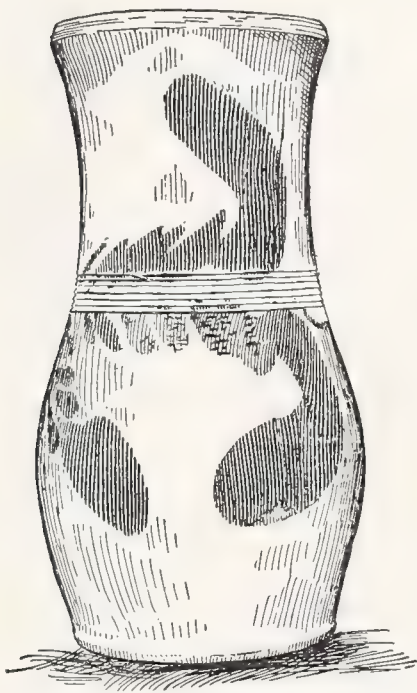
An appeal to a magistrate after such a conflict at a public sale or at a gathering of people on an occasion of a different character, was not always followed by the prompt issue of a warrant for the arrest of the party against whom the complaint was made. A magistrate of



Kitchen utensils, carving knife and fork, ladles, skimmer and cake turner.

nearly a hundred years ago was asked by a party, who had been whipped in a fight, for a warrant for the arrest of his opponent. The magistrate answered that the appellant ought to be ashamed that he allowed the other party to whip him, that the appellant could whip the other party, if he but tried rightly to do so. The words of the magistrate inspired the appellant with courage, and he whipped the previous victor, who after his defeat also appealed to the magistrate, who commanded the vanquished victor to leave promptly,

as the other party had already applied for his service. Of a magistrate of a still earlier period it was said, that he would at times take parties, who appeared before him as plaintiff



Specimen of early Pennsylvania-German pottery.



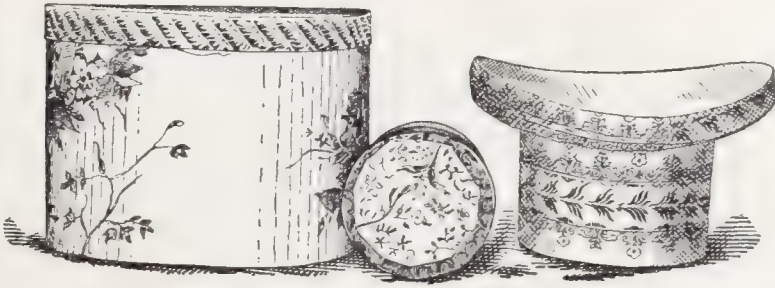
Calabash or gourd dipper.

and defendant, from his office to a back yard to settle their disputes by a bodily conflict. He was, however, not a Pennsylvania-German.

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**A**NOTHER special occasion in the home life of our ancestors was caused by a change of residence. When the new home was not at a great distance from the old, moving was often quietly attended to by the aid of a few neighbors, who on successive days assisted in removing the

effects of a family to their new home. But when the removal required a journey of 10, 15, 20 or more miles and all the effects were to be carried to the new residence on the same day, then great preparations were necessary before moving day. An abundance of food was prepared and carefully packed to be carried securely. On the day and night preceding moving day neighbors arrived with their large wagons, on which household goods and farm utensils were safely packed. The journey was begun as



Typical Pennsylvania-German traveling outfit, the large box for the wife's bonnet.

early as possible on moving day. A day without rain was the cause of great joy, and a day with rain brought many regrets. The journey itself was often accompanied with incidents of interest, but at times also with accidents not soon forgotten. The safe arrival at the new home was followed by work of busy hands in unloading goods and placing effects in the house and other buildings. The first meal in the new home was made of the abundant supply that was brought from the old. When the neighbors from the old home were obliged to tarry for a night before returning, and the neighbors of the new home visited the newly arrived family there was a social gathering in the new home, to be remembered long by all participants. When, however, the

change of residence required a long journey from some part in eastern Pennsylvania to a place in a central or western county or possibly in a county on the western border of the State, then a family had a still greater variety of experiences. All the articles that could not well be carried on the journey were sold privately or at a public sale. Large covered wagons were secured for packing and carrying the heavier goods to be removed. Other covered wagons were necessary for carrying lighter goods and provisions for the journey. Whilst



German immigrants crossing the Alleghenies.

often places were found in wagons already named for those who made the journey, special conveyances were at times provided for the family and friends. When a number of families moved at the same time and to the same region of country, the journey was marked by increased interest. At meal times the caravan would halt, fires were kindled by the side of the road, or in the forest, and food was carefully prepared and served abundantly. Horses were supplied with provender and allowed to graze. When the

night had to be spent where no lodging could be secured, the pilgrims slept in their wagons. During the past summer the writer met a number of very aged persons in a county on the western border of our State, who in the thirties of the closing century made such a journey from an eastern county to the county in which the writer met them. The company who made the journey numbered between thirty and forty persons and had varied experiences, including the following: One day the company felt glad to learn that lodging for the night could be secured in a hotel located at the foot of a mountain. They were, however, surprised when they reached the hotel to find that the house had only one large room with a bar at one end. Bedding was brought from the wagons and laid on the floor of the one room. Here the entire number of pilgrims slept during the night. In the morning they were surprised to find the landlord and his wife rising from behind the bar. Whether they had slept there during the night or watched their supply of liquors was not stated. Such a moving and location in a new place was a new period in the life of a family. To trace the history of a single family would often require a volume. The writer, by special invitation, attended several reunions of the Bortz family in Mercer county, which were attended by many claiming relationship. He also, by special request, attended a reunion of the Gangaware family in Westmoreland county. The ancestors of both families moved from Lehigh county, formerly part of Northampton county, to these western counties. Last summer the Lichtenwallner family held their first reunion at Allentown. They all descended from Johannes Lichtenwallner, who came to America in 1733 and settled in Lehigh county. The intensely interesting history of the family, published since the reunion—shows not

only the large number of descendants in Pennsylvania, but also the large number of persons descended from the Ohio branch of the family. By removals from eastern and central Pennsylvania, Pennsylvania-German families became important factors in the settlement of territories beyond the borders of our State and in the making of other States of our glorious Union.

Der Neue, Gemeinnützigste  
Landwirthschafts  
Calendar,  
Auf das Jahr, nach der heilbringenden Geburt  
unsers Herrn Jesu Christi,  
1802.

Welches ein gemeines Jahr von 365 Tagen ist.

Darinnen, nebst richtiger Festrechnung, die Sonn- und Mond's Finsternisse, des Mond's Gestalt und Viertel, Mond's-Aufgang, Mond's-Zeichen, Aspecten der Planeten und Witterung, Sonnen Auf- und Untergang, des Siebengestirns Aufgang, Stillplatz und Untergang, der Venus Auf- und Untergang, das hohe Wasser zu Philadelphia, Courten, Tairs, und andere zu einem Calendar gehörige Sachen zu finden.

Imgleichen, sehrreiche und unterhaltende Geschichten, 2c.

Mit sonderbarem Fleiß nach dem Pennsylvanischen und der angrenzenden Staaten Horizont und Meridiane berechnet.

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Zum Funfzehntenmal heraus gegeben.

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Lancaster, Gedruckt und zu haben bey Johann Albrecht, in der neuen Buchdruckerey, in der Prinz-strasse, das 2te Haus, nördlich vom Gefängniß.

Title page of Pennsylvania-German Farmers' Almanac.



## CHAPTER XII.

### CHARACTERISTICS OF THE PENNSYLVANIA-GERMAN PIONEER.



**I**NTRODUCTION of sin into the world affected the relation of man to the Superior Being, his relation to his fellowmen and his own private life. The separation of man from God left him in darkness and all his own devised ways fail to restore him to the relation he first sustained to God. Sin has made man

extremely selfish and cruel in his relation to his fellowmen, hence the deeds of violence, the acts of base abuse of sexual relations, the deeds of dishonesty and fraud in dealing with others, the untruthfulness in his associations with others and the constant manifestation of the evil desires for the property and the associates of his neighbors, and, in his private life, the abuse of God's good gifts, hence a

life of intemperance, a life of lewdness, a life worse than that of the brute creation.

The Christian religion is not only to restore the right relation of man to the Superior Being, but also to effect a proper relation of man to man and to affect his own private life. St. Paul, the great Apostle, wrote, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world: Looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Not all Pennsylvania-German pioneers were good Christian people. With such as were not, sin did abound, and men were given to idolatry, giving to the creature what is to be given to God only; they abused God's name by profanity, by superstitious practices, by lying and deceiving by the same; they cared not for God's day, God's house and God's word; the right relation between parents and children was wanting; they hesitated not in doing bodily harm to their neighbors; they were given to all grades of sins of the flesh; they made light of untruthfulness and were given to many evil deeds which evidenced the covetousness of their depraved hearts.

Of the great number of pioneers, whose minds were enlightened by the word of God and whose hearts were under the influence of His grace, it could be said that they feared, loved and trusted in God above all things. When vessels that bore them to this country encountered storms, there was a marked difference between immigrants who feared, loved and trusted in God and those who were the

THE PENNSYLVANIA-GERMAN SOCIETY.



J. F. SARGSE, PHOTO.

AN OLD COLONIAL HOUSE.

AT THE HEAD OF THE TULPEHOCKEN.—ON THE LEY (URICH) FARM.



very opposite of God's people. Those who were ungodly were filled with despair, and those in fellowship with God, manifested their trust in Him, by their prayers and hymns and humble submission to His dealing with them. Upon arrival in this country and when beginning their new homes in this new world, they asked God to bless their work, and often in the erection of a building, they showed their trust in God, by placing a stone in the wall of the building, bearing an inscription which showed their confidence in the most High and asking Him to bless their home.

God's name was dear to them and they made use of it in every time of need and in daily prayers, praise and thanksgiving, hence their desire to have God's word, the hymn-book and the prayer-book to aid them in their devotions.



An Ephrata pilgrim.

The Lord's-day was properly kept, the people frequented the sanctuary and joined reverently in the right worship of the most High and received with gladness the message of salvation. The remaining hours of the Lord's-day were precious to them, giving them time for home worship and private devotion. The work necessary on the Lord's-day was performed in the most quiet way and the home was marked by true devotion on the part of its occupants.

The pioneer was characterized by a strong love for home. His ambition was to have a house for himself and family. For this he labored and happy was he when he

had secured it. He also had a great love for his household. He prized his godly wife and loved his children and did not murmur when their number was increased. But not only did parents love their home and children, the latter also loved their home and their parents and other members of the family. Harbaugh's *Heimweh* shows the influence of parental piety and right care of children and the longings that are awakened in those who profited by having godly parents and a good home.

The good pioneer was characterized by a proper regard for human life. Murder and suicide were to him great sins. When he witnessed or heard of either he was shocked. Not only did he regard the preservation of his own life a great duty, but also the prevention of harm to others and the assistance of all who were in want.

The old church records contain the entries of the birth and baptism of children. The fact that they faithfully state the illegitimate birth of children shows that there was no inclination to hide the sins of the people. The fact, however, that the number of illegitimate births was small compared with the number born in wedlock, shows plainly the regard which pioneers had for the state of matrimony. Adultery was a grievous sin to them. Divorces were abhorred by them. Parents counselled their children to lead pure lives and gave them good advice concerning the choice of a husband or a wife.

The godly pioneer had a high regard for man's right to what God granted him of earthly possessions. Not all that men have is held by them—with God's approval. Men have a right to call their own what they have secured by godly labor, by economy void of covetousness, by inheritance, or by gift. Robbery, thieving and fraud are all condemned by "thou shalt not steal." Pioneers taught

their children not to steal, but to labor with their hands—that they might have to give to him that needeth. Dishonesty in children was severely punished. Honesty in all dealings was encouraged and constantly commended. A promise to pay was a solemn obligation of which God was a witness—and in His fear it was promptly met.

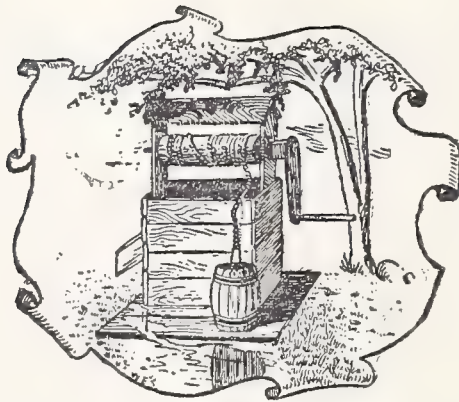
Truthfulness is important in all the relations of men—not only in the more extended circles in life—but also in the quiet home. No wonder that the pioneer prized it highly—and as readily discharged a servant who lied as one who stole. Parents were shocked when they found a child given to lying and made such child the subject of earnest prayer as well as of faithful instruction. The man whose word was as good as his bond was ever honored.

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The present descendants of pioneers can best honor the memory of their ancestors by striving to make their homes the abodes of parents and children, who are characterized by the fear and love of God, by the right use of His name, by love for His house and His word, by mutual love of parents and children, by love for the well-being of all others, by purity of life, by honesty, industry, economy and charity, and by truthfulness in all their relations with men.

The glory of our Commonwealth has not been attained alone by the services of men in schools, in churches, in the many departments of industry and in the various branches of civil government. None has rendered more important services than the homes of godly pioneers and their descendants. Good homes make good citizens and these are the strength of the Commonwealth. Men who seek homes for themselves, and men who have secured homes for themselves and their families, are the strongest

supporters of good government; law-abiding citizens not through fear, but in view of their respect for constituted authority. With such is not found the initiative step that leads to strikes and the disturbance of social relations in the State. When men pray for the prosperity of the State they should ever pray "God bless our homes," for if these are made by God's favor what they ought to be, then may we hold as true that such is one of God's ways to save the Commonwealth and also the Republic.



"ALL'S WELL THAT ENDS WELL."



**D**ankstappe und vor allen seihen in Gottes  
 Hand und dankens streiten, Ged. Verates der Huter mann  
 Das elapen es für ein Kindheit an. In wiss der Unschuldigen  
 und dem Geirist in der Unschuldigen. In der Unschuldigen  
 Geirist in der Unschuldigen. In der Unschuldigen

**D**ie überstehen mit Eubannen e'ntwurgen  
 In der Unschuldigen  
 In der Unschuldigen. In der Unschuldigen. In der Unschuldigen.  
 In der Unschuldigen. In der Unschuldigen. In der Unschuldigen.  
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## APPENDIX.

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### CHRISTOPHER DOCK'S ONE HUNDRED NECESSARY RULES OF CONDUCT FOR CHILDREN.<sup>1</sup>

(Translation by Hon. Samuel W. Pennypacker.)

#### I. RULES FOR THE BEHAVIOR OF A CHILD IN THE HOUSE OF ITS PARENTS.

##### *A. At and after getting up in the mornings.*

1. Dear child, accustom yourself to awaken at the right time in the morning without being called, and as soon as you are awake get out of bed without delay.

2. On leaving the bed fix the cover in a nice, orderly way.

3. Let your first thoughts be directed to God, according to the example of David, who says, Psalms cxxxix, 18, "When I am awake I am still with Thee," and Psalms lxiii, 7, "When I am awake I speak of Thee."

4. Offer to those who first meet you, and your parents, brothers and sisters, a good-morning, not from habit simply, but from true love.

5. Learn to dress yourself quickly but neatly.

6. Instead of idle talk with your brothers and sisters or others, seek also, while dressing, to have good thoughts. Remember the clothing of righteousness which was earned

<sup>1</sup>These Rules of Conduct were published about 1764, in Saur's *Geistliches Magazien*. For a full account of Christopher Dock, see Pennypacker's *Historical and Biographical Sketches*. Philadelphia, 1883.

for you through Jesus, and form the resolution not to soil it on this day by intentional sin.

7. When you wash your face and hands do not scatter the water about in the room.

8. To wash out the mouth every morning with water, and to rub off the teeth with the finger, tends to preserve the teeth.

9. When you comb your hair do not go out into the middle of the room, but to one side in a corner.

10. Offer up the morning prayer, not coldly from custom, but from a heart-felt thankfulness to God, Who has protected you during the night, and call upon Him feelingly to bless your doings through the day. Forget not the singing and the reading in the Bible.

11. Do not eat your morning bread upon the road or in school, but ask your parents to give it to you at home.

12. Then get your books together and come to school at the right time.

*B. In the evenings at bed-time.*

13. After the evening meal do not sit down in a corner to sleep, but perform your evening devotions with singing, prayer and reading, before going to bed.

14. Undress yourself in a private place, or if you must do it in the presence of others, be retiring and modest.

15. Look over your clothes to see whether they are torn, so that they may be mended in time.

16. Do not throw your clothes about in the room, but lay them together in a certain place, so that in the morning early you can easily find them again.

17. Lie down straight in the bed modestly, and cover yourself up well.

18. Before going to sleep consider how you have spent

the day, thank God for His blessings, pray to Him for the forgiveness of your sins, and commend yourself to His merciful protection.

19. Should you wake in the night, think of God and His omnipresence, and entertain no idle thoughts.

*C. At meal-time.*

20. Before going to the table where there are strangers, comb and wash yourself very carefully.

21. During the grace do not let your hands hang toward the earth, or keep moving them about, but let them, with your eyes, be directed to God.

22. During the prayer do not lean or stare about, but be devout and reverent before the majesty of God.

23. After the prayer, wait until the others who are older have taken their places, and then sit down at the table quietly and modestly.

24. At the table sit very straight and still, do not wobble with your stool, and do not lay your arms on the table. Put your knife and fork upon the right and your bread on the left side.

25. Avoid everything which has the appearance of eager and ravenous hunger, such as to look at the victuals anxiously, to be the first in the dish, to tear off the bread all at once in noisy bites, to eat quickly and eagerly, to take another piece of bread before the last is swallowed down, to take too large bites, to take the spoon too full, to stuff the mouth too full, etc.

26. Stay at your place in the dish, be satisfied with what is given to you, and do not seek to have of everything.

27. Do not look upon another's plate to see whether he

has received something more than you, but eat what you have with thankfulness.

28. Do not eat more meat and butter than bread ; do not bite the bread off with the teeth ; cut regular pieces with the knife, but do not cut them off before the mouth.

29. Take hold of your knife and spoon in an orderly way and be careful that you do not soil your clothes or the table cloth.

30. Do not lick off your greasy fingers, wipe them on a cloth, but as much as possible use a fork instead of your fingers.

31. Chew your food with closed lips and make no noise by scraping on the plate.

32. Do not wipe the plate off either with the finger or the tongue, and do not thrust your tongue about out of your mouth. Do not lean your elbows on the table when you carry the spoon to the mouth.

33. Do not take salt out of the salt-box with your fingers, but with the point of your knife.

34. The bones, or what remains over, do not throw under the table, do not put them on the table cloth, but let them lie on the edge of the plate.

35. Picking the teeth with the knife or fork does not look well and is injurious to the gums.

36. As much as possible abstain from blowing your nose at the table, but if necessity compels, turn your face away or hold your hand or napkin before it ; also when you sneeze or cough.

37. Learn not to be delicate and over-nice or to imagine that you cannot eat this or that thing. Many must learn to eat among strangers what they could not at home.

38. To look or smell at the dish holding the provisions too closely is not well. Should you find a hair or some-

thing of the kind in the food, put it quietly and unnoticed to one side so that others be not moved to disgust.

39. As often as you receive anything on your plate, give thanks with an inclination of the head.

40. Do not gnaw the bones off with your teeth or make a noise in breaking out the marrow.

41. It is not well to put back on the dish what you have once had on your plate.

42. If you want something across the table be careful not to let your sleeve hang in the dish or to throw a glass over.

43. At table do not speak before you are asked, but if you have noticed anything good at church or school, or a suitable thought occurs to you relating to the subject of discourse, you may properly bring it forward, but listen attentively to the good things said by others.

44. When you drink you must have no food in your mouth, and must incline forward courteously.

45. It has a very bad look to take such strong draughts while drinking that one has to blow or breathe heavily; while drinking to let the eyes wander around upon others; to commence drinking at table before parents or more important persons have drunk; to raise the glass to the mouth at the same time of one of more importance; to drink while others are speaking to us; and to raise the glass many times after one another.

46. Before and after drinking, the mouth ought to be wiped off, not with the hand but with a handkerchief or napkin.

47. At the table be ready to help others if there is something to be brought into the room or other things to be done that you can do.

48. When you have had enough, get up quietly, take

your stool with you, wish a pleasant meal-time, and go to one side and wait what will be commanded you. Still should one in this respect follow what is customary.

49. Do not stick the remaining bread in your pocket, but let it lie on the table.

50. After leaving the table, before you do anything else, give thanks to your Creator who has fed and satisfied you.

## II. RULES FOR THE BEHAVIOR OF A CHILD IN SCHOOL.

51. Dear child, when you come into school, incline reverently, sit down quietly in your place, and think of the presence of God.

52. During prayers think that you are speaking with God, and when the word of God is being read, think that God is speaking with you. Be also devout and reverential.

53. When you pray aloud, speak slowly and deliberately; and when you sing, do not try to drown the voices of others, or to have the first word.

54. Be at all times obedient to your teacher, and do not let him remind you many times of the same thing.

55. Should you be punished for bad behavior, do not, either by words or gestures, show yourself impatient or obstinate, but receive it for your improvement.

56. Abstain in school from useless talking, by which you make the work of the schoolmaster harder, vex your fellow pupils, and prevent yourself and others from paying attention.

57. Listen to all that is said to you, sit very straight and look at your teacher.

58. When you recite your lesson, turn up your book

without noise, read loudly, carefully and slowly, so that every word and syllable may be understood.

59. Give more attention to yourself than to others, unless you are placed as a monitor over them.

60. If you are not questioned, be still; and do not help others when they say their lessons, but let them speak and answer for themselves.

61. To your fellow-scholars show yourself kind and peaceable, do not quarrel with them, do not kick them, do not soil their clothes with your shoes or with ink, give them no nick-names, and behave yourself in every respect toward them as you would that they should behave toward you.

62. Abstain from all coarse, indecent habits or gestures in school, such as to stretch with the hands or the whole body from laziness; to eat fruit or other things in school; to lay your hand or arm upon your neighbor's shoulder, or under your head, or to lean your head forwards upon the table; to put your feet on the bench, or let them dangle or scrape; or to cross your legs over one another, or stretch them apart, or to spread them too wide in sitting or standing; to scratch your head; to play or pick with the fingers; to twist and turn the head forwards, backwards and sideways; to sit and sleep; to creep under the table or bench; to turn your back to your teacher; to change your clothes in school, and to show yourself restless in school.

63. Keep your books, inside and outside, very clean and neat, do not write or paint in them, do not tear them, and lose none of them.

64. When you write, do not soil your hands and face with ink, do not scatter it over the table or bench, or over your clothes or those of others.

65. When school is out, make no great noise ; in going downstairs, do not jump over two or three steps at a time, by which you may be hurt, and go quietly home.

### III. HOW A CHILD SHOULD BEHAVE ON THE STREET.

66. Dear child, although, after school, you are out of sight of your teacher, God is present in all places and you therefore have cause upon the street to be circumspect before Him and His Holy Angels.

67. Do not run wildly upon the street, do not shout, but go quietly and decently.

68. Show yourself modest, and do not openly, before other people, what ought to be done in a private place.

69. To eat upon the street is unbecoming.

70. Do not stare aloft with your eyes, do not run against people, do not tread purposely where the mud is the thickest, or in the puddles.

71. When you see a horse or wagon coming, step to one side, and take care that you do not get hurt, and never hang behind upon a wagon.

72. In winter do not go upon the ice or throw snowballs at others, or ride upon sleds with disorderly boys.

73. In summer do not bathe in the water or go too near it. Take no pleasure in mischievous or indecent games.

74. Do not stand in the way where people quarrel or fight, or do other evil things ; associate not with evil companions who lead you astray ; do not run about at the annual fair ; do not stand before mountebanks or look upon the wanton dance, since there you learn nothing but evil.

75. Do not take hold of other children so as to occupy the street, or lay your arm upon the shoulders of others.

76. If any known or respectable person meets you, make way for him, bow courteously, do not wait until he is already near or opposite to you, but show to him this respect while you are still some steps from him.

#### IV. RULES FOR THE BEHAVIOR OF A CHILD IN MEETING OR CHURCH.

77. Dear child, in meeting or church think upon the holy presence of God, and that you will be judged according to the word you hear upon this day.

78. Bring your Bible and hymn-book with you, and sing and pray very devoutly, since out of the mouths of young children will God be praised.

79. During the sermon be attentive to all that is said, mark what is represented by the text, and how the discourse is divided; which also you can write on your slate. Refer to other beautiful passages in your Bible, but without noise or much turning of the leaves, and mark them by laying in long narrow bits of paper, of which you must always have some lying in your Bible.

80. Do not talk in church, and if others want to talk with you do not answer. During the sermon, if you are overcome with sleep, stand up a little while and try to keep it off.

81. When the name of Jesus is mentioned or used in prayer uncover or incline your head, and show yourself devout.

82. Do not stare about the church at other people, and keep your eyes under good discipline and control.

83. All indecent habits which, under Rule No. 62, you ought to avoid in school, much more ought you to avoid in church.

84. If you, with others should go in couples into, or out of the church you should never, from mischief, shove, tease or bespatter, but go forth decently and quietly.

V. RULES FOR THE BEHAVIOR OF A CHILD UNDER  
VARIOUS CIRCUMSTANCES.

85. Dear child, live in peace and unity with every one, and be entirely courteous from humility and true love of your neighbor.

86. Accustom yourself to be orderly in everything, lay your books and other things in a certain place and do not let them lie scattered about in a disorderly way.

87. When your parents send you on an errand, mark well the purpose for which you are sent, so that you make no mistake. When you have performed your task come quickly home again and give an answer.

88. Be never idle, but either go to assist your parents, or repeat your lessons, and learn by heart what was given you. But take care that you do not read in indecent or trifling books, or pervert the time, for which you must give an account to God, with cards or dice.

89. If you get any money, give it to some one to keep for you, so that you do not lose it, or spend it for dainties. From what you have willingly give alms.

90. If anything is presented to you, take it with the right hand and give thanks courteously.

91. Should you happen to be where some one has left money or other things lying on the table, do not go too near or remain alone in the room.

92. Never listen at the door, Sirach 21, 24. Do not run in quickly, but knock modestly, wait until you are

called, incline as you walk in, and do not slam the door.

93. Do not distort your face, in the presence of people, with frowns or sour looks; be not sulky if you are asked anything, let the question be finished without your interrupting, and do not answer with nodding or shaking the head, but with distinct and modest words.

94. Make your reverence at all times deeply and lowly with raised face. Do not thrust your feet too far out behind. Do not turn your back to people, but your face.

95. Whether a stranger or good friend comes to the house, be courteous to him, bid him welcome, offer him a chair and wait upon him.

96. In sneezing, blowing the nose, spitting, and yawning be careful to use all possible decency. Turn your face to one side, hold the hand before it, put the uncleanness of the nose in a handkerchief and do not look at it long, let the spittle fall upon the earth and tread upon it with your foot. Do not accustom yourself to continual hawking, grubbing at the nose, violent panting, and other disagreeable and indecent ways.

97. Never go about nasty and dirty. Cut your nails at the right time and keep your clothes, shoes and stockings neat and clean.

98. In laughing, be moderate and modest. Do not laugh at everything, and especially at the evil or misfortune of other people.

99. If you have promised anything try to hold to it, and keep yourself from all lies and untruths.

100. Let what you see of good and decent in other Christian people serve as an example for yourself. "If there be any virtue, and if there be any praise, think on these things." *Philippians iv, 8.*



# Pennsylvania:

## THE GERMAN INFLUENCE IN ITS SETTLEMENT AND DEVELOPMENT.

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A Narrative and Critical History.

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PREPARED BY AUTHORITY OF  
THE PENNSYLVANIA-GERMAN SOCIETY.

### PART VII.

*THE GERMAN IMMIGRATION INTO PENN-  
SYLVANIA THROUGH THE PORT  
OF PHILADELPHIA, AND  
"THE REDEMPTIONERS."*



PUBLISHED BY THE SOCIETY.



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# The German Immigration into Pennsylvania

Through the Port of Philadelphia,  
from  
1700 to 1773.

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## PART II. The Redemptioners.

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PART VII. OF A NARRATIVE AND CRITICAL HISTORY  
PREPARED AT THE REQUEST OF  
THE PENNSYLVANIA-GERMAN SOCIETY.

BY  
FRANK RIED DIFFENDERFFER.



LANCASTER, PA.  
1900

Publication Committee.

JULIUS F. SACHSE  
DANIEL W. NEAD, M.D.  
HENRY M. M. RICHARDS

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Pennsylvania-German Society

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Illustrations by JULIUS F. SACHSE



## PREFATORY.



THE story of the German immigration to Pennsylvania in the 17th and 18th centuries, and since, forms one of the most interesting and notable chapters in the history of the colonization of the New World. For many decades its importance and significance was not recognized or understood even by those who formed part and parcel of it. It is only within a recent period that it has received the attention it deserves. During the past few years a dozen books on this and germane subjects have been written and published and several more will be issued before the year's close.

Perhaps the main factor in directing attention to this needed work was the organization of the Pennsylvania-German Society in 1891. The enterprise of a few enthusiastic men resulted in arousing an interest in the subject unknown before. Their action met with a hearty response from Pennsylvanians of German descent in all

parts of the country, and while to-day it may not stand first in actual membership, the Society is certainly far in advance of every similar organization in the land in the amount of excellent work it has done towards carrying out the purposes of its organization, and in placing the German element in the colonization of Pennsylvania in its proper light before the world. Its contributions to the literature of the subject have received recognition and praise on two continents. The "Slumbering Giant," as the German element in Pennsylvania has been aptly called, has at last been aroused to a consciousness of his might and importance, his birthright and inheritance, and manifests a determination to assert his claims to the same.

The question of the German influence in the physical, political and intellectual upbuilding of this Commonwealth is of special interest to those of German ancestry. It has not yet been fully worked out but the present day is radiant with promise. The following chapters are offered as presenting some of the "lights and shadows" accompanying this immigration least familiar to the general reader.

It affords me much pleasure and satisfaction to make grateful acknowledgment to Julius F. Sachse, Esq., for the excellent original illustrations he has prepared to accompany this volume; they not only add much to its attractiveness, but have, in addition, an historical value all their own.

F. R. D.

LANCASTER, October, 1900.



## CHAPTER I.

OUR SOURCES OF INFORMATION RELATIVE TO THE GERMAN IMMIGRATION, AND WHERE THEY ARE DEFECTIVE OR ALTOGETHER ABSENT.—EXTENSIVE CHARACTER OF THAT IMMIGRATION NOT REALIZED IN THE BEGINNING.

"I hear the tread of pioneers,  
Of nations yet to be ;  
The first low wash of waves where soon  
Shall roll a human sea.

"The rudiments of empire here,  
Are plastic yet and warm ;  
The chaos of a mighty world  
Is rounding into form."



IT must be conceded that the materials, both written and traditional, along many lines of the history of the Commonwealth of Pennsylvania are abundant and, for the most part, thoroughly reliable. Its founder was himself a university man, ready with tongue and pen, and the writer of many pamphlets, and his selection of agents, assistants and advisers proves him to have had a natural preference for cultured and scholarly men to aid him in carrying out his views for the advancement of his province. His

selection of the youthful but scholarly Logan, for more than a generation his tried and trusty Secretary, Griffith Owen, Samuel Carpenter and others, seems to show the importance he attached to having men of culture about him to forward his wise and enlightened schemes of government and commonwealth-building. It was in a large measure due to these men, along with himself, that the mass of written material at the command of the diligent historian of to-day is so full and so accessible.

Then, too, time has dealt kindly with our early records. Much has undoubtedly been lost or destroyed, or, mayhap, is still buried in unsuspected and neglected depositories; but that which has disappeared or failed to appear must of necessity be only a fractional part of the whole. We have no reason to believe that any material of supreme importance to a reasonably full record of our provincial period—any lost books of Livy, so to speak—has perished from our annals. The chain of evidence along most lines of investigation is as complete and unbroken as we have a right to expect. It is not to be expected that there should not be a hiatus here and there, something to be wished for, something that seems to be needed along a stretch of time covering more than two hundred years of the fortunes, the trials and triumphs of the most conglomerate people that ever built up a free and independent State in modern times. But we may congratulate ourselves that our records, even back to our beginnings, are so full, and that with them as faithful guides we can sit down and build up anew upon the printed page the continuous story of the men who laid deep and strong the civil, social, religious and political foundations of Pennsylvania.

And yet there is one chapter, and that a very important one, from which we turn with regret, because while it

deeply concerns all men of German, Swiss and Huguenot ancestry, it is the one most needed to throw light on the arrival of the first comers, the men who came here from the Rhine provinces during the first quarter of the eighteenth century. Of the many thousands that found their way across the broad Atlantic to Pennsylvania during that period, only a small portion brought written records with them, or took measures to prepare and preserve them after their arrival. The more highly educated did not neglect this obligation to posterity. Still others brought with them that most precious of all their household treasures, the heavy, oak-lidded German Bible, wherein the Old World pastor had with scrupulous care recorded the brief life and death record of the family. Most precious heirlooms are these household treasures to-day to the few so fortunate as to have them. But an infinitely greater number, descendants of those who had not the learning of the schools and who were incapable of preparing such memorials for themselves, left no such records for their descendants to fall back upon, and the latter have in consequence been left to sail about upon the broad sea of doubt and uncertainty, unable to obtain their bearings or find their moorings.

It is here that the historiographer of the "Immigration of the Germans through the port of Philadelphia" finds himself confronted with almost insuperable difficulties. During the period between 1683 and 1727, the landmarks that could and should guide him are not to be found. They have not been obliterated; they were never erected, and the perplexed chronicler sails to and fro over that unknown and uncharted sea of our provincial history, vainly endeavoring to pick up and preserve the flotsam which accident, rather than design, may have cast into his pathway. No wonder that to-day ten thousand men and women of

German ancestry are tireless in their search for the floating threads, the missing links that are needed to bind them to the unknown kindred in the Fatherland, but which in many instances have seemingly been lost forever.

When the first German settlers came to Pennsylvania, and in what numbers, and under what circumstances, are questions more easily asked than answered. Besides, it would perhaps be more interesting than profitable, for they left no permanent settlements, left no impress upon the future of the Province and may therefore be dismissed

with a mere allusion. The settlements planted by Gustavus Adolphus and his illustrious minister Oxensteirna on the Delaware in 1638, and later, although under the auspices of the Swedish king, contained a large infusion of Germans, to whom unusual inducements were offered. The second Governor of that little colony, Johannes Printz, was a Holsteiner, and brought with him a considerable number of Pommeranian families. These facts are



ARMS OF SWEDEN.

ample to establish the presence of German settlers in Pennsylvania long before Pastorius led his colony of Crefelders to Germantown. Even as these pages are running through the press a letter has been found in Germany, through the efforts of a member of the Pennsylvania-German Society,<sup>1</sup> written from Germantown itself by one of the Op den Graeff brothers, dated February 12, 1684, in which the presence of a German Reformed congregation in that lo-

<sup>1</sup> Julius F. Sachse, Esq.

cality is announced at the time when the Pastorius colony was established. Who these were, whence they came, how long they had been there, and kindred questions may perhaps never be revealed, but the general subject is nevertheless a most interesting one.

The story of the first strictly German settlement in Pennsylvania, and of the men and women who composed it, has recently been so fully and so ably written as to leave nothing further to be desired.<sup>2</sup> Owing to circumstances which it is not necessary to recount in this place, the existing records were ample to prepare the story of the beginnings of that mighty Teutonic wave of immigration which, commencing with that colony of less than two score members in 1683, continued to come in an ever-increasing volume until it has outgrown and in a measure displaced some of the other nationalities which preceded it, and which was destined eventually to outnumber all the rest, a preëminence it has never lost, but which is to-day as marked and lasting as at any previous period in our history. Well have the results of the past two hundred years fulfilled the promise of that earlier day when Francis Daniel Pastorius and his earnest compatriots established their thriving settlement upon the verdant slopes of Germantown.

At the beginning of the German immigration, the wonderful dimensions it was destined to attain in the course of time seem not to have dawned upon anyone either in the Old World or the New. It was of gradual growth and it was not until nearly two score years after the founding of the Province that even an organized effort was made to

---

<sup>2</sup> See the splendid contribution to the Provincial history of Pennsylvania, *The Settlement of Germantown*, by JUDGE SAMUEL W. PENNYPACKER, published in Volume IX. of the *Proceedings of the Pennsylvania-German Society*.

take an account of the names and numbers of the Germans who landed on these shores. But although fear then did what should have been done from the beginning, the records made were far from complete. We have the names of most of the new comers, know the names of most of the vessels that brought them over, and in some instances the ages of the immigrants, but what to-day seems almost as essential as either of these, we cannot tell in the majority of cases the locality whence they came. They came from every portion of the German Empire; many from Switzerland; others were of French extraction, but who had for a generation or more been radicated in the cantons of Switzer-

SIGNATURE OF GUSTAVUS ADOLPHUS, KING OF SWEDEN.

land or in the Netherlands, whence, after acquiring the language of those countries, they finally made their way to the shores of the Delaware. In many instances family traditions preserved through after generations the precise name of the Old World home. Fortunate indeed are those who brought with them authenticating documents covering the birthplace, ancestry, age and other valuable items of family history. But the number of such is comparatively small when compared with the entire number of arrivals. How gratefully would such information be appreciated to-

THE PENNSYLVANIA-GERMAN SOCIETY.



GUSTAVUS ADOLPHUS, KING OF SWEDEN.

(BORN DEC. 9, 1594; DIED NOV. 16, 1632.)

FROM PAINTING AT HISTORICAL SOCIETY OF PENNSYLVANIA.



day by the thousands of German ancestry, who in their search for information covering these and other points find that their ancestors were among the ten or the fifty of the same name who came to America in the eighteenth century, but which they were or whence they came must ever remain a sealed book to them. Right here is where our historical annals are most defective. There should have been a complete registration from the beginning. Lacking that, ten thousand men and women of German lineage are to-day vainly longing for the information which in all human probability will ever remain irrecoverable.



ARMS OF THE HOLY ROMAN EMPIRE.



## CHAPTER II.

CAUSES LEADING TO THE MIGRATION TO PENNSYLVANIA.—  
PENN FAVORABLY KNOWN IN GERMANY.—DESCRIPTIVE  
ACCOUNTS OF THE PROVINCE PUBLISHED IN MANY LAN-  
GUAGES AND WIDELY CIRCULATED.

“There is nothing that solidifies and strengthens a nation like the reading of the nation's own history, whether that history is recorded or embodied in customs, institutions and monuments.”



**A**LTHOUGH the causes responsible for the German immigration to Pennsylvania are to-day well understood, it will nevertheless be in order to refer to them briefly at the outset of this narrative. They were various and concurrent. There was a spirit of unrest and dissatisfaction throughout Europe and especially in Germany. That continent had been almost continuously torn by devastating wars for a hundred years previously. Destruction and desolation had been carried into millions of homes. In almost every kingdom and principality the tramp of the invader had been heard, and wherever he appeared ruin followed in his tracks by day,

and his incendiary torch marked his course by night. The peasant was no more considered in this clash of arms than the cattle in his fields. Like them he was valued only for what he was worth to his lord and master, whoever that might be. He was pressed into the ranks whenever his services were needed, while his substance was seized and converted to the public use. To eke out a scanty existence where the fates had located him without hope of betterment or material progression seemed the aim and end of his being. To rise from the plane of life to which he was born was a blessing vouchsafed to few. Generations of oppression and penury had in too many cases dwarfed the humanity within his soul, and he could only in exceptional cases look forward to anything better or higher.

But as the night of oppression and wrong was nearing its zenith, the light of a new and a better day was breaking. The fateful voyage of Columbus changed the fate and fortunes of two continents. It cleared the way for the era of maritime adventure which followed it at once. Western Europe arose and from the Iberian to the Scandinavian peninsulas the nations embarked upon a career of colonial enterprise. The marvellous tales told by the Genoese sailor of the new lands beyond the great ocean spread throughout the nations even more rapidly than the Fiery Cross among the ancient Highlanders of Scotland, and each one entered upon the game of seizing whatsoever it could of the spoils that seemed to await the earliest comer. England, Spain, The Netherlands, Sweden and France at once entered upon the work of seizure and division.

What a boundless field for enterprise, adventure and wealth was thus opened up to the cupidity of nations and of individuals, and how quickly they availed themselves of

the opportunity! Colonists are needed to found colonies and at once every available agency was employed to make these newlands profitable to their new owners. Government companies were chartered, expeditions were authorized, princely land grants were made to individuals and each and all of these offered inducements to the lower ranks in life, the husbandmen, the mechanics and men of all work to enlist themselves in these new enterprises. Of course the most attractive inducements were held out to set this spirit of emigration in motion. The allurements of the promoter of the present day hardly surpass, in their false attractiveness, the fairy tales held up before the starving millions of the Old World by the Land Companies and other schemers whose interests lay in the numbers they could induce to cross the Atlantic and till their lands and thus make them valuable.

It would require pages to tell this part of my subject in all its fullness. The printing press, that greatest of all the agents in the world's civilization, was already held at its true value. The prospectus of to-day, it is true, was not yet known, but in its stead the booklet was equally effective. Scores of small pamphlets of from ten to one hundred or more pages each were written, printed and scattered throughout almost every country in Europe.<sup>3</sup>

#### CONCERNING PENNSYLVANIA.

To William Penn, and especially to his trusted agent Benjamin Furly, must be credited the honor of diverting by far the largest part of the German emigration to America,

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<sup>3</sup> In Volume VII. of the *Proceedings of the Pennsylvania-German Society* will be found the titles of more than two score of these booklets, all directing attention to the Province of Pennsylvania. A few of the more important ones will be found in this volume.

to his own Province. This fact has in recent years been so clearly demonstrated as to receive universal recognition. A chain of fortuitous circumstances seems to have been forged in the Divine workshop linking a series of events that finally culminated in the most remarkable, as it is also the most interesting, migration of a people from one country to another, although separated by thousands of miles of watery waste, which the world has ever seen.

Allusion has already been made to the crushed, oppressed and poverty-stricken character of the peasantry in certain parts of Germany, notably in the Rhine provinces, commonly known as the Palatinate. Religious persecutions were carried out against them even more relentlessly than the red hand of domestic and foreign wars. To a people ready to sacrifice and suffer all for conscience sake, the persecution by creed was as unbearable as that which despoiled them of their homes and their substance. Among these people thus affected, came in the year 1671 and again in 1677, a man of humble yet stately mien, one who preached the doctrines of peace and good will to men. He too had passed through the tribulations of persecution for conscience sake. He could enter into the true inwardness of the men of the Palatinate, condole, soothe and encourage. It was William Penn, the Quaker, whose religious tenets they found in comparison differed little from those held by the followers of Menno Simon, which was in itself a



ARMS OF PENN.

strong bond of sympathy. Penn's heart went out to these resolute but amiable people. Still another bond, one of kinship, drew them to him. His mother, Margaret Jasper, was a Dutch woman and it has been alleged that Penn spoke and wrote in Dutch and in German also, although this is not certain. There are few stronger ties than those of language and this, perhaps, was not wanting.

At the period of his travels through Germany, Penn had not yet acquired the ownership of Pennsylvania; it came four years after his last visit. Naturally, one of the first things he undertook was to secure colonists for his newly-acquired province. The attention of Englishmen prior to that period had been directed to New England, to Maryland, Virginia, and the young colonies to the south of her. The Quakers, it is true, rallied around him and they were his earliest adherents, and his was for a time a Quaker colony. But Penn was a man of broad and enlightened views. He cared little to what nationality his people belonged provided they were otherwise desirable. Nor creed nor birth nor color was excluded from the laws he formulated in 1682.<sup>4</sup>

A recent writer has referred to the influence exercised by the personality of Penn upon the Germans in the Rhine provinces in these words: "To all of them the news in 1681 that the tall young Englishman who four years before had passed through the Rhine country, preaching a doctrine of religious life not very different from that of Menno Simon, was now the proprietor in America of a vast region—greater than all Bavaria, Wurtemberg and Baden together—and that he had invited them to come and live there, without wars and persecutions, under laws which

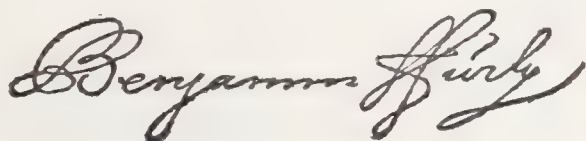
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<sup>4</sup> JOHN RUSSELL YOUNG'S *Memorial History of Philadelphia*, Vol. I., p. 62.

they should share in making—such news must indeed have roused and stirred many a discouraged peasant household.”<sup>5</sup>

An earlier author wrote: “It has ever been the policy of our government (Pennsylvania), before and since the Revolution, and the disposition of our people to receive all sober emigrants with open arms, and to give them immediately the free exercise of their trades and occupations, and of their religion.”<sup>6</sup>

It was this liberal spirit that at once induced him to turn towards his erstwhile friends in Germany. They, next to his own Quaker friends in England, were nearest his heart, and accordingly we find that among his first efforts to secure colonists were those directed towards Germany. He made them acquainted with his territory in America. He appointed agents to procure emigrants. Benjamin Furly,

A handwritten signature in cursive script, reading "Benjamin Furly". The signature is written in dark ink and is centered on the page.

an English Separatist, was perhaps the principal and most active of these and to him a large measure of credit is due for giving direction to the rising tide of Teutonic immigration. As early as March 10, 1682, he had sold several 5,000-acre tracts of land to merchants of Crefeld. This, it will be seen, was before Penn had himself visited his princely domain. In 1683 the elder Pastorius, as agent for a number of German friends, bought 25,000 acres, and on these the town of Germantown was soon after located.

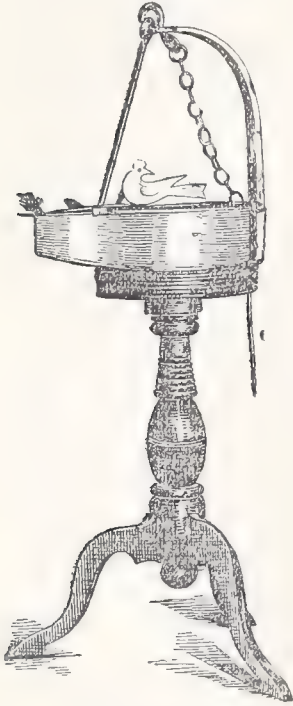
That was the beginning, and thenceforward many

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<sup>5</sup> JOHN RUSSELL YOUNG'S *Memorial History of Philadelphia*, Vol. I., p. 62.

<sup>6</sup> TENCH COXE, *A View of the United States of America*, p. 74.

other agencies were at work to increase the number of German immigrants. The Frankfort Land Company did its utmost to attract settlers to its lands. Such colonists as



FETT AMSEL.  
(Blackbird) domestic fat  
lamp, on stand.

were already here wrote home attractive accounts of the new home they had found in the forests of Pennsylvania. No one, however, was more industriously engaged in this work than Penn himself. As early as 1681 he issued a pamphlet giving information concerning his province to such as wished "to transport themselves or servants into those parts." German and Dutch translations were also printed and scattered broadcast through the Low Countries and Germany. In 1682 he sent out in English and German his *Brief Account of the Province of Pennsylvania*. Another description of his province was issued in English, Dutch, German and French in 1684. But his were not the only pamphlets sent out.

Thomas Budd published an account in English in 1685; Cornelius Bom one in Dutch in the same year; Dr. Moore one in English in 1687; the elder Pastorius one in German in 1692; Gabriel Thomas' well-known *Account* came out in English and German in 1698 and had an excellent effect, as had also Daniel Falkner's *Curious Information*, published in Frankfort and Leipzig in 1702.<sup>7</sup>

<sup>7</sup> The above are only a small portion of this early Pennsylvania literature. Fac-simile title pages of the above will be found in various places throughout this volume. For fuller details see JULIUS F. SACHSE'S *Fatherland*, Volume VII., *Proceedings of the Pennsylvania-German Society*.



### CHAPTER III.

PENN'S OWN DESCRIPTION OF HIS PROVINCE, IN WHICH ITS  
ADVANTAGES AND ATTRACTIONS ARE FULLY AND MINUTELY  
SET FORTH FOR THE BENEFIT OF INTENDING EMIGRANTS.

“Bald zienen sie im fernen Westen  
Des leichten Bretterhauses Wand ;  
Bald reicht sie müden braunen Gästen,  
Voll frischen Trunkes, eure Hand.

“Wie wird das Bild der alten Tage  
Durch eure Träume glänzend weh'n !  
Gleich einer Stillen, frommen Sage  
Wird es euch vor der Seele steh'n.”



and, as will be seen, very fairly represents the actual con-

**I**N the preceding chapter reference has been made to some of the early literature sent out by Penn and others concerning Pennsylvania. None is more attractive and interesting than the one entitled *A Further Account of the Province of Pennsylvania and its Inhabitants. For the Satisfaction of those that are (Adventurers) and inclined to be so*, written by Penn himself and published in 1685. It is full yet concise

dition of things as they existed in the Province at that time. As I know of no better account, I have reproduced it almost in its entirety. There can be no manner of doubt that, scattered throughout Central and Western Europe in various languages, it was a mighty factor in directing immigration from the Fatherland towards Pennsylvania.

#### OF THE PRODUCE OF THE EARTH.

1. The EARTH, by God's blessing, has more than answered our expectation; the poorest places in our Judgment producing large Crops of Garden Stuff and Grain. And though our Ground has not generally the symptoms of the fat Necks that lie upon Salt Waters in Provinces Southern of us, our Grain is thought to *Excell* and our Crops to be as large. We have had the mark of the good Ground amongst us from *Thirty to Sixty fold* of English Corn.

2. The Land requires less seed: *Three pecks* of Wheat sow an acre, a Bushel at most, and some have had the increase I have mention'd.

3. Upon Tryal we find that the Corn and Roots that grow in *England* thrive very well there, as *Wheat, Barley, Rye, Oats, Buck-Wheat, Pease, Beans, Cabbages, Turnips, Carrots, Parsnups, Colleflovers, Asparagus, Onions, Charlots, Garlick*, and *Irish Potatoes*; we have also the *Spanish* and very good RICE, which do not grow here.

4. Our *low* lands are excellent for *Rape* and *Hemp* and Flax. A Tryal has been made, and of the two last there is a considerable quantity Dress'd Yearly.

5. The *Weeds* of our Woods feed our Cattle to the Market as well as Dary. I have seen fat Bullocks brought thence to Market before *Mid Summer*. Our Swamps or Marshes yield us course Hay for the Winter.

---

A brief Account of the  
Province of Pennsylvania,  
Lately Granted by the  
**K I N G,**  
Under the GREAT  
Seal of England,  
TO  
**WILLIAM PENN**  
AND HIS  
Heirs and Assigns.

**S**ince (by the good Providence of God, and the Favour of the King) a Country in *America* is fallen to my Lot, I thought it not less my Duty, then my Honest Interest, to give some publick notice of it to the World, that those of our own or other Nations, that are inclin'd to Transport Themselves or Families beyond the Seas, may find another Country added to their Choice; that if they shall happen to like the Place, Conditions, and Government, (so far as the present Infancy of things will allow us any prospect) they may, if they please, fix with me in the Province, hereafter described.

**I. The KING'S Title to this Country before he granted it.**

It is the *Jus Gentium*, or Law of Nations, that whatever Waste, or uncultivated Country, is the Discovery of any Prince; it is the right of that Prince that was at the Charge of the Discovery: Now this Province is a Member of that part of *America*, which the King of England's Ancestors have been at the Charge of Discovering, and which they and he have taken great care to preserve and improve.

*h*

**I I. William**

6. English GRASS SEED *takes well*, which will give us fatting Hay in time. Of this I made an Experiment in my own Court Yard, upon sand that was dug out of my Cellar, with seed that had lain in a *Cask* open to the weather two Winters and a Summer; I caus'd it to be sown in the beginning of the month called *April*, and a fortnight before *Midsummer* it was fit to *Mow*. It grew very thick: But I ordered it to be fed, being in the nature of a Grass Platt, on purpose to see if the roots lay firm: And though it had been meer sand, cast out of the Cellar but a Year before, the seed took such Root and held the earth so fast, and fastened itself so well in the Earth, that it held fast and fed like old English Ground. I mention this, to confute the Objections that lie against those Parts, as that, first, English Grass would not grow; next, not enough to mow; and lastly, not firm enough to feed, from the Levity of the Mould.

7. All sorts of English fruits that have been tried *take mighty well* for the time: The *Peach*, Excellent on standers, and in great quantities: They sun dry them, and lay them up in lofts, as we do roots here, and stew them with Meat in Winter time. *Mus Mellons* and *Water Mellons* are raised there, with as little care as Pumpkins in England. The *Vine* especially, prevails, which grows everywhere; and upon experience of some *French People from Rochel* and the Isle of Rhee, GOOD WINE may be made there, especially when the Earth and Stem are fin'd and civiliz'd by culture. We hope that good skill in our most Southern Parts will yield us several of the *Straights* Commodities, especially *Oyle*, *Dates*, *Figs*, *Almonds*, *Raisins* and *Currans*.

OF THE PRODUCE OF OUR WATERS.

1. Mighty WHALES roll upon the Coast, near the Mouth of the Bay of *Deleware*. Eleven caught and workt into Oyl one Season. We justly hope a considerable profit by a Whalery; they being so numerous and the Shore so suitable.

2. STURGEON play continually in our Rivers in Summer: And though the way of cureing them be not generally known, yet by a Reciept I had of one *Collins*, that related to the Company of the Royal Fishery, I did so well preserve some, that I had them good here three months of the Summer, and brought some of the same so for *England*.

3. ALLOES, as they call them in *France*, the Jews *Allice*, and our Ignorants, *Shads* are excellent Fish, and of the bigness of our largest *Carp*: They are so Plentiful, that Captain Smyth's Overseer at the *Skulkil*, drew 600 and odd at one Draught; 300 is no wonder; 100 familiarly. They are excellent Pickeled or Smok'd, as well as boyld fresh: They are caught by nets only.

4. ROCK are somewhat rounder and longer, also a whiter fish, little inferior in relish to our Mallet. We have them almost in the like plenty. These are often *Barrell'd like Cod*, and not much inferior for their spending. Of both these the Inhabitants increase their Winter Store: These are caught by Nets, Hooks and Speers. \* \* \*

There are abundance of lesser fish to be caught of pleasure, but they gint not cost, as those I have mentioned, neither in Magnitude nor Number, except the *Herring*, which swarm in such Shoales that it is hardly Credible; in little Creeks they almost shovel them up in their tubs. There is the *Catfish* or *Flathead*, *Lampry*, *Eale*, *Trout*, *Perch*, *black* and *white Smelt*, *Sunfish*, etc.: also *Oysters*, *Cockles*, *Cunks*, *Crabs*, *Mussels*, *Mannanoses*.

## OF PROVISION IN GENERAL.

1. It has been often said we were starv'd for want of food ; some were apt to suggest their fears, others to insinuate their prejudices, and when this was contradicted, and they assur'd we had plenty, both of Bread, Fish and Flesh, then 'twas objected that we were forc't to fetch it from other places at great Charges : but neither is all this true, tho all the World will think we must either carry Provision with us, or get it of the Neighborhood till we had gotten Houses over our heads and a little Land in tillage, we fetcht none, nor were we wholly helpt by Neighbors ; The *Old Inhabitants* supplied us with most of the Corn we wanted, and a good share of Pork and Beef : 'tis true *New York, New England* and *Road Island* did with their provisions fetch our Goods and Money, but at such Rates that some for almost what they gave, and others carried their provisions back, expecting a better Market neerer, which showed no scarcity, and that we were not totally destitute on our own River. But if my advice be of any Value I would have them to buy still, and not weaken their Herds, by Killing their Young Stock *too soon*.

2. But the right measure of information must be the proportion of value of Provisions there, to what they are in more planted and mature Colonies. Beef is commonly sold at the rate of *two pence per pound* ; and *Pork* for *two pence half penny* ; Veal and Mutton at *three pence* or *three pence half penny*, that Country money ; an English shilling going for *fifteen pence*. Grain sells by the *Bushel* ; Wheat at *four shillings* ; Rye, and excellent good, at *three shillings* ; Barley *two shillings six pence* ; *Indian Corn*, *two shillings six pence* ; Oats, *two shillings*, in that money still, which in a new Country, where *Grain* is so much wanted for feed,

as for food, cannot be called dear, and especially if we consider the Consumption of many of the new Commers.

3. There is so great an increase of Grain by the dilligent application of People to Husbandry, that within three Years, some Plantations have got *Twenty Acres* in Corn, some *Forty*, some *Fifty*.

4. They are very careful to increase their stock, and get into *Daries* as fast as they can. They already make good *Butter* and *Cheese*. A good *Cow* and *Calf* by her side may be worth *three pounds* sterling, in goods at first Cost. A pare of Working *Oxen*, *eight pounds*: a pare of fat ones, *Little* more, and a plain Breeding *Mare* about *five pounds* sterl.

5. For *Fish*, it is brought to the Door, both fresh and salt. Six *Alloes* or *Rocks* for *twelve pence*; and salt fish at *three fardings per pound*, *Oysters* at 2s per *bushel*.

6. Our DRINK has been *Beer* and *Punch*, made of Rum and *Water*: Our Beer was mostly made of molasses, which well boyld, with *Sassafras* or *Pine* infused into it, makes very tollerable drink; but now they make *Mault*, and Mault Drink begins to be common, especially at the Ordinaries and the Houses of the more substantial People. In our great Toun there is an *able Man*, that has set up a large *Brew House*, in order to furnish the People with good Drink, both there, and up and down the River."

This *Further Account* is too lengthy to be quoted in full here. He quotes a long letter written by one who had been in the Province and describes the existing conditions in the most favorable language. After this he resumes his own narrative, from which we make another extract.

"1. It is agreed on all hands, that the *Poor* are the *Hands* and *Feet* of the Rich. It is their labour that Improves Countries; and to encourage them, is to promote the real

benefit of the publick. Now as there are abundance of these people in many parts of *Europe*, extreamly desirous of going to *America*; so the way of helping them thither, or when there, and the return thereof to the Disbursers, will prove what I say to be true."

Then follow his several schemes for the settlement of immigrants upon his lands. The amount of lands to be allotted to each family; the improvements that will be built for them, the stock and farming tools that will be supplied, even their seed for the first year's harvest; this is followed by the easy terms upon which payment may be made, this for those who have the means to transport themselves thither, but no more. Still another plan provides for such as are destitute of any resources. To each family of such 100 acres are allotted, with £15 in hand before starting to provide adequately for the journey.

All in all, as we read over this scheme of colonization it appeals to our hearts and better natures as the wisest as well as most generous that had ever appeared among men. Plato's Republic, and Sir Thomas More's Utopia present nothing with all their wealth of ideal beneficence more striking than this practical, every-day humanitarianism of William Penn.

#### TIMES FOR MAKING THE VOYAGE.

While it was possible for ships to reach and leave Philadelphia during every month in the year, save occasionally during the inclement season of mid-winter, the late winter and autumn months were generally chosen for the departure from Europe. We accordingly find the ship arrivals were most numerous in early spring and late in the fall. April and May, September, October and November witnessed the largest influx of immigrants during the year.

THE PENNSYLVANIA-GERMAN SOCIETY



*George W. Fink*



Of such moment was this matter that Penn himself devotes a chapter in one of his various pamphlets, addressed to such as were casting their eyes across the Atlantic, to the proper season for the experiment. I quote what he says on this subject :

“OF THE SEASONS OF GOING, AND USUAL TIME OF  
PASSAGE.

“1. Tho Ships go hence at all times of the Year, it must be acknowledged, that to go so as to arrive at *Spring* or *Fall*, is best. For the Summer may be of the hottest, for fresh Commers, and in the Winter, the wind that prevails, is the *North West*, and that blows off the Coast, so that sometimes it is difficult to enter the *Capes*.

“2. I propose, therefore, that Ships go hence (from Europe) about the middle of the moneths call'd *February* and *August*, which allowing two months for passage reaches in time enough to plant in the *Spring* such things as are carried hence to plant, and in the *Fall* to get a small Cottage, and clear some Land against next *Spring*. I have made a discovery of about a hundred Miles West, and find those back Lands richer in Soyl, Woods and Fountains, than that by Deleware ; especially upon the *Susquehanna River*.

“3. I must confess I prefer the Fall to come thither, as believing it more healthy to be followed with Winter than Summer ; tho, through the *great goodness and mercy of God* we have had an extraordinary portion of health, for so new and numerous a Colony, notwithstanding we have not been so regular in time.

“4. The *Passage* is not to be set by any man ; for Ships will be quicker and slower, some have been *four* months, and some but *one* and as often. Generally between *six*

*and nine weeks.* One year, of four and twenty Sayl, I think, there was not three above nine, and there was one or two under six weeks in the passage.

“5. To render it more healthy, it is good to keep as much upon *Deck* as may be; for the *Air* helps against the offensive smells of a *Crowd*, and a *close place*. Also to *Scrape* often the Cabbins, under the Beds; and either carry store of *Rue* and *Wormwood*; and some *Rosemary*, or often sprinkle *Vinegar* about the Cabbin. *Pitch* burnt, is not amiss sometimes against faintness and infectious scents. I speak my experience for the benefit and direction that may need it.”<sup>8</sup>

The very minuteness with which every detail is given indicates the desire to leave no room for misunderstandings. He was anxious that there should be no cause for complaint. His very frankness must have convinced his readers and won them. All this became apparent to the new immigrant and this was no doubt one of the principal reasons why the reports sent back to Germany were almost universally favorable, and proved instrumental in keeping up the immigration movement so many years.

Peter Kalm, the Swedish botanist and traveller, who visited America in 1748, bears strong evidence to the fact that the large immigration of Germans was in a great measure due to the solicitation of those already here. He says: “The Germans wrote to their relatives and friends and advised them to come to America; not to New York where the government had shown itself to be unjust. This advice had so much influence that the Germans who afterwards went in great numbers to North America constantly avoided New York, and always went to Philadelphia. It

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<sup>8</sup> See PENN'S *A Further Account of the Province of Pennsylvania and its Improvements*, For the satisfaction of those that are adventurers and inclined to be so.

sometimes happened that they were forced to go on board such ships as were bound for New York, but they were scarcely got on shore before they hastened to Pennsylvania, in sight of all the inhabitants of New York.”<sup>9</sup>

The historian Proud, writing in 1798, says that “William Penn, both in Person and writing, published in *Germany*, first gave them information that there was liberty of conscience in *Pennsylvania*, and that everyone might live there without molestation. Some of them about the year 1698, others in 1706, 1709 and 1711, partly for conscience sake, and partly for their temporal interests, removed thither, where they say they found their expectations fully answered, enjoying liberty of conscience according to their desire, with the benefits of a plentiful country. With this they acquainted their friends in *Germany*; in consequence of which many of them in the year 1717, etc., removed to Pennsylvania.”<sup>10</sup>

Another of our historians explicitly states that “from the writings and discourses of William Penn during his German travels they (the Germans) obtained a knowledge of Pennsylvania. Some of them removed to the Province in 1683, others in 1706-1709 and 1711. Their reports induced many to follow them in 1717.”<sup>11</sup>

<sup>9</sup> KALM'S *Travels in North America*, p. 270.

<sup>10</sup> PROUD'S *History of Pennsylvania*, Vol. II., pp. 344-345.

<sup>11</sup> GORDON'S *History of Pennsylvania*, p. 573.





## CHAPTER IV.

EFFORTS TO SECURE COLONISTS, SUCCESSFUL.—ALARM CREATED BY THEIR GREAT NUMBERS FROM GERMANY.—SYSTEM OF REGISTRATION ADOPTED.—ARRIVAL OF MANY SHIPS.—THEIR NAMES, NUMBERS AND PLACES OF DEPARTURE.

“Vaterland! theurer Freund, lebt wohl!  
In dem es nach der Fremde soll:  
Ein anderes Land, eine and're Luft  
Die uns mit Ernst entgegen ruft;  
Kommt, kommt, hier solt ihr ruhig seyn  
Ungestört, frei von leibes Pein.”

“O Sprecht! warum zogt ihr von dannen?  
Das Neckarthal hat Wein und Korn;  
Der Schwarzwald steht voll finst'rer Tannen?  
Im Spessart klingt des Älplers Horn.”



WHILE the various measures put into operation by the proprietor to secure colonists were at once active and persistent, the results for a time were unimportant so far as immigration from Germany was concerned. The Crefeld colony under Francis Daniel Pastorius began its settlement at Germantown in 1683. The accessions to that early body

were not numerous during the remainder of the seventeenth

century. Still, a few came each year. Johannes Kelpius with his band of 40 pietists appears to have been among the first to arrive after the Crefelders; he came in 1694. Daniel Falkner brought additions in 1704. "In 1708-1709-1710 to 1720 thousands of them emigrated. From 1720 to 1725 the number increased and settled principally in Montgomery, Berks and Lancaster counties. In 1719 Jonathan Dickinson wrote, 'we are daily expecting ships from London which bring over Palatines, in number about six or seven thousand. We had a parcel who came out about five years ago, who purchased land about sixty miles west of Philadelphia, and proved quiet and industrious.'"<sup>12</sup>

This latter colony evidently refers to the little band of Mennonites, perhaps I should say Swiss-Huguenots, who came over in 1708 or 1709 and located themselves in the Pequea Valley, Lancaster county, forming the first settlement of Europeans within that County.<sup>13</sup> Some members of that colony almost immediately returned to Germany to bring over relatives and friends, and between the years 1711 and 1717, and for some years later there were large accessions to the colony. It was one of the most substantial and successful settlements ever made in Pennsylvania. Even then, as in later years, most of the colonists came from the Palatinate, which sent forth her children from her burned cities and devastated fields, their faces turned towards the land of promise. Just how many Germans landed at the port of Philadelphia prior to the passage of the registry law of 1727 is unknown, but the number was undoubtedly large as may be inferred from the quotation above from

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<sup>12</sup> RUPP'S *Thirty Thousand Names*, p. 10.

<sup>13</sup> "Im Jahr 1709 Kamen etliche familien von der Pfalz welche von den vertriebenen Schweizern abstammten und liessen sich nieder in Lancaster county." BENJAMIN EBY'S *Geschichte der Mennoniten*, p. 151.

Jonathan Dickinson. It was not until 1707 however that Germans in considerable numbers began arriving. From that time onward the number increased from year to year, and ten years later began to attract the attention of the Provincial Government.

The country seemed to be filling up with Germans, and as a result of the alarm that was caused thereby, Governor William Keith soon after his arrival, on September 7, 1717, observed to the Provincial Council sitting at Philadelphia "that great numbers of foreigners from Germany, strangers to our Languages and Constitutions, having lately been imported into this Province daily dispersed themselves immediately after Landing, without producing any Certificates, from whence they came or what they were; and as they seemed to have first Landed in Britain, and afterwards to have left it Without any License from the Government, or so much as their Knowledge, so in the same manner they behaved here, without making the least application to himself or to any of the magistrates; That as this Practice might be of very dangerous Consequence, since by the same method any number of foreigners from any nation whatever, as well Enemys as friends, might throw themselves upon us: The Governor, therefore, thought it requisite that this matter should be Considered, & 'tis ordered thereupon, that all the masters of vessels who have lately imported any of these fforeigners be summoned to appear at this Board, to Render an acct. of the number and Characters of the Passengers respectively from Britain; That all those who are already Landed be required by a Proclamation, to be issued for that purpose, to Repair within the space of one month to some Magistrate, particularly to the Recorder of this City (Philadelphia), to take such Oaths appointed by Law as are

**Beschreibung**  
Der in AMERICA new-erfundenen  
**PROVINZ**  
**PENNSYLVANIEN.**  
Derer Inwohner / Gesetz / Arth / Sit-  
ten und Gebrauch:  
Auch sämtlicher Reviden des Landes /  
Sonderlich der Haupt-Stadt  
**PHILA-DELPHIA**  
Alles glaubwürdigst  
Auf des Gouverneurs darinnen erstatteten  
Nachricht.

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In Verlegung bey Henrich Heuß an der Banco/  
im Jahr 1684.



TITLE-PAGE OF THE GERMAN VERSION OF PENN'S LETTERS TO THE  
*Free Society of Traders.*

necessary to give assurances of their being well affected to his Majesty and his Government; But because some of these foreigners are said to be Menonists, who cannot for Conscience sake take any Oaths, that those persons be admitted upon their giving any Equivalent assurances in their own way and manner, & that the Naval Officer of this Port be required not to admit any inward bound vessell to an Entry, until the master shall first give an exact List of all their passengers imported by them.”<sup>14</sup>

The Provincial Council perhaps never did an act that so much deserves the thanks and the gratitude of those of German descent in the State of Pennsylvania to-day as in em-

bodying the foregoing views in an Act of the Assembly a few years later. It resulted in the registration of the many thousands of German and other immigrants, and these ship masters' lists as we find them to-day in the *Colonial Records*, Rupp's *Thirty Thousand Names*, and *Volume XVII. of the Second Series of Pennsylvania Archives* are a priceless treasure, a veritable store-



GREAT SEAL OF THE PROVINCE.  
(REVERSE).

house to which thousands of people of German ancestry have gone to find information concerning the names, ages and time of arrival of their ancestors. Never was a government scare so productive of good results.

The order was immediately acted upon. At the next meeting of the Council on September 9, 1717, Capt. Rich-

<sup>14</sup> *Colonial Records : First Series*, Vol. III., p. 29.

mond, Capt. Tower and Capt. Eyers waited upon the Board with the lists of the Palatines they had brought over from London, by which it appeared the first had carried one hundred and sixty-four, the second ninety-one and the last one hundred and eight.

There is no evidence however, that I am aware of, that anything further was immediately done towards carrying out the order passed in 1717. The minutes of the Council are silent on the subject for ten full years.

On September 14, 1727, again acting on the Governor's suggestion, a resolution was adopted by the Provincial Council holding shipmasters to a strict accountability and ordering an examination into the matter of bringing aliens into the Province. Here is the Resolution: "That the masters of vessels importing Germans and others from the continent of Europe, shall be examined whether they have leave granted to them by the Court of Great Britain for the importation of these foreigners, and that a List be taken of all these people, their several occupations, and the place from whence they came, and shall be further examined touching their intentions in coming hither; and that a writing be drawn up for them to sign, declaring their allegiance and subjection to the King of Great Britain, and fidelity to the Proprietary of this Province, and that they will demean themselves peaceably towards all his Majesty's subjects, and observe and conform to the Laws of England and the Government of Pennsylvania."<sup>15</sup> The arrival of a ship load of German immigrants on September 21, 1727, appears to have recalled to the Council the action it had decided upon ten years before. At a meeting held on September 21, 1727, the following appears on the minutes:

"A Paper being drawn up to be signed by those Pala-

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<sup>15</sup> *Colonial Records: First Series*, Vol. III., p. 283.

tines, who should come into this Province with an Intention to settle therein, pursuant to the order of this Board, was this day presented, read & approved, & is in these Words :

“ We Subscribers, Natives and late Inhabitants of the Palatinate upon the Rhine & Places adjacent, having transported ourselves and Families into this Province of Pennsylvania, a Colony subject to the Crown of Great Britain, in hopes and Expectation of finding a Retreat & peaceful Settlement therein, Do Solemnly promise & Engage, that We will be faithful & bear true Allegiance to his present MAJESTY KING GEORGE THE SECOND, and his Successors Kings of Great Britain, and will be faithfull to the Proprietor of this Province; And that we will demean ourselves peaceably to all His said Majesties Subjects, and strictly observe & conform to the Laws of England and this Province, to the utmost of our Power and best of our understanding.”

A signed list was then presented to the Board, on which were the names of one hundred and nine Palatines, who, with their families, numbered about four hundred persons, who had just arrived at the port of Philadelphia, on the ship *William and Sarah*, William Hill, Master, from Rotterdam, but last from Dover, England. Captain Hill was asked whether he had a license from any Court in Great Britain to bring these people into the Province and what their intentions were in coming here. He replied that he had no other authority than the ordinary ship clearance, and that he believed the immigrants designed to settle in the Province. After this the persons who had come over on the *William and Sarah* were then called before the Board, and “ did repeat & subscribe the foregoing Declaration.”

As a matter of interest the names of this earliest importation of Germans under the new regulations are here given. The list is the forerunner of hundreds more which were placed on record during the following fifty years. It has been doubted whether the lists preserved in the State archives at Harrisburg are complete. At all events some years are missing. The war with France put a stop to nearly all this traffic, so that between 1756 and 1763 only one or two arrivals of immigrant ships are recorded; in 1745 none at all.

The result of that action was that thereafter lists were regularly made by the masters of ships bringing passengers to this country, which lists are still preserved in the archives of the State, at Harrisburg. Sometimes triplicate lists were prepared. These were submitted to the Provincial authorities for their satisfaction and guidance, and also became of service when contracts between these people and those who hired or bought them were made.<sup>16</sup>

There are good reasons for believing that the ships lists as we find them in Rupp, in Volume XVII. of the Second Series of Pennsylvania Archives, and of course in the Colonial Records from which they were mainly compiled, are in some cases defective, in that they do not in every instance give the full list of those who came. To what extent these omissions have been carried, it is impossible to say from our present knowledge of the subject, but it is possible that later investigations in Germany and Switzerland may bring fuller lists to light.<sup>17</sup>

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<sup>16</sup> RUPP'S *Thirty Thousand Names*, p. 40.

<sup>17</sup> That indefatigable and successful searcher into the early ecclesiastical and secular history of Provincial Pennsylvania, Professor W. J. Hinke, during his researches in Europe, found, as we learn from a recent article contributed to *Notes and Queries*, a pamphlet printed in Zurich, in 1735, called *The Limping Messenger from Carolina, or the Description of a journey from Zurich*

I. D. Rupp makes the following remarks concerning these triple lists :

“ The master’s or captain’s lists contain the names of all male passengers above the age of sixteen, and some of them, the names of all the passengers. If any had *died*, or were *sick* on the arrival of the ship, they are marked accordingly.

“ Another list contains all the names of males above the age of sixteen, who were made to repeat and subscribe the *Declaration* of allegiance, with their own hands, if they could write, if they could not the name was written by a clerk, and the qualified person made his mark.

“ The third list is an *autograph* duplicate of the second one, signed in the same way, and is preserved in book form.”<sup>18</sup>

A LIST OF YE PALATINE PASSENGERS IMPORTED IN YE SHIP  
WILLIAM AND SARAH, WILL’M HILL, MAST’R, FROM  
ROTTERDAM, PHLID’A YE 18 SEPT’BRE 1727.

Hans Jerrick Swaess,	Hans Mich <sup>le</sup> Siell,
Benedice Strome,	Jacob Josi,
Hans Jerrick Shoomaker,	Daniel Levan,
Hans Martain Shoomaker,	Andr <sup>w</sup> Simmerman,
Hans Mich <sup>le</sup> Pagman,	Hans Jerrick Wigler,
Johan Ilabaraker,	Johan Wester,
Hieromnius Milder,	Hans Adam Milder,
Henericus Bell,	Henrick Mayer,
Hans Seri Seigler,	Jacob Gons,

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to Rotterdam, by Ludwig Weber, from Wallisellen, in which is given a list of the Swiss emigrants to Pennsylvania on the ship *Mercury*. This list contains a number of names not given in Rupp’s list or that of Vol. XVII. of the Archives. Better still, it gives the name of the place from which each one of the colonists went. These colonists left Zurich in October, 1734, and reached Philadelphia May 29, 1735, having been more than six months on the way.

<sup>18</sup> RUPP’S *Thirty Thousand Names*, p. 40.

Sebastian Vink,  
Jacob Swicker,  
Hans Bernard Wolf,  
Ann Floren,  
Hans Jacob Ekinan,  
Hendrick Wiltier,  
Jacob Pause,  
Hans Jerrick Wolf,  
Hans Jerrick Bowman,  
Hans Jerig Anspag,  
Christ<sup>r</sup> Milder,  
Patrick Sprigler,  
Joh Tob<sup>s</sup> Serveas,  
Johannes Eckman,  
Christ<sup>o</sup> Layhengyger,  
Andrew Haltspan,  
Hans Jerrick Schaub,  
Christian Snyder,  
Johannes Bartelme,  
Johannes Dübendöffer,  
Joseph Aelbraght,  
Jacob Meyer,  
Johannes Balt,  
Christopher Walter,  
Hans Adam Stall,  
Hans Martin Wilder,  
Hans Jerig Arldnold,  
Hans Jerig Reder,  
Hendrick Gonger,  
Hans Jerig Roldebas,  
Christopher Wittmer,  
Clement Eirn,  
Johannes Mich<sup>le</sup> Peepell,  
Philip Siegler,  
Rudolph Wilkes,  
Abraham Farn,

Hans Mart<sup>n</sup> Levisberg,  
Jan. Hend<sup>n</sup> Scaub,  
Abraham Beni,  
Frederick Hiligas,  
Sebastian Creek,  
Alex. Diebenderf,  
Johan Will<sup>m</sup> May,  
Casper Springler,  
Michael Peitley,  
Jno. Barne Levinstey,  
Johannes Jlon,  
Hans Mich<sup>le</sup> Weider,  
Leonard Seldonrick,  
Will<sup>m</sup> Turgens,  
Will<sup>m</sup> Tleer,  
Anspel Anspag,  
Adam Henrick,  
Ulrich Sieere,  
Junicus Meyer,  
Hans Jor<sup>s</sup> Glergelf,  
Steven Frederick,  
Philip Feruser,  
Hans Filkcysinger,  
Hans Jerrick Hoy,  
And<sup>w</sup> Saltsgerrer,  
Jacob Wilder,  
Johannis Stromf,  
Philip Swyger,  
Elias Meyer  
Martin Brill,  
Peter Leyts,  
Johanes Hen<sup>dk</sup> Gyger,  
Johannes Berret,  
Jacob Swartz,  
Hans Mich<sup>l</sup> Phauts,  
Bastiaen Smith,

Tobias Frye,  
Jacob Mast,  
Nicholas Adams,  
Johanes Leyb,  
Conrad Miller,  
Ulrich Hertsell,  
Hans Jerick Guyger,  
Hans Jerig Viegler,  
Hans Jerig Cramen,

Albert Swope,  
Diederick Rolde,  
Hans Adam Biender,  
Hendrick Hartman,  
Philip Jacob Reylander,  
Ernest Roede,  
Philip Roedeall,  
Hans Jerig Milder,  
Uldrick Staffon.

While this German immigration was considerable in some years prior to 1727, it was irregular and seemingly spasmodic. Apparently it was gathering strength and courage for the half century of irrepressible exodus which was to follow. In the fall of 1727, five ships laden with German immigrants reached the wharves of Philadelphia. It was no doubt these numerous arrivals that alarmed the



A PIONEER GERMAN HAMLET.

Provincial government anew and led to the imposition of the 40-shillings head tax on all aliens. From that time on the record of arrivals is almost continuous, and although there are several short breaks in it, we are enabled, nevertheless,

to get a fairly accurate idea of its extent and also of the manner in which it was carried out.

TABLE SHOWING THE ARRIVAL OF GERMAN IMMIGRANTS  
DURING THE SPACE OF 44 YEARS, AND COVERING  
THE PERIOD OF THAT IMMIGRATION'S  
GREATEST ACTIVITY.

The following is the number of immigrant ships that reached the port of Philadelphia in the period between 1727 and 1775, both years inclusive, of which records have been preserved.

Year.	Number.	Year.	Number.	Year.	Number.
1727.....	5	1743.....	9	1759.....	none
1728.....	3	1744.....	5	1760.....	none
1729.....	2	1745.....	none	1761.....	1
1730.....	3	1746.....	2	1762.....	none
1731.....	4	1747.....	5	1763.....	4
1732.....	11	1748.....	8	1764.....	11
1733.....	7	1749.....	21	1765.....	5
1734.....	2	1750.....	14	1766.....	5
1735.....	3	1751.....	15	1767.....	7
1736.....	3	1752.....	19	1768.....	4
1737.....	7	1753.....	19	1769.....	4
1738.....	16	1754.....	17	1770.....	7
1739.....	8	1755.....	2	1771.....	9
1740.....	6	1756.....	1	1772.....	8
1741.....	9	1757.....	none	1773.....	15
1742.....	5	1758.....	none	1774.....	6
		1775.....	2		

In all, 321 ships in 44 years: 43 in the first ten years, 67 in the second ten, 121 in the third decade, and 88 during the last eighteen years.

From the foregoing table it will be observed that the tide of immigration ebbed and flowed by years and periods. Sometimes these variations can be accounted for and then

again they appear inexplicable. It is reasonable to suppose the 40-shillings law was responsible to some extent for this fluctuating immigration, as so onerous a head tax as \$10 would be likely to exercise a restraining effect on the poorest class which was already compelled to endure severe financial strains. It may be that some other cause, the nature of which has not come down to us, was operative in producing this result. At the same time it is well to remember there seems to have been a natural ebb and flow in the numbers without any plausible reason for the same.

The 1,240 arrivals in 1727 were succeeded by 152 families numbering only 390 in 1728, and by only 243 in 1729.<sup>19</sup> An improvement began in 1730, when the number increased to 458, and they were succeeded by 631 in 1731. In 1732, no fewer than 2,093 were landed; that was high-water mark for a number of years, but in 1738 the number ran up to 3,115. The numbers then proceed with considerable regularity until 1745, when no ship with immigrants was registered. Whether none arrived or whether the records have been lost or mislaid I do not know; most likely the latter, as we are in possession of no information that might suggest a cause for this stoppage. Besides, there were no other years without arrivals until 1757; during that and the succeeding three years immigration ceased entirely. That was due to the breaking out of hostilities between Great Britain and France, which, as a matter of course, also involved the colonies of the two powers on this continent, and which became known in America as the French and Indian War; the Six Nations having united their fortunes with France and her important colony of Canada. All

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<sup>19</sup> During the year 1729, there were of English and Welsh passengers and servants, 267, Scotch servants 43, Irish passengers and servants 1,155, Palatine (alien, or 40 shilling) passengers 243; by way of Newcastle, chiefly passengers and servants from Ireland, 4,500.—HUGH'S *Historical Account*, p. 163.

THE PENNSYLVANIA-GERMAN SOCIETY.





manner of hostile French sea craft swept the Atlantic, depredating on English commerce, and however desirous Germans may have been to come to America, the danger of capture by the enemy's ships was a contingency that had to be considered.

After peace was concluded the tide once more began coming in a very steady stream until 1773, when it reached the highest point attained since 1754, and from which time it gradually dwindled until it no longer remained so prominent and distinctive a feature in the colonization of the State and Nation.

As throwing much light on the general question, as well as a matter of interest and curiosity, I here give the names of the ships, the dates of their arrival and the number of persons who came on them, during the period of a single year—that of 1738:

ARRIVALS IN A SINGLE YEAR.

Name of Ship.	Date of Arrival.	No. of Passengers.
<i>Catharine</i> .....	July 27 .....	15
<i>Winter Galley</i> .....	Sept. 5 .....	252
<i>Glasgow</i> .....	Sept. 9 .....	349
<i>Two Sisters</i> .....	Sept. 9 .....	110
<i>Robert and Oliver</i> .....	Sept. 11 .....	320
<i>Queen Elizabeth</i> .....	Sept. 16 .....	300
<i>Thistle</i> .....	Sept. 19 .....	300
<i>Nancy and Friendship</i> .....	Sept. 20 .....	187
<i>Nancy</i> .....	Sept. 20 .....	150
<i>Fox</i> .....	Oct. 12.....	95
<i>Davy</i> .....	Oct. 25.....	180
<i>Saint Andrew</i> .....	Oct. 27 .....	300
<i>Bilender Thistle</i> .....	Oct. 28 .....	152
<i>Elizabeth</i> .....	Oct. 30 .....	95
<i>Charming Nancy</i> .....	Nov. 9.....	200
<i>Enterprise</i> .....	Dec. 6.....	120

Very frequently two ships came into port on the same day. On September 3, 1739, and again on September 16, 1751, and September 27, 1752, three of these vessels sailed into port. The latter year is noted for its double arrivals, there having been two on the 22d of September, two on the 23d and three on the 27th. September 30, 1754, beat all records, no fewer than four immigrant ships having come into the port of Philadelphia on that day.

From 1737 to 1746, sixty-seven ships arrived bringing nearly fifteen thousand Germans, nearly all of whom sailed from Rotterdam. Of the first 100 ships that came with immigrants, four came in the month of May, one in June, one in July, fourteen in August, fifty in September, nineteen in October, five in November, four in December, and one each in January and February—the latter doubtless delayed by contrary winds or storms beyond their usual times. Among that 100 were seventy different ships. Some made a regular business of this kind of traffic and came a number of times. The *Samuel* has six voyages to her credit; the *Saint Andrew* four, the *Royal Judith* five and the *Friendship* five. Many names continue on the lists for many years. Some of these craft were called vessels, others ranked as ships, while there were still others known as “snows,” “brigantines,” “pinks,” “brigs” and “billenders,” names apparently applied to small craft, and which nomenclature, in part at least, is no longer current among ship-builders and sea-faring men.

The size of the ships on which these immigrants reached Pennsylvania, varied very considerably. A list of sixteen which I have found gives the smallest as 63 feet long over the gun deck, 20 feet 11 inches breadth of beam and 9 feet 7½ inches as the depth of hold, with a tonnage of 108 $\frac{7}{9}$  $\frac{3}{4}$  tons; and the largest 99 feet 8 inches as length of deck,

*Good Order Established*  
IN  
Pennsilvania & New-Jersey  
IN  
**AMERICA,**

Being a true Account of the Country ;  
With its Produce and Commodities there made.

And the great Improvements that may be made by means of **Publick Store-houses** for **Hemp, Flax** and **Linnen-Cloth** ; also, the Advantages of a **Publick-School**, the Profits of a **Publick-Bank**, and the Probability of its arising, if those directions here laid down are followed. With the advantages of publick **Granaries**.

Likewise, several other things needful to be understood by those that are or do intend to be concerned in planting in the said Countries,

All which is laid down very plain, in this small Treatise ; it being easie to be understood by any ordinary Capacity. To which the *Reader* is referred for his further satisfaction.

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*By Thomas Budd.*

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Printed in the Year 1685.

TITLE-PAGE OF BUDD'S *Tract*, PRINTED BY WILLIAM BRADFORD,  
PHILADELPHIA.

26 feet 5 inches as breadth of beam and a tonnage of  $311\frac{16}{94}$  tons. The average tonnage of the sixteen was 178 tons.

In some years the immigrants were nearly all from the Palatinate. Then again Wurtembergers, Hannoverians, Saxons and Alsatians came, flocking by themselves, doubtless because, coming from the same locality, they desired to settle together after their arrival. At still other times the immigrants on a ship were composed of the subjects of half a dozen German rulers.

The principal port of embarkation was Rotterdam, and thence to Cowes, on the Isle of Wight. Sometimes ships would load up in London, but generally with small numbers. Among the other points of departure were Rotterdam and Leith; Rotterdam and Deal; Rotterdam and Plymouth, Rotterdam and Portsmouth; Hamburg and Cowes; Amsterdam and Cowes, and other places. In 1770 three ships arrived from Lisbon, Portugal, with mostly Germans, but a few of other nationalities. In October, 1774, the ships *Polly* and *Peggy*, arrived from Lisbon, bringing an entire cargo of Portuguese, Spaniards or French.

I quote the following from a prominent historian as pertinent to the question of numbers.

“In the summer of 1749 twenty-five sail of large ships arrived with *German* passengers alone; which brought about twelve thousand souls, some of the ships about six hundred each; and in several other years nearly the same number of these people arrived annually; and in some years near as many from *Ireland*. By an exact account of all the ships and passengers annually which have arrived at Philadelphia, with Germans alone, nearly from the first settlement of the Province till about the year 1776, when their importation ceased, the number of the latter appears

to be about thirty-nine thousand; and their internal increase has been very great. The Germans sought estates in this country, where industry and parsimony are the chief requisites to procure them."<sup>20</sup>

This statement is self-contradictory. In the first place, very few of the ships brought 600 passengers. That seems to have been about the extreme limit that came on any one vessel at a time. Only the very largest ships could carry that number. The smaller craft, and they were far more numerous than the large ones, carried less than half as many. Taking the records for a period of ten years, I find that the average carried by the nearly 70 ships that arrived during that period to have been about 300 each. Even that seems a large number when the average size of the ships—less than 200 tons—is considered. Then, again, if we take the number of recorded immigrant ships during the period mentioned by Proud, and allow them an average of only 200 passengers each, we get as a result nearly twice the total number of German immigrants as given by him. Besides, we are aware from many other sources that his is an underestimate as to totals, very much too low, in fact, as will be shown later on.

There was very little German immigration during the years immediately following the close of the Revolutionary War. The British Consul at Philadelphia puts the number of arrivals between 1783 and 1789 at 1,893 or only about 315 each year, on an average. In the latter named year, out of 2,176 arrivals only 114 were Germans.

But the action already taken did not wholly allay the fears of the Proprietary government. Those fears were supplemented by instructions from the British ministry, and two years after the Legislation already recorded, the impolitic

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<sup>20</sup> PROUD'S *History of Pennsylvania*, Vol. II., pp. 273-274.

Act of the Assembly, laying a head tax upon all aliens who should come into the Province, was consummated.

Gordon intimates that "a regard to revenue may have assisted this determination, as many thousands of Germans were expected in the ensuing year. In justice to the Germans, it should be told, that this law was enacted in the face of a report of a committee of the House, containing satisfactory evidence of their good conduct."<sup>21</sup>

Here is the report alluded to in the foregoing paragraph: "The Palatines who had been imported directly into the Province, had purchased and honestly paid for their lands, had conducted themselves respectfully towards the government, paid their taxes readily, and were a sober and honest people in their religious and civil duties. Yet some who have come by the way of New York and elsewhere, had seated themselves on lands of the Proprietaries and others, and refused to yield obedience to the governments."

The latter allusion refers to the colony which came down the Susquehanna in 1729, under the leadership of John Conrad Weiser, the younger, and settled in the Tulpehocken region of Berks county. The persistence of the Germans in adhering to their mother tongue was perhaps the principal reason for this uneasiness; besides, they generally managed to settle near each other, so that communities composed almost exclusively of Germans grew up in many places.

As few acts of the Assembly at that early day have received more comment than the one laying a head tax on aliens, the law is here quoted. The word "Germans" is not found in the law, but as there were few other aliens besides these, at that time, the Germans were the persons against whom the statute was aimed.

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<sup>21</sup> GORDON'S *History of Pennsylvania*, pp. 207-208.

AN ACT LAYING A DUTY ON FOREIGNERS AND IRISH  
SERVANTS IMPORTED INTO THIS PROVINCE,  
PASSED MAY 10, 1729.

“Whereas an act of general assembly of this province was made in the eighth year of the reign of the late King George for preventing the importation of persons convicted of heinous crimes, and, whereas, it appears necessary that a further provision be made to discourage the great importation and coming in of numbers of foreigners and of lewd, idle and ill-affected persons into this province, as well from parts beyond the seas as from the neighboring colonies, by reason whereof not only the quiet and safety of the peaceable people of this province is very much endangered, but great numbers of the persons so imported and coming into this government, either through age, impotency or idleness, have become a heavy burden and charge upon the inhabitants of this province and is daily increasing. For remedy whereof:

“Be it enacted by the Honorable Patrick Gordon, Esquire, Lieutenant Governor of the Province of Pennsylvania, &., by and with the advice and consent of the freemen of the said Province in General Assembly met, and by the authority of the same, That all persons being aliens born out of the allegiance of the King of Great Britain and being of the age of sixteen years or upwards shall within the space of forty-eight hours after their being imported or coming into this province by land or water, go before some judge or justice of the peace of the said province or before the mayor or recorder of the city of Philadelphia for the time being and there take the oaths appointed to be taken instead of the oath of allegiance and supremacy, and shall also take the oath of adjuration, for

which each person shall pay to the person administering the said oaths the sum of twelve pence and no more. And if any such alien (being of the age aforesaid) shall refuse or neglect to take the oaths aforesaid, it shall and may be lawful to and for any judge, justice of the peace or other magistrate of this government forthwith to cause such person or persons to be brought before them, (and) oblige them to give security for their good behavior and appearance at the next court of general quarter-sessions of the peace to be held for the city or country where such magistrate resides.

\* \* \* \* \*

“Be it enacted by the authority aforesaid, That every person being an alien born out of the allegiance of the King of Great Britain and being imported or coming into this province by land or water shall pay the duty of forty shillings for the uses of this act hereinafter mentioned.

“And that all masters of vessels, merchants and others who shall import or bring into any port or place within this province any Irish servant or passenger upon redemption, or on condition of paying for his or her passage upon or after their arrival in the plantations, shall pay for every such Irish servant or passenger upon redemption as aforesaid the sum of twenty shillings.”<sup>22</sup>

The foregoing includes only a portion of the first and second sections of the Act, which runs to six sections in all. The other sections allude to a number of other things, such as the carrying out of the law, and the penalties imposed for non-compliance. In section third occurs this clause, which throws some light upon the methods employed by ship-captains and importers to smuggle objectionable persons into the province without a compliance with the laws :

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<sup>22</sup> *The Statutes at Large of Pennsylvania*, Vol. IV., pp. 135-140.

“And whereas it hath been a practice for masters of vessels, merchants and others trading into this province, with intent to avoid complying with the payment of the duties and giving the securities required in the cases of convicts by the aforesaid act of assembly, to land their servants in some of the adjacent governments, which servants and convicts have afterwards been secretly brought into this province.”

I have found in Watson a case which was one of the many that caused the insertion of the last quoted paragraph in this Act. He copies the following paragraph from the *Pennsylvania Gazette*: “An errant cheat detected at Annapolis! A vessel arrived there, bringing sixty-six indentures, signed by the Mayor of Dublin, and twenty-two *wigs*, of such a make as if they were intended for no other use than to set out the *convicts* when they should get on shore.”<sup>23</sup> It was a clever ruse to get into the country a lot of convicts by means of fraudulent papers and other devices, and dispose of them as honest servants.

It will be observed that the foregoing Act also takes full cognizance of the importation of persons for sale, of redemptioners, the practice being already so general, not alone as to Germans, but also to Englishmen, Irishmen, Scotch and Welsh, a fact that is rarely alluded to by writers when discussing this subject. In another chapter this fact will be more fully examined and additional testimony offered, although this allusion to the practice in the Act of the Assembly puts the matter so plainly as to admit of no dispute.

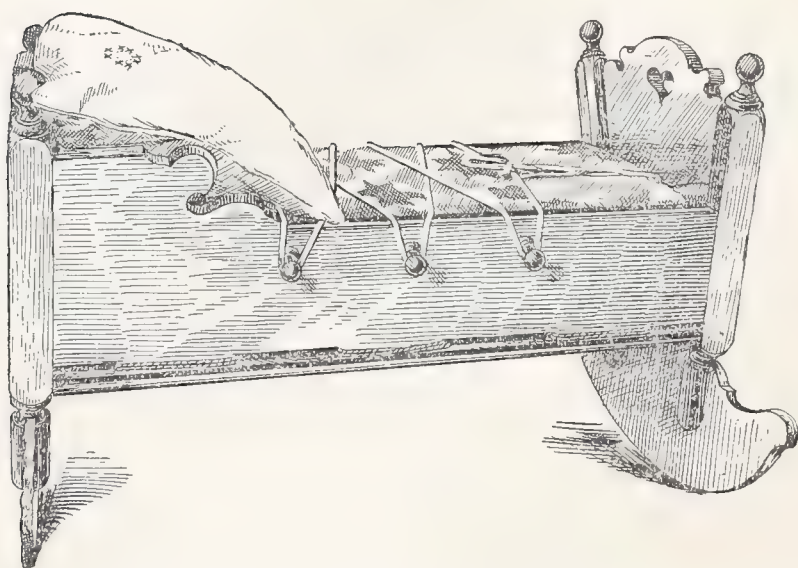
Prior to 1741 all the Germans who came to Pennsylvania were called *Palatines* on the ship lists, irrespective of the place of their nativity. Subsequent to that time,

<sup>23</sup> WATSON'S *Annals of Philadelphia*, Vol. II., pp. 266-267.

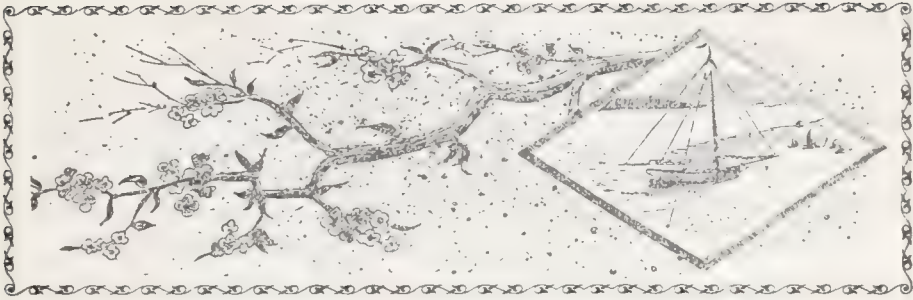
however, the terms "*Foreigners*," "inhabitants of the Palatinate and places adjacent" were applied to them. Still later, after 1754, the German principalities from which they came are not mentioned.<sup>24</sup>

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<sup>24</sup> See note by Rupp in DR. RUSH'S *Manners and Customs of the German Inhabitants of Pennsylvania*, p. 6.



TYPICAL, PENNSYLVANIA-GERMAN CRADLE,  
With sacking bottom and top cords, showing how the infant was tied in.



## CHAPTER V.

THE VOYAGE ACROSS THE OCEAN.—DISCOMFORTS AND PRIVATIONS ATTENDING IT.—INSUFFICIENT ROOM.—DEFICIENT SUPPLIES OF FOOD AND DRINK.—UNSANITARY CONDITIONS AND EXCESSIVE MORTALITY.

“Borne far away beyond the ocean’s roar,  
He found his Fatherland upon this shore ;  
And every drop of ardent blood that ran  
Through his great heart was true American.”

“Lasst hoch die Heimath leben !  
Nehmt all’ ein Glas zur Hand !  
Nicht Jeder hat ein Liebchen,  
Doch Jeder ein Vaterland.”



THE uncertainties attending the length of the voyages often entailed great hardships and misery upon the immigrants. The ships were crowded with passengers beyond their proper roomage, as Mittelberger and others relate. As I have shown elsewhere chests and other property which should have come with the voyagers, were left behind so that more human freight could be put on board.

These latter consequently often took up a part of the space that should have been given to provisions and water. When the voyages were prolonged—a very common occurrence—the food ran short in a corresponding degree, and not that only, but deteriorated to an extent that often rendered it uneatable, save in cases of dire necessity. Low fares were the rule and that of course also meant provisions of the cheapest kind, and as few of them as the captain of the vessel could keep his passengers alive on, and he was not always over-particular concerning the latter. As it was with the food so it was with the water supply. The allowance of the latter, never over-abundant, nearly always ran short, when the supply was of course curtailed to the passengers. Passing vessels were often stopped to secure fresh supplies both of water and food, and pastor Muhlenburg relates how passing showers were sometimes made to yield their contributions.

In this connection it deserves to be mentioned that in those days little or no regard was paid to sanitation on board ships. They were not constructed with such ends in view but to secure the largest amount of room for the least expenditure of money. In fact, these things were very poorly understood at that time. Therefore, with insufficient and often unwholesome food, short water supplies that were unfit to drink, and the crowded condition of the vessels into the bargain, we need feel no surprise at the dreadful mortality that so often occurred on board. We are well aware to-day that typhoid fever is very generally the result of the use of contaminated water, and that the demand for greater and purer water supplies is the unceasing cry from all large and small communities. Need we wonder that under the stress of all these unhappy concurrent conditions on shipboard, the mortality in many instances was frightful?

Under conditions of discouragement, robbery, wrong, deception and contumely that almost exceed the limits of human credulity, these poor but enthusiastic people continued to make their way to America. The story of their treatment and sufferings while on shipboard equals all the horrors we have been told of the "middle passage." On shore the land shark in the shape of the broker and merchant awaited their arrival to finish the work of spoliation if the ship captain had not already completed it. It was but little these helpless sons of toil had, but in their huge wooden chests were stored a few heirlooms, generations old sometimes; the few household treasures their scant earnings had enabled them to accumulate, and which, until now they had tried to keep together. These at once became the objects of English covetousness, and too often became the reward of English cupidity. We can scarcely realize the dismal tale, but it comes to us from so many sources, official and otherwise, that we can only read, pity and believe. Herein at least the world has grown better. If such things are still practiced, it is done secretly; openly they have ceased to vex the earth with their detestable inhumanity.

Expatriation is usually a severe trial to the men of all nations, and perhaps to none so much so as to those of the Teutonic race. They are steady and constant by nature. Their affection even from days of childhood for their native soil is deep-rooted, while their love and reverence for home and fatherland is strong and abiding. Yet in this exodus to the New World all these deep-seated sentiments gave way under new feelings and impulses. They migrated to escape from the contracted and unfavorable conditions of their home environment, which were unbearable. That these people should venture their

all in a quest for rest and comfort in a new and strange land, marks an era in the migrations of the human family.

The German immigrants seem to have been regarded as legitimate game by nearly all the men who in any manner were brought into relations with them. We must, of course, believe that there was some honesty among the men who had control of this traffic for so many years, but truth compels us to say that such men were not the rule but its exceptions. They had no more interest in these incoming aliens than what they might make out of them, legitimately or otherwise. In this they were greatly aided by the fact that the Germans were unacquainted with the English language, and therefore prevented from defending their rights when they were assailed. Furthermore, honest themselves, they were prone to put trust and confidence in others. Here they committed a grievous mistake. They were dealing with men in whom all the ordinary instincts of humanity save that of cupidity appear to have been almost entirely absent. What show could the trustful German, fresh from the fields of the Fatherland, have against men who seemingly lived only to defraud?

A memorial letter written by a well-known Philadelphia clergyman in 1774 to the then Governor, gives us an insight into the frauds perpetrated on these people.

THE MEMORIAL OF LEWIS WEISS, 1774.

“To the Honorable John Penn, Esq<sup>r</sup>, Governor and Commander in Chief of the Province of Pennsylvania, &c.

“The Memorial of Lewis Weiss, most respectfully sheweth,

“That altho’ in the Bill now before your Honor, ‘to prevent infectious Disease being brought into this Province,’ great care and Tenderness is shewn for the unhappy sick

Missive van  
**CORNELIS BOM,**  
Geschreven uit de Stadt  
**PHILADELPHIA.**  
In de Provintie van  
**PENNSYLVANIA,**  
Leggende op d'Oostzyde van de  
Znyd Revier van Nieuw Nederland.  
Verhalende de groote Voortgank  
van de selve Provintie.  
Waer by komt  
De Getuygenis van  
**JACOB TELNER.**  
van Amsterdam.



Tot Rotterdam gedrukt , by Pieter van  
Wijnbrugge, in de Leeuwelstraet. 168 :

and of curing them if possible, yet there seems something very material that might be added by the Goodness and Humanity of the Legislative Body of this Province in order to enlarge the Benefit of an act that is partly intended to relieve the poor, the sick, and the Stranger, to wit, the Custody and preservation of their Property shipped on board of such sickly vessel.

“May it please your Honor to put a Benevolent Construction on this your Memorialist’s humble application by him made (indeed not only on behalf of his Countrymen, the Germans, but) for all unfortunate Strangers taking refuge in your blessed Province. And for as much as he has these nineteen years of his Residence here lent his ear to their numerous Complaints; he begs Leave to explain the Substance thereof in as concise a manner as he is able to contract in Words so extensive a Subject.

“Passengers having Goods of any value on board of the same Ship in which they transport themselves hardly ever take Bills of Lading for such Goods, the Merchants, Captains, or their Subordinates persuading them that it could do them no Good but rather involve them into Difficulties at their arrival. If they leave any Goods in the Stores of the Freighter of such vessel they will now & then take a little Note ‘that the Merchant has such Chests, Casks, Bales, &c., and under takes to send it by next Vessel free of Freight, &.’ to the person who deposited such Goods with him. The Passenger puts the note in his Pocket Book, he has also the Invoice of his Goods, and his Money he has sowed up in his old Rags or in a Belt about his Waist. But in the voyage he or his Wife or some of his Family, or all of them grow sick. Then the plunder upon the sick or dead begin, and if the old ones recover or small Children survive the goods are gone, and the

proofs that they had any are lost. The Captains never reported to any public officer how many passengers he took in at the Port from whence he sailed, or how many died on the voyage, never any manifest of the Goods belonging to passengers is produced. But in short hardly any vessel with Palatine Passengers has arrived in the Port of Philadelphia but there has been Clamours and Complaints heard of Stealing & pilfering the Goods of the Sick & of the dead. And if your Honour will be pleased to inquire of the Register General, whether within the space of twenty-five years or since the passing of the Act 23. Geo. 2, intitled 'An Act for the prohibiting of German & other Passengers in too great Numbers in any one Vessel,' any considerable Number of Inventories of Goods & Effects of Persons who died in their Passage hither or soon after have been exhibited into that Office, you will find that the practice is otherwise than the Law.

"Upon the whole your Memorialist humbly apprehends that if sick Passengers shall by Virtue of the Bill now before your Honour be landed & nursed at the Province Island and their Chests and other Goods go up to Philadelphia, it will require a particular Provision of what shall be done for the preservation of their Goods on board.

"L. WEISS.

"Philad<sup>a</sup>, Jan. 19. 1774."

In some instances these German immigrants have recorded in writings which are still accessible the story of their sufferings and their wrongs. We have a case of this in the record of the voyage of the ship *Love and Unity*, than which no vessel was perhaps ever more unaptly named. This ship under the command of Captain Lobb, sailed from Rotterdam for Philadelphia in May, 1731,

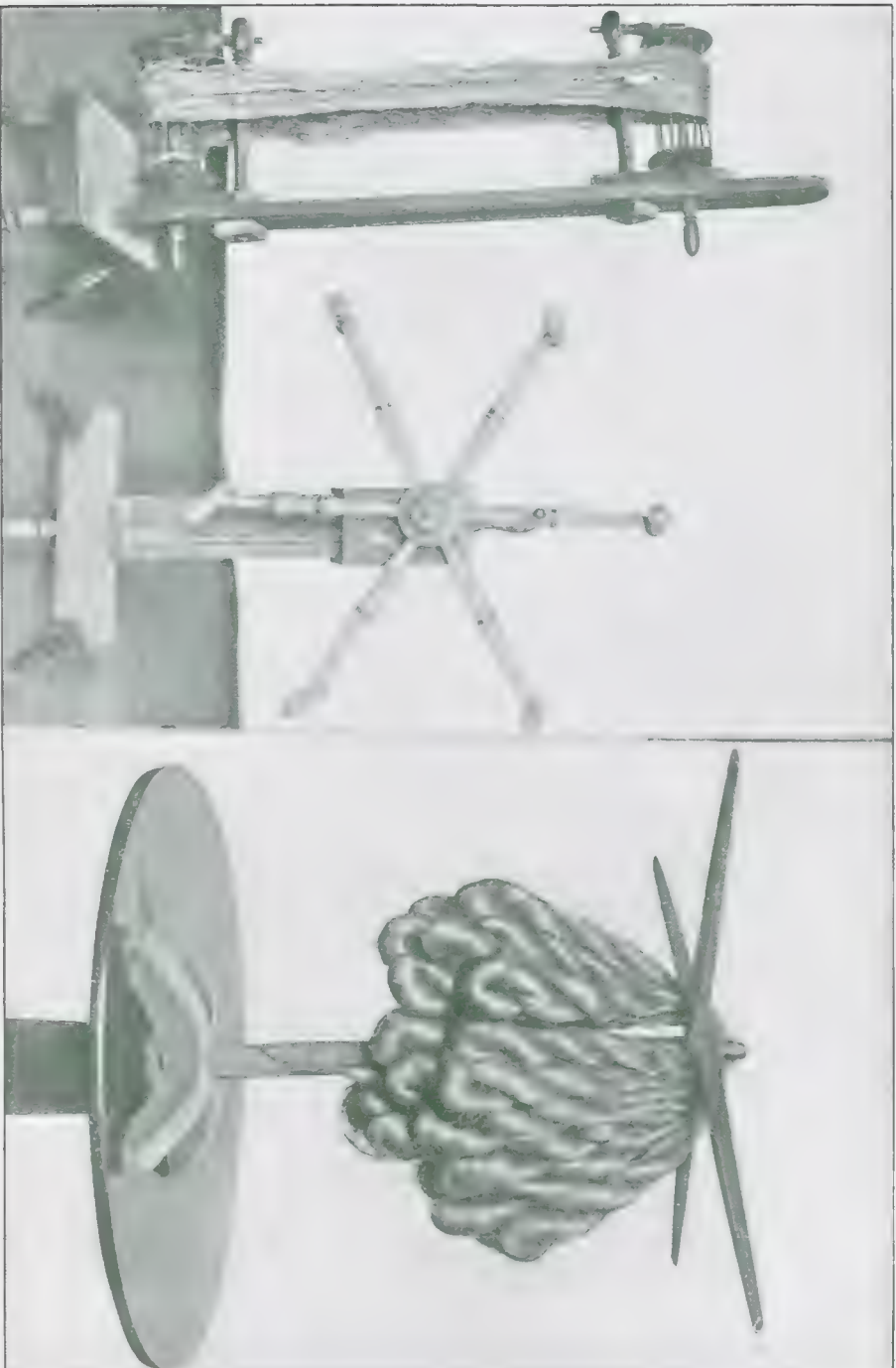
with more than one hundred and fifty Palatines. Instead of going to Philadelphia, these people, or rather the survivors, were landed on the island of Martha's Vineyard, off the southern coast of Massachusetts. Of their number, only thirty-four reached Philadelphia in May, 1732.<sup>25</sup>

In a letter written by Johannes Gohr, Jacob Diffebach, Jonas Daner, Jacob Kuntz and Samuel Schwachhamer, dated February, 1732, to the Rev. Michael Weiss, a German Reformed minister in Philadelphia, they say among other things: "Captain Lobb, a wicked murderer of souls, thought to starve us, not having provided provisions enough, according to agreement; and thus got possession of our goods; for during the voyage of the last eight weeks, five persons were only allowed one pint of coarse meal per day, and a quart of water to each person. We were twenty-four weeks coming from Rotterdam to Martha's Vineyard. There were at first more than one hundred and fifty persons—more than one hundred perished. \* \* \* To keep from starving, we had to eat rats and mice. We paid from eight pence to two shillings for a mouse; four pence for a quart of water. \* \* \* In one night several persons miserably perished and were thrown naked overboard; no sand was allowed to be used to sink the bodies but they floated. We paid for a loaf of Indian corn eight shillings. Our misery was so great that we often begged the captain to put us on land that we might buy provisions. He put us off from day to day for eight weeks, until at last it pleased Almighty God, to send us a sloop, which brought us to Home's Hole, Martha's Vineyard. \* \* \* Had he detained four days longer every one of us would have famished; for none had it in his power to hand another a drop of water. \* \* \* All our chests were broken

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<sup>25</sup>*Philadelphia Gazette*, May 18, 1732.

THE PENNSYLVANIA GERMAN SOCIETY.



TOW AND FLAX REELS

DOMESTIC INDUSTRIES.

HANKS OF SPUN FLAX



open. \* \* \* The captain constrained us to *pay the whole freight of the dead and living*, as if he had landed us at Philadelphia, and we agreed in writing to do so, not understanding what we signed; but we are not able to comply, for if we are to pay for the *dead*, we should have taken the *goods of the dead*; but in discharging the vessel, we found that most of *their chests* were broken open and plundered.

“The captain however, has determined, that we shall pay him in three weeks; we, therefore, desire you to instantly assist us as much as is in your power. For if we have to pay, the wicked captain will make us all beggars. \* \* \* We would have sent two or three men with this letter, but none of us is yet able to stir, for we are weak and feeble; but as soon as there shall be two or three of us able to travel they will follow.”<sup>26</sup>

The whole history of American colonization may confidently be challenged to present so pathetic and sorrowful a tale. The voyage of the “Mayflower” has been told and retold in song and story. It is the entire stock in trade of certain writers. If I remember it aright its one hundred and two Puritans were all landed after a voyage of sixty-five days duration. Not a death from any cause, certainly none from starvation. Yet that voyage is extolled as the one beyond all others where the courage, fortitude and endurance of colonists were tried to their utmost. If the student of American colonization wishes to learn where humanity’s sorest trial on this continent occurred, he must turn to the German immigration to Pennsylvania in the eighteenth century.

In this instance the deception and rascality perpetrated

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<sup>26</sup> *Gentleman’s Magazine*, Vol. II., April, 1732, p. 727.

on these poor people became the subject of official investigation.<sup>27</sup>

The sequel to this tale of oppression and suffering is not the least interesting part of the story. It appears that several of these wretched German immigrants had charged Captain Lobb with killing several of their countrymen by his brutal treatment. Such an accusation could hardly

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<sup>27</sup> The particulars of this case, contributed to the *Pennsylvania Magazine of History and Biography*, Vol. XXI., pp. 124-125, by Mr. ANDREW M. DAVIS, as taken from the "Journal of the House of Massachusetts," are as follows: "December 29, 1731.

"A Petition sign'd *Philip Bongarden*, in the Name and behalf of sundry poor distressed Palatines, now at *Martha's Vineyard*, within this Province (Massachusetts), setting forth, That they were lately brought into said *Martha's Vineyard* from *Rotterdam*, in the Ship *Loving Unity*, *Jacob Lobb* Commander, with whom they entered into a written Agreement at *Rotterdam* aforesaid (a Copy of which said Agreement was therewith exhibited, translated into *English*). That the said Captain had in a most barbarous manner dealt with the Petitioners in their voyage: praying that the Court would Order that the said Capt. *Lobb* may be obliged to answer for the Injuries, Wrongs and Abuses by him done and offered as herein mentioned; as also, that he may be obliged to comply with his Contract, for the transporting of the Petitioners and their Goods to *Philadelphia*, and that they may meet with such other Relief as shall be agreeable to Justice. (Brought down this Afternoon by *Ebenezer Burrel Esq*;) Pass'd in Council, *viz.* In Council, *December 29, 1731.* Read and Voted, That His Excellency be desired to issue out a *Special Warrant* for citing the before mentioned *Jacob Lobb* to appear before the Governour and Council to answer to the Complaint; and that in the meantime the Goods and Effects of the Palatines, brought on the ship *Loving Unity* be secured at *Martha's Vineyard*, and the said Ship stopped in one of the Harbours there, till the Order of the Governour and Council thereupon; and that any two of his Majesty's Justices of the Peace in *Dukes County*, be directed to take care that two or three of the principal Persons of the Palatines be sent up to attend the Governour and Council, to support this Complaint; and that they likewise examine some of the Seamen on Oath, upon this Affair and send up their Examinations to the Secretary.—Sent down for concurrence.—Read.

"Ordered, That the Treasurer of this Province, be and hereby is directed to supply the Select-Men of *Edgartown* with the Sum of *Two Hundred Pounds*, to be disposed of, according to their best Discretion, for the Relief and Comfort of the *Palatines*, lately brought into *Martha's Vineyard*; The Treasurer to account therefore, in his next Accompt of Disbursements

Sent up for Concurrence.

"December 30. The Order of Council on the *Palatines* Petition entered Yes—

be passed over in silence, so he haled his accusers into the Massachusetts courts, and after a prolonged trial, the captain was not only acquitted of the charge but the witnesses against him were saddled with the costs of the trial and sent to jail until they were paid. The *Philadelphische Zeitung* of 1732 has an account of the proceedings.<sup>23</sup>

terday, Read again, and after a Debate, the House passed a Non-Concurrence thereon, and

“Ordered, That *William Sherley* Esq; be desired to be of Council to Mr. Philip Bongarden, and assist him in seeking Relief for the *Palatines* (in whose behalf he appears) in the legal and customary Way in such cases.

Sent up for Concurrence.

“December 31. *Thomas Palmer* Esq; brought down from the Honorable Board, the Order of the 29th Instant for an Allowance to the *Palatines* pass’d in Council viz. In Council Dec. 31, 1731. Read and Concurred; with the Amendment.

“Sent down for Concurrence. Read and Concurred.”

<sup>23</sup>Nachdem auf anstiftung und eingebung verschiedener Persohnen, welche den Kapitain des Schiffs “Liebe und Einigkeit,” Jacob Lobb, mit grosser Barbarey gegen gewisse Pfälzter in seinem Schiffe auf ihrer Passage von Holland zu Martha’s Vineyard, beleget haben, die Ehrsame Richter des Koeniglichen Obergerichts gut gefunden haben denselben zu verpflichten dass er vor dem Obergerichte von Rechts-sachen, &c welches den vierdten Dienstag im Mertz letzthin zu Barnstable vor die County von Barnstable gehalten worden, erscheinen, und dasjeinge so von des Königs wegen gegen ihn eingebracht werden möchte, beantworten solle; da er dann diesem folge erscheinen, und wegen Zweyer unter Schiedenen Beschuldigungen des mords von der grossen jury dieser County gegen ihn gefunden, examinirt worden und nach einem 6 stunden lang gewähretem Wortwechsel die Kline Jury in, urtheil geschwint einbrachten als unschuldig von der erstem anklage, und wenig minuten hernach ein gleiches wegen der andern beschuldigung. N. B. Es wurde bey der examinirung observiret, dass das elend so diesen Passagieren begegnet, nicht von einer gewinnsüchtigen begierde des Capitains, oder vorsetzlichen Intention die Reise zu verlagnern hergekommen, sondern die länge derselben müste, wie aus dem Tag-register des Capitains, und der Eydlichen aussage aller Matrosen erhellerte, dem contraierem Winde und der Wind-stille zugeschrieben werden: Und konten die Gezeugen von des Königs seiten den Capitain mit keiner einzigen ausübung einer Härtigkeit während der reise belegen. Weswegen der Capitain sich zu rechtfertigen gut gefunden, seinen verletzten character öffentlich zu defendiren; insonderheit in ansehung der falschen und schändlichen advertisementen, welche sind publiciret worden denselben zu beflecken und die gemüther des volcks mit vorurtheilen gegen ihn einzunehmen ehe er examinirt worden und sich selbst rechtmässig befreyen konte. Weiters ist er nun darauf aus, diejenigen gerichtlich zu ver-

The foregoing action on the part of Massachusetts had its counterpart in Pennsylvania in January, 1796. A ship arrived in Philadelphia in the fall of 1795 with a large number of French immigrants, many of whom were women and children. On January 13th of the first named year, the Legislature passed an Act appropriating \$1,500 for their relief, and two hundred and twenty persons were thus aided.<sup>29</sup>

In addition to this Martha's Vineyard episode, there is still another New England Palatine story, less fully authenticated, but of the truth of the main details there seems to be no question. As the story goes, a number of Palatine immigrants were either shipwrecked or landed under very destitute circumstances on Block Island towards the middle of the eighteenth century. No record of the oc-

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folgen, welche ihn so boshaftig verleumdet und einen Process verursacht haben, der nach untersuchung gantz ohne grund gefunden worden.

See article on the first German newspaper published in America. *Proceedings of the Pennsylvania-German Society*, Vol. X., pp. 41-46.

<sup>29</sup> "TO THOMAS MIFFLIN : Governor of the Commonwealth of Pennsylvania.

"The Commissioners appointed by the act of the Legislature, dated the 13th of January, 1796, to afford relief to certain distressed French Emigrants ; Report that they have endeavoured to fulfil the benevolent views of the Legislature, by personally distributing the sum of fifteen hundred Dollars, granted for that purpose, in money, wood, clothing and other necessaries to about two hundred and twenty necessitous French People, as by the annexed Schedule ; many of whom were old, and some of them lame, blind, sick, or otherwise unable to support themselves.

"It was a very seasonable relief to them during the last winter, and spring, for which many of them have expressed their gratitude, on leaving the Continent to return to their own country. Others remain, endeavouring to habituate themselves to our language, customs and modes of life ; of whom a number will, we hope in future be able to gain an honest livelihood, with but little assistance ; yet some worthy Individuals will probably continue entirely dependent upon the aid of charity.

"Signed in Philadelphia, the 5th day of November, 1796.

"SAMUEL P. GRIFFITHS,

"ROB. RALSTON,

"GODFREY HAGA,

"JOSEPH PANSOM,

"JOSEPH LOWNES."

currence has been preserved so far as is known; tradition only has dealt with it, and that says many of these people were landed there and that some of them perished. Some of the survivors got away from the island. A woman who remained is reported to have married a negro.

The name of the vessel is said to have been the *Palatine*, but perhaps that is a mere supposition, the result of confounding it with the country whence these unfortunates came. The fancy of the poet has been called in to lend attractiveness to the tale, and Whittier tells a weird story about the ship *Palatine* in his "Tent on the Beach." Listen to his melodious verse:

"And old men mending their nets of twine,  
Talk together of dream and sign,  
Talk of the lost ship *Palatine*.

\* \* \* \* \*

"The ship that a hundred years before,  
Freighted deep with its goodly store,  
In the gales of the equinox went ashore.

\* \* \* \* \*

"Into the teeth of death she sped:  
(May God forgive the hands that fed  
The false lights over the rocky head!)

\* \* \* \* \*

"And then, with ghastly shimmer and shine  
Over the rocks and the seething brine,  
They burned the wreck of the *Palatine*.

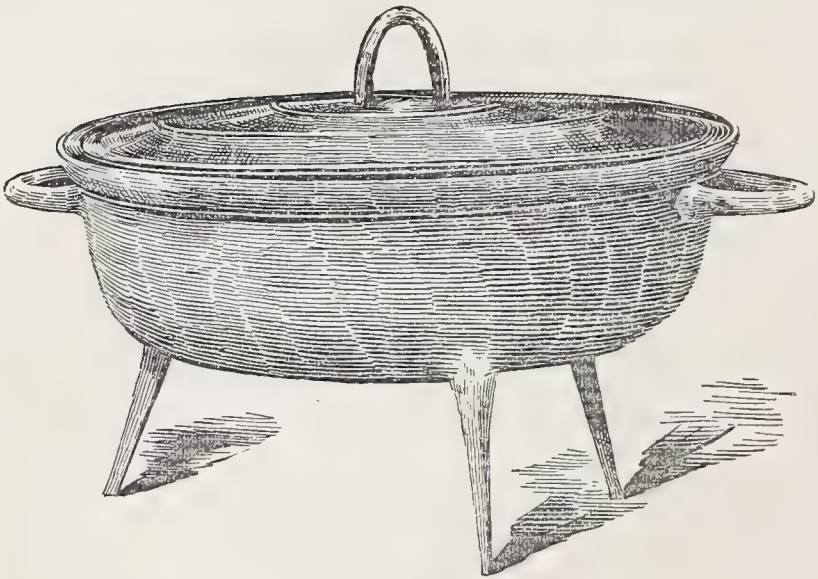
\* \* \* \* \*

"And still on many a moonless night,  
From Kingston head and from Montauk light,  
The spectre kindles and burns in sight.

\* \* \* \* \*

"And the wise Sound skippers, though skies be fine,  
Reef their sails when they see the sign  
Of the blazing wreck of the *Palatine*."

It has been conjectured that this ship was one which, although destined for Pennsylvania, was nevertheless diverted from her course by the captain, as was frequently done for improper purposes, and that the disaster, whatever its character, was the result of ignorance of the coast on his part.



A "DUTCH OVEN."

This was placed upon the hearth and live coals and ashes heaped over it.



## CHAPTER VI.

PENNSYLVANIA THE FAVORITE HOME OF GERMAN IMMIGRANTS.—WHAT OCCURRED IN MASSACHUSETTS.—THE GERMANS ESPECIALLY ADAPTED TO THE REQUIREMENTS OF PENN'S PROVINCE.—BISHOP BERKELEY'S PREVISION.

"It is a peculiarly noble work rescuing from oblivion those who deserve immortality, and extending their renown at the same time that we advance our own."

"Those who take no pride in the achievements of their ancestors, near or remote, are not likely to accomplish much that will be remembered with pride by their descendants."



FROM the time of the arrival of the first regular German colony at Germantown down until 1776, and later, Pennsylvania was the most favored of all the countries in America, by the German immigrants. There were two all-sufficient reasons for this. First was the liberal government of Penn's Province, and second the illiberal spirit which greeted them everywhere else. To this may be added still another, the character of the

soil, so well adapted to the needs of an agricultural people such as a majority of these colonists were. Then, too, as the earliest settlers found plenty and contentment under liberal laws, they were not slow in keeping their friends and relatives in the old home beyond the sea informed of all that had happened to them. These favorable accounts—for in nearly every case they were favorable—turned the incoming tide in the same direction. Naturally, these people desired to go where their friends and kindred were, or if neither of these had preceded them, then where their fellow countrymen were, where the German language was spoken and where the manners and customs of the Fatherland met them on every hand.

Came they with modest wealth or came they steeped in poverty as so many were, they could at least expect a welcome, nor was it often that this was not accorded in the fullest possible measure. There have been preserved in many families, and they are still told among their descendants, pleasant tales of welcome to new arrivals by those who were already on the spot and comfortably fixed. The nearest neighbors to the new squatter may have lived five or ten miles away, but they quickly gathered about the new comer and aided him in the construction of his humble log dwelling, and in putting out such grain and vegetables as the season would allow. Often a cow and other domestic animals were bestowed by a well-to-do neighbor, and in this way the early hardships and needs were relieved until the settler was in a measure prepared to take care of himself and family. Could these charitable and neighborly deeds be looked for from men of alien races and tongues? No, but the German heart beat true, and never made a nobler record than that which was recorded to its credit in the wilds of Pennsylvania nigh two hundred years

Nicht kleine  
Doch ungemeyne  
Und sehr nützliche  
**Tractätlein**

De omnium Sanctorum Vitis  
I. De omnium Pontificum Statutis  
II. De Conciliorum Decisionibus  
V. De Episcopis & Patriarchis Constanti-  
nopolitanis.

Das ist:

1. Von Aller Heiligen Lebens: Übung
2. Von Aller Päpste Gesetz: Einführung
3. Von der Concilien Stritt: Sopirung.
4. Von denen Bischöffen und Patriarchen  
zu Constantinopel.

Zum Grunde

Der Künfftighin noch ferner darauf  
zu bauen Vorhabender Warheit  
præmittiret,

Durch

FRANCISCUM DANIELEM  
PASTORIUM. J. U. L.

Aus der

In Pensylvania neulichst von mir in  
Grund angelegten / und nun mit gutem  
Success aufgehenden Stadt:

GERMANOPOLI

Anno Christi M. DC. XC.

ago. It was, therefore, not mere chance that directed this, the most remarkable migration of the last century. It followed along lines that we can easily understand to-day, and wherever else credit may be due, it is undeniable that the first impulse came from William Penn himself, and that as a law giver, a commonwealth builder and as a MAN, he clearly stands before us as the grandest character that ever landed upon the shores of the New World.

A single life measures but a span in the life of a nation, therefore it was not given to William Penn to witness the splendor of his success in commonwealth building. He died long before his scheme of German immigration reached even the promise of its later development. But yet it was granted to him to enjoy something of the satisfaction and pride that comes to the man of great plans and ideas, when even the limited present projects its brightness into the coming years, filling the future with its radiance. Well could he exclaim, with true modesty, and with honest exultation: "I must without vanity, say, I have led the greatest colony into America that ever any man did upon a private credit, and the most prosperous beginnings that ever were in it, are to be found among us."<sup>30</sup> With the eye of faith he

"— Dipt into the future far as human eye could see;  
Saw the vision of the world, and all the wonder that would be."

William Penn in Pennsylvania and the Governors of New York and other nearby States were not the only persons who made efforts to secure these immigrants. During the first half of the eighteenth century some of the large landed proprietors in the New England colonies were intent on the same game. They sent agents across the Atlantic,

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<sup>30</sup> Penn to Lord Halifax, in WATSON'S *Annals of Pennsylvania*, p. 19.

who fairly flooded the Palatinate and other German provinces with hand-bills and other documents to encourage immigration into that region. Nor were their efforts unsuccessful. A number of small colonies were persuaded to come over, and they were settled along the bleak seacoast. But the unkindly climate, added to the sterility of the soil, and in some cases also fraudulent titles to their lands, soon had the effect of driving them away, they finding more congenial homes in the Middle and Southern Colonies.

It cannot be gainsaid that the Germans were preëminently such settlers as the Province of Pennsylvania needed. From the earliest times they lived in the forests and cultivated the soil. One of the greatest of the Latin historians has told us that none of the German nations lived in cities, "or even allow contiguous settlements. They dwelt scattered and separate, as a spring, a meadow or a grove might chance to invite them. Their villages are laid out in rows of adjoining buildings, but every one surrounds his house with a vacant space, either by way of security against fire, or through ignorance of the art of building. For indeed they are unacquainted with the use of mortar and tiles and for every purpose employ rude misshapen timber fashioned with no regard to pleasing the eye."<sup>31</sup> Cæsar speaks to the same purpose, and says, "they think it the greatest honor to a nation to have as wide an extent of vacant land around their dominions as possible."<sup>32</sup>

An eminent German historian has said that the overplus population of Germany has ever emigrated; in ancient times for the purpose of conquering foreign powers; in modern times for that of serving under them. In the days of German heroism, her conquering hordes spread towards

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<sup>31</sup> TACITUS, *Germania*, C. 16.

<sup>32</sup> CÆSAR, *Bell. Gall.*, IV., 3.

the west and south. During the Middle Ages her mail-clad warriors took an easterly direction and overran the Slavonian countries. In modern times, her political and religious refugees have emigrated in scarcely less considerable numbers to countries far more distant, but in the humble garb of artificers and beggars, the Pariahs of the world. Her ancient warriors gained undying fame and long maintained the influence and the rule of Germany in foreign lands. Her modern emigrants have quitted their native country unnoted, and as early as the second generation intermixed with the people among whom they settled. Hundreds of thousands of Germans have in this manner aided in aggrandizing the British colonies, while Germany has derived no benefit from the emigration of her sons. The industry and honesty for which the German workmen are remarkable caused some Englishmen to enter into a speculation to procure their services as white slaves. The greatest encouragement was accordingly given by them to emigration from Germany.<sup>33</sup>

Early in the eighteenth century one of the most distinguished of the sons of Ireland came to the New World. He had all the culture of the schools. There were few departments of learning that were unfamiliar to him. Best of all, his heart was full of love for the human race, for he caught his inspiration in the same school that gave the world men like Locke and Penn and Hampden. He came here full of high hopes and the most exalted ambition. Unfortunately, his schemes for the uplifting of the American people, from the Red Man in his forest home to the refined dweller in the cities, were not realized, and George Berkeley returned to Europe, eventually to receive a bishopric he did not covet. But the heart of the gentle prelate turned with

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<sup>33</sup> MENZEL'S *History of Germany*, Chap. CCLXXIV.

THE PENNSYLVANIA GERMAN SOCIETY



ANALYST AND PHOTO BY J. F. SARGENT

PENNSYLVANIA-GERMAN ENTERPRISE.

GLASSWARE MADE BY BARON STIEGEL (1768-1774), MANHEIM, PA

SPECIMENS IN DANNER COLLECTION



an unquenchable and ever-living love to the green fields, the prosperous villages, and to the happy men who dwelt in America. Through the mists of the future he thought he saw what was destined to transpire in that land of his affection in the years that were still to come, and when the spirit of prophecy came upon him, he wrote words that have come down to us, their music reverberating through the corridors of time.

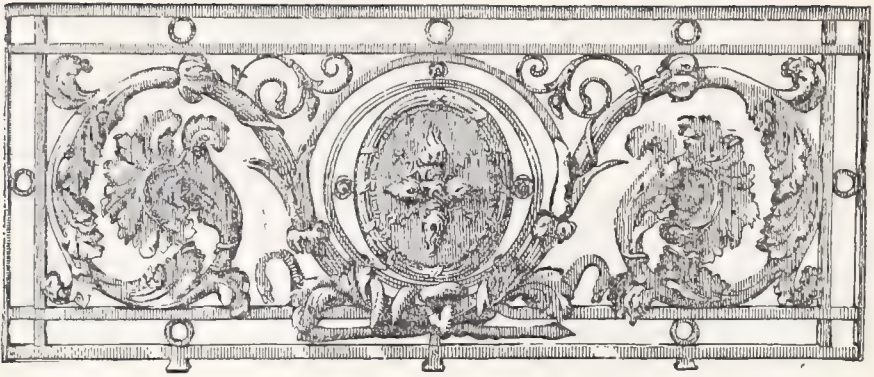
“In happy climes, the seat of innocence,  
Where nature guides, and virtue rules;  
Where men shall not impose for truth and sense  
The pedantry of courts and schools:—

“There shall be sung another golden age,—  
The rise of empire and of arts,—  
The good and great inspiring epic rage—  
The wisest heads and noblest hearts.

“Not such as Europe breeds in her decay;  
Such as she bred when fresh and young,  
When heavenly flame did animate her clay,  
By future poets shall be sung.

“Westward the cause of empire takes its way.  
The first four acts already past,  
A fifth shall close the drama with the day.  
Time's noblest offspring is the last.”

Is it too much to say to-day that the hopes of William Penn and the prophetic visions of the poet-Bishop have already had their realization? Is not Pennsylvania at this very hour the grandest colony ever founded in the New World. Which surpasses her? Which equals her? Does she not stand peerless, an empire Republic, largely the result of this German immigration?



## CHAPTER VII.

A GLANCE AT THE QUARRELS BETWEEN THE PROPRIETARY GOVERNORS AND THE LEGISLATURES.—IT WAS NOT THE POLITICAL “GOLDEN AGE” TO WHICH WE SOMETIMES REFER WITH SO MUCH PRIDE AND PLEASURE.

“In Deutsche Eichenforste,  
Auf Berge, hoch und grün  
Zu frischen Au’n der Donau  
Zog mich das Heimweh hin.”

“Wie wird es in den fremden Waldern  
Euch nach der Heimathberge grün,  
Nach Deutschlands gelben Weizenfeldern,  
Nach seinen Rebenhügeln ziehn.”



A GREAT deal is said and read in these latter days of the golden age of our provincial times. The present generation is told to refer to that idyllic period as a time and when the golden rule was the reigning law among men, to contrast it with the spirit of legislative strife, contention and corruption which we are told hold

sway to-day. The myth has done duty for many a year and those who are content to take things at second hand, accept and believe it. But that golden colonial period derives its fine reputation from the glamor the passing generations of men have thrown upon it. Let the student carefully study the Colonial Records and the First Series of Pennsylvania Archives, and he will have his mind promptly disabused of these pleasing ideas. The trouble began even before the death of Penn and it was continued between nearly all the succeeding Governors and the Assemblies until the Proprietary rights were extinguished by the Revolution. No, quarrels between the legislative and executive departments of our fair Province of Pennsylvania were a constantly recurring affair, and often were anything but beneficial to the inhabitants.

This fact is recalled now to exemplify a case where it resulted in the neglect to do a very necessary thing, which both the Governor and the Assembly seemed anxious to do, but which through their obstinacy and recriminations, was long delayed. The need of a hospital or lazaretto for the reception of immigrants and others who came to Philadelphia on pest-infected vessels, was recognized long before action was taken to establish one. Not only did the German residents of Philadelphia urge it, but English subjects also. In 1738 the influence brought to bear on Governor Thomas was so strong that at a Council meeting held on January 2d of the above mentioned year, he made an address, in which among other things he highly complimented the German immigrants and declared the progress and prosperity of the Province was largely due to their industry and thrift. He further said: "The condition, indeed, of such as arrived here lately has given a very just alarm; but had you been provided with a Pest House or

Hospital, in a proper Situation, the Evils which have been apprehended might, under God, have been entirely prevented. The Law to Prevent Sickly Vessels from coming into this Government, has been strictly put in Execution by me. A Physician has been appointed to visit those Vessels, and the Masters obliged to land such of the Passengers as were sick, at a distance from the City, and to convey them at their own Expence, to Houses in the Country convenient for their Reception. More could not have been done without inhumanly exposing great Numbers to perish on board the Ships that brought them. This accident, I cannot doubt, will induce you to make a Provision against the like for the future.”<sup>34</sup>

Owing, however, to the causes just alluded to, the Assembly ignored the Governor’s suggestion about providing a hospital for sick immigrants, and the records make no further mention of the matter until the 26th of January, 1741, when the Governor laid before the Council the following address or message which he said he had sent to the General Assembly, viz :

“Gentlemen :

“Several of the most substantial Germans now Inhabitants of this Province, have joined in a petition to me, setting forth in Substance, That for want of a Convenient House for the reception of such of their Countrymen as, on their Arrival here, laboured under Diseases Contracted in a long Voyage, they were obliged to continue on board the Ships which brought them, where they could not get either Attendance or Conveniences suitable to their Condition, from whence many have lost their Lives ; And praying that I would recommend to the Assembly the Erecting

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<sup>34</sup> *Colonial Records*, Vol. IV., p. 315.

of a proper Building at the public Expence, not only to accommodate such as shall arrive hereafter under the same Circumstances, but to prevent the future Importation of Diseases into this City, which has more than once felt the fatal Effects of them.

“The numbers of People which I observed came into this Province from Ireland & Germany, pointed out to me the necessity of an Hospital or Pest House, soon after my arrival here; (August, 1738.) and in 1738 I recommended it to the Assembly of that year, who seemed so far from disapproving it, that they gave me hopes of building one so soon as the Circumstances of the Province should admit. I very heartily wish for the sake of such ffamilys, Inhabitants of this City, as suffered in the late Mortality by the Loss of some who were their Chief Support, and will therefore feel it for Years to come, and on account of the Irish & German Strangers, that it had indeed been done as soon as the Circumstances of the Province did admit of it. But as it can profit nothing to bewail Evils past, I hope you will now make the proper Use of them by doing all in your Power to Prevent the like for the time to come.

“I am not insensible that some look with jealous Eyes upon the yearly concourse of Germans to this Province, but the Parliament of Great Britain see it in a different Light, and have therefore given great Encouragement by a late Act to all such foreign Protestants as shall settle in his Majesty's Dominions; And indeed every Man who well Considers this Matter must allow that every industrious Laborer from Europe, is a real addition to the wealth of this Province, and that the Labor of every foreigner in particular is almost so much clear Gain to our Mother Country.

“ I hope I need not take up more of your or my own Time to convince you that what is now again recommended is both for the interest of the Province and the Health of this City. Evils felt are the most convincing Arguments. I shall only add, that as Christians and as Men, we are obliged to make a Charitable Provision for the sick Stranger, and not by Confining him to a Ship, inhumanly expose him to fresh Miserys when he hopes that his Sufferings are soon to be mitigated. Nothing but the building an Hospital or Pest House in a proper situation can, in my Opinion, be a suitable Charity or an Effectual security for the future, more especially as the Country people are grown so apprehensive of the Disease that they will not be persuaded to admit the infected into their Houses.”

To the foregoing message, every word of which was true, the Assembly returned the following answer :

“ A Message to the Governor from the House of Representatives.

“ May it please the Governor :

“ As great numbers of People from Ireland & Germany are yearly imported into this Province, some of whom have been affected with Malignant & Dangerous Distempers, it is Evident to Us that a convenient House to accommodate such as shall hereafter arrive under the like Circumstances, may be of great Use to them, and a means to prevent the spreading of infectious Distempers among Us, the Effects of which the City of Philadelphia has lately felt, altho' we think a due Execution of the Laws might in part have prevented them. How this failure happened, at whose Door it ought to lye, and the Means of preventing it for the future, we shall take another Occa-

sion to Consider, and therefore we wave further Notice of it here.

“When the Governor was pleased to recommend the Building an Hospital or Pest-house to the Assembly in the Year 1738, it was thought too great an undertaking for the Circumstances we were then in; and if it be Considered that the Province hath since been at great and unusual Expences, we think it may justly be said that the State of the Public Treasure neither at present nor at any time since the year 1738 hath been in a much better Condition for such an Undertaking than it was at that time. Nevertheless, as it will not only be Charitable to Strangers who may hereafter come among us in the distressed Circumstances before mentioned, but also of benefit to the inhabitants of this Province, we are therefore determined to take this Matter into Consideration, and to direct a plan to be proposed and an Estimate made of the Money which would be requisite for the Building and yearly maintenance of such an Hospital, to be laid before Us at our next Sitting. In the mean Time, as it is a Matter of Considerable Importance, we may have the Opportunity of Knowing more generally the Minds of our Constituents, and it will give such of them as shall think it fit an Opportunity of applying to us touching the necessity of such a Building, and the Manner of doing it which may render it most useful & least burthensome to the Province; And on the whole we may the better be enabled to judge of the part it will become Us to act in the Affair.

“Who they are that look with jealous Eyes on the Germans the Governor has not been pleased to inform Us, nor do we know; Nothing of the kind can justly be attributed to Us, or any preceeding Assembly to our knowledge; On the Contrary, the Legislature of this Province,

before the late Provision made in the Parliament of Great Britian, have generally, on application made to them, admitted the Germans to partake of the Privileges enjoyed by the King's natural born Subjects here, and as we look upon the protestant part of them in general to be Laborius, Industrious people, we shall cheerfully perform what may reasonably be expected from Us for the benefit of those already among Us, and such who may hereafter be imported.

“ Signed by Order of the House.

“ John Kinsey,  
“ Speaker.”

It will readily be seen that the foregoing reply is so much petty quibbling, intended to excuse the non-performance of a duty, for neglect of which there really was no excuse. But Governor Thomas was a good politician, had as good a command of the English language as the members of the Legislature, and above all had the right side of the question. He promptly sent that body a rejoinder on the following day, January 8th, in the following words :

“ Gentlemen :

“ I am not a little pleased to find by your Message of Yesterday, that you agree to the necessity of building a Pest House for the reception of Sick strangers, and to prevent the Spreading of infectious Diseases they may happen to have Contracted in their Voyage hither, and I cannot allow myself to doubt of your taking a speedy & proper Means for the Completion of so charitable a Work.

“ Whilst the German petitioners complain that many have lost their Lives by being confined to the ships, you express your Dissatisfaction that the Laws have not been Executed ; that is, I suppose, that sick passengers were not confined to the Ships. A former Assembly however, com-

Kurze  
Beschreibung  
Des H. R. Reichs Stadt  
**Windsheim** /

Samt

Dero vielfältigen Unglücks-Fällen/  
und wahrhaftigen Ursachen ihrer so groß-  
sen Decadenz und Erbarmungs-wür-  
digen Zustandes /

Aus

Alten glaubwürdigen Documentis und  
Briefflichen Urkunden ( der iho. lebenden lieben  
Burgerschaft / und Dero Nachkommen / zu guter  
Nachricht) also zusammen getragen / und in  
den Druck gegeben

durch

Melchiorem Adamum Pastorium,  
ältern Burgemeistern und Ober-Rich-  
tern in besagter Stadt.

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Gedruckt zu Nürnberg  
bey Christian Sigmund Froberg.  
Im Jahr Christi 1692.

posed of many of the same Members with the present, after the very same Measures taken as to me, were pleased to tell me in their address ‘That they had a grateful sense of my Care in putting in Execution the Law for preventing Sickly vessels from coming into this Governmen<sup>t</sup>.’ But all I say or do now must be wrong. The Resolutions of the last Assembly on this Matter sufficiently explain to me what is meant by ‘taking another occasion to consider at whose Door the late sickness in Philadelphia ought to lie.’ I shall be glad to see your attempt to justify what was insinuated & assumed in those Resolves; Accusations & Complaints are no new things to me, but thanks to my Integrity they have been so far from doing me a prejudice that they have shown me to his Majesty & his Ministers in a Light more advantageous than I could otherwise have expected; ffor this favor tho’ not designed as such, Gentlemen, I thank you.

“If I do not strictly adhere to form in imputing to you what was done by the two preceeding Assembly’s I hope you will excuse me, for as you are nine in ten of you the same Members, I do not know how to separate your actions from your Persons.

“I cannot but differ with you (which I am sorry is too often the Case) in the State of the Public Treasury since 1738, for the Public accounts in my Opinion Show that the Province has at no point of Time since been unable to Erect the proposed Building; you have, I confess, been at some unusual Expence, but I cannot call it great as you do, since £1,500 out of the £2,500 said to be Expended has been stopt out of my support. I know of no other call Upon the Province since for an Unusual Expence. If you have generously and out of Compassion for the Sufferings of your Subjects in Britain remitted

£3,000 to your Agent for their Relief, I conclude you were well able to Spare it, And that otherwise you would not have done it.

“ Either the Memory of some of your Body who were members in 1738, must have failed them very much ; or their Sentiments of the Importation of foreigners are, for very Substantial Reasons, much alter'd ; ffor, not to dwell upon a small Instance of the assembly's Displeasure to me at that Time for saying a little too much of the Industry of the Germans, I refer you to the Minutes for the Assembly's address to the Proprietor in 1738, to convince you that what I said of their having been looked upon with Jealous Eyes by some, was not altogether without foundation. What follows may be found in that address :

“ And this House will, in a proper Time, readily join with the Governor in any Act that may be judged necessary, as well for protecting the property of the Proprietors and others from such unjust Intrusions for the future and for the preservation of the peace of the Government, as for Guarding against the Dangers which may arise from the great & frequent Importation of fforeigners.”<sup>35</sup>

It is not necessary to follow this quarrel between the Governor and the Assembly any further. Suffice it to say that eight days later the Assembly replied to the last quoted communication of the Governor in a screed nearly thrice as long, in which an attempt is made to traverse the latter's very effective and convincing homethrusts.

It appears that a Dr. Grøeme had for many years, more than twenty, by appointment of an earlier Governor and the consent of the Provincial Council, visited unhealthy vessels. About this time he presented a bill reading as

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<sup>35</sup> From the Minutes of the Provincial Council, in *Colonial Records*, Vol. IV., pp. 570-571.

follows: "To going on Board Visiting & reporting to his Honour, the Governor, the State and Condition as to Sickness & Health of six Palatine vessels, and one with Negroes from South Carolina, at a Pistole each, £9. 16s." Of course the Assembly found fault: there was no explanation of the service rendered; the names of the ships were not given, there was no evidence they were infected; so the House would not approve the bill. It turned up again in the following year accompanied by another bill for £8. 8s., but without the desired explanations. Finally he was allowed £10 in payment of both. After that he refused to serve any longer, and Dr. Lachany and some other doctors, no doubt moved by professional etiquette, also refused to act in this capacity, and the result was another war of words between the Governor and his unmanageable Assembly. The latter body drew up and passed a series of resolutions, the first one of which read as follows: "That for the Governor & Council to draw in Question, arrange & Censure the proceedings of the Representatives of the ffreemen of this Province in Assembly met, after the Adjournment of such Assembly, is assuming to themselves a power the Law hath not intrusted them with, is illegal, unwarrantable, a high breach of their Privileges, and of Dangerous Example."<sup>36</sup> With the discharge of this Parthian shot we shall leave these beligerents, who kept up their quarrels for a long time after with all their original impetuosity.

The outcome of this quarrel was, however, that in 1742, Fisher's Island was purchased for the sum of £1,700 by a Committee who were to hold the estate in trust. This island contained three hundred and forty-two acres, and was situated near the junction of the Schuylkill with the

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<sup>36</sup> *Colonial Records*, Vol. IV., p. 523.

THE PENNSYLVANIA-GERMAN SOCIETY.



HEAD DRESS AND UTENSILS.

- (A) QUILTED HOOD, BEAVER HAT, LEGHORN BONNET AND TORTOISE-SHELL COMBS  
(B) SEINE FLOAT, BREAD TRAY, FRUIT BASKET, SPARK CATCHER AND WARMING PAN



Delaware, on the southwest side of the Schuylkill, near its mouth. The name Fisher's Island was taken from the man who owned it. The name was changed to Province Island, and later to State Island. There were some buildings on it at the time and these were utilized as hospitals. Fines were imposed upon any one harboring a person who had been ordered to the Island. In January, 1750, the Assembly appropriated £1,000 to erect a pest house.<sup>37</sup>

Sometimes when the passengers on an arriving ship were afflicted with a severe disorder, they were not permitted to land, but were compelled to remain on board the close quarters of the infected vessel, a practice which it may be supposed did not contribute much to their speedy restoration to health.<sup>38</sup>

Under date of October 27, 1738, Lloyd Zachary and Th. Bond, physicians, presented a certificate to the colonial council to the following effect: "We have carefully examined the state of health of the marines and passengers on board of the ship *St. Andrew*, Captain Steadman, from Rotterdam, and found a great number laboring under a malignant, eruptive fever, and are of the opinion, they cannot, for some time, be landed in town without the danger of infecting the inhabitants."

Again: "The foreigners, in number 49, imported in the ship *Francis and Elizabeth*, Captain Beach, being

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<sup>37</sup> WATSON'S *Annals of Philadelphia*, Vol. III., p. 333.

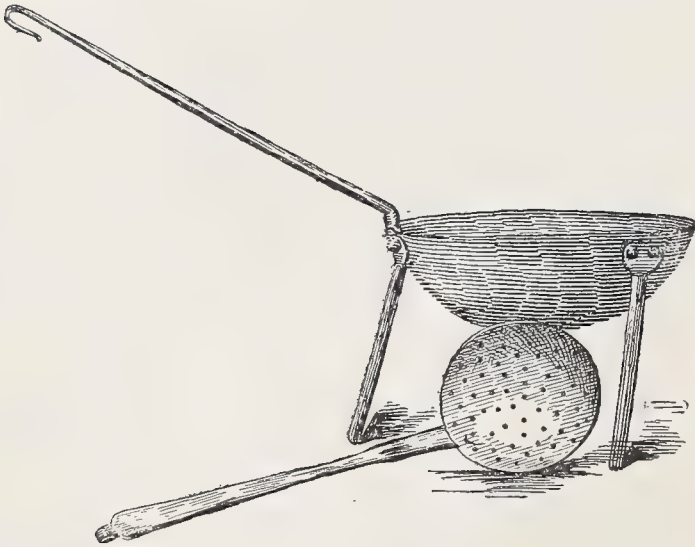
"The crowded condition of emigrant ships both from Germany and Ireland had frequently received the attention of the Legislature. The landing of the sick was forbidden, but for a long time no adequate provision was made for their care. But in 1741 an island of 342 acres, subsequently called Province Island, lying at the confluence of the Schuylkill with the Delaware, was purchased and a lazaretto established, where such were landed. \* \* \* Strange to say, no provision was made for their support. The expense was chargeable to the importers and ship captains, who had their recourse against the effects of the immigrants."—GORDON'S *History of Pennsylvania*, pp. 237-238.

<sup>38</sup> *Colonial Records*, Vol. IV., p. 306.

sickly, were not permitted to be landed. Likewise the foreigners, in number 53, imported in the ship Rachel, Captain Armstrong, were so sickly that it was thought dangerous to suffer them to land altogether; whereupon the sick were ordered to be separated from the well, and such as recovered, with the well were to be qualified occasionally.”<sup>39</sup>

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<sup>39</sup> *Colonial Records*, Vol. V., p. 410.



SKIMMER AND MUSSTOPF.



## CHAPTER VIII.

EARLY DEMAND OF THE GERMANS FOR NATURALIZATION.  
— REQUEST DENIED, BUT GRANTED LATER.— HOW THEY  
SPREAD OVER ALL THE LAND AND BECAME THE SHIELD  
AND BULWARK OF THE QUAKERS BY GUARDING THE FRON-  
TIERS AGAINST THE INDIANS.

"From Delaware's and Schuylkill's gleam,  
Away where Susquehanna twines,  
And out o'er Allegheny's stream  
In places distant fell their lines."

By river and by fountain,  
Where'er they touched this strand ;  
In wood and vale and mountain,  
They found a fatherland.



ROYAL ARMS OF HOLLAND,  
A. D. 1694.

AS has already been stated the great and persistent influx of Germans alarmed the Provincial Assembly, which at that early period was composed almost exclusively of British born subjects. Several efforts to secure naturalization met with much coldness. Their industry and abstention from politics were well known, but

failed to remove the existing jealousy. As early as 1721, Palatines, who had long been residents in the Province, applied for the privileges of naturalization, but their claims were quietly ignored until 1724, when permission was granted to bring in a bill, conditionally however, that each applicant should obtain from a justice of the peace a certificate of the value of their property and the nature of their religious faith.

A bill carrying the foregoing provisions was passed and laid before the Governor in 1725, but was returned by him without his approval, on the ground that in a country where English law and liberty prevailed, a scrutiny into the private conversation and faith of the citizens, and especially into the value of their estates was a measure at once unjust in its character and establishing a dangerous precedent. The House yielded to the Governor's reasoning and the bill was withdrawn. But the Palatines became more urgent for the privileges of citizenship as they saw a disposition on the part of the authorities to defer their request, doubtless apprehending that sinister motives controlled the action of the Assembly.

In 1729 the question was once more brought up and the following bill was introduced. It was passed on October 14, 1729, and received the assent of Governor Gordon :

Whereas, By encouragement given by the Honorable William Penn, Esq., late Proprietary and Governor of the province of Pennsylvania, and by permission of his Majesty, King George the First, of blessed memory, and his predecessors, Kings and Queens of England, &c., divers Protestants, who were subjects to the Emperor of Germany, a Prince in amity with the Crown of Great Britain, transported themselves and estates into the Province of Pennsylvania, between the years one thousand seven hun-

dred and eighteen; and since they came hither have contributed very much to the enlargement of the British Empire, and to the raising and improving sundry commodities fit for the markets of Europe, and have always behaved themselves religiously and peaceably, and have paid a due regard to the laws and Government of this province; And whereas, many of said persons, to wit, Martin Meylin, Hans Graaf and others, all of Lancaster county, in the said province, in demonstration of their affection and zeal for his present Majesty's person and Government, qualified themselves by taking the qualification, and subscribing the declaration directed to be taken and subscribed by the several acts of parliament, made for the security of his Majesty's person and Government, and for preventing the dangers which may happen by Popish Recusants, &c., and thereupon have humbly signified to the Governor and Representatives of the freemen of this province, in General Assembly, that they have purchased and do hold lands of the proprietary, and others, his Majesty's subjects within this province, and have likewise represented their great desire of being made partakers of those privileges which the natural born subjects of Great Britain do enjoy within this province; and it being just and reasonable, that those persons who have *bona fide* purchased lands, and who have given such testimony of their affection and obedience to the Crown of Great Britain should as well be secured in the enjoyment of their estates, as encouraged in their laudable affection and zeal for the English constitution:

Be it enacted by the Hon. Patrick Gordon, Esq., Lieutenant Governor of the province of Pennsylvania, &c., by and with the advice and consent of the freemen of the said province, in General Assembly met, and by the authority

of the same, that (here follow the names of one hundred and five heads of German families) all of Lancaster county, be, and shall be to all intents and purposes deemed, taken and esteemed, His Majesty's natural born subjects of this province of Pennsylvania, as if they, and each of them had been born within the said province; and shall and may, and every one of them shall and may, within this province, take, receive, enjoy, and be entitled to all rights, privileges and advantages of natural born subjects, as fully, to all intents and constructions and purposes, whatsoever, as any of His Majesty's natural born subjects of this province, can, do, or ought to enjoy, by virtue of their being His Majesty's natural born subjects of His Majesty's said province of Pennsylvania."<sup>40</sup>

From this time forward long lists of persons, mostly Germans, however, were presented to the Assembly, asking that the petitioners be granted the privileges of naturalization and citizenship. As we are nowhere informed that these hard-working, industrious citizens anywhere turned in and kicked the Quaker law makers out of their places of honor and profit, it may be taken for granted they did all they promised in their oaths of naturalization. When the troublesome times of the Revolution came along none were stauncher in their support of the Independence of the Colonies.

From the following endorsement which appears on the copy of an act passed by the General Assembly, sitting from October 14, 1738, until its adjournment on May 1, 1739, naturalizing a large number of Germans, I infer there must have been a charge for naturalization and that considerable revenue was derived from this source:<sup>41</sup>

<sup>40</sup> *Statutes at Large of Pennsylvania*, Vol. IV., pp. 147-150.

<sup>41</sup> J. I. MOMBERT'S *History of Lancaster County*, pp. 424-426.

PHILADEL'Y, the 18th of September.

Then received of Abraham Witmer the sum of one pound and two shillings (and one pound before) which is in full for his Naturalization. I say received by me.

Christian Grassold,  
*Collector.*

It was customary to take the immigrants upon disembarkation to the Court House in Philadelphia to be qualified, but this practice was varied. Sometimes this ceremony occurred at the office of the Mayor, and again at the office of some attorney, no doubt authorized for that purpose.<sup>42</sup>

The names of the incoming Palatines were published in the *Colonial Records* from September 21, 1727, until August 30, 1736, when the practice was discontinued.

#### WHERE SOME OF THEM WENT.

It is interesting to follow these people after reaching Pennsylvania. The little colony of 33 persons who planted



CONESTOGA TEAM AND WAGON.

themselves at Germantown under the headship of Francis Daniel Pastorius, in 1683, was slowly augmented during the following two decades. But by 1702, as Judge Penny-

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<sup>42</sup>See note in RUPP'S *Thirty Thousand Names*, p. 47.

packer tells us, they began to penetrate into the regions beyond their own limited domain. The acquisition of land seems ever to have been a prominent characteristic with the Germans, and it may be said to continue to this very hour. Even then the spirit of speculation was rife among them. Their early cleared farms had become valuable. There were always those who, having money, preferred to buy farms from which the heavy timber had been cleared and on which good buildings were erected. The prices for wild lands were so reasonable that men were tempted to sell their early holdings and, with the aid of their sturdy sons and daughters, to enter upon and conquer new lands in the interior.

Then, too, the inflowing tide became so strong that there were no longer lands near the older settlements to be taken up, and they were perforce compelled to move far into the backwoods. Lancaster County, Berks County, Lebanon County, York and Dauphin, Schuylkill, Lehigh and Northampton all heard the tread of the invading hosts.

One characteristic of these German immigrants deserves especial mention. While many of them were handicraftsmen, by far the greater number were bauern—farmers—and to this calling they at once betook themselves. Indeed, the first thing upon their arrival in Philadelphia was to find out the nearest route to the unsettled lands of the Proprietary, and thither they betook themselves at the earliest possible moment. The backwoods had no terrors for them. As a race of tillers of the soil, they were well aware that the character of the timber was an indication of the nature of the ground on which it stood. They were not afraid to work. The felling of the trees and the clearing of the land neither intimidated nor deterred them from locating where these impediments to farming were great-

est. The fatness of the land they knew was greatest where trees were largest and stood thickest. The mightiest forests fell at the resounding blows of the woodman's axe, even as the arch enemy of mankind shrunk at the potent thrust of Ithuriel's spear. Their presence was manifested in every fertile valley. Wherever a cool spring burst from the earth, on every green hillside and in the depths of the forest, their modest homes appeared. The traditional policy of the Proprietary Government also pushed them to the frontiers—the places of danger. Let the truth be told, even as history is to-day writing it. It is the boast of the historian that so mild and generous was the dealing of the Quaker with the aborigines that “not a drop of Quaker blood was ever shed by an Indian.”<sup>43</sup> Shall I tell why? It was because the belt of Quaker settlement was enclosed in a circumference described by a radius of fifty miles from Penn's city on the Delaware. Beyond that point came the sturdy Germans, the Reformed, the Lutherans, the Dunkers, the Mennonites and the Moravians, whose settlements effectually prevented the savages from spilling Quaker blood. Instead, the tomahawk and scalping knife found sheath in the bodies of the sturdy children of the Palatinate. Let the sacrificed lives of more than three hundred men, women and children from the Rhine country, who fell along the Blue Mountains between 1754 and 1763, give the true answer to the Quaker boast.<sup>44</sup>

There were many entire settlements throughout eastern Pennsylvania as early as 1750 where no language but the German was heard. They went to the north, the south, and to the west. Soon they reached the Appalachian chain of mountains, climbed its wooded sides and de-

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<sup>43</sup> BANCROFT'S *United States*, Vol. II., p. 383.

<sup>44</sup> RUPP'S *Thirty Thousand Names*, p. 17.

bouched into the wild regions beyond until the Ohio was in sight. But on, still on, went that resistless army of Commonwealth-builders. To-day they are spread over the fairest and most fertile lands of the great West. Ohio, Indiana, Illinois, Iowa, Kansas, Nebraska and other states, the entire continent in fact, count among the best of their citizens the men who went out of Pennsylvania with Luther's bible in their hands and the language of Schiller and Goethe upon their lips. Wherever they went their fervent but unobtrusive piety went with them. As early as 1750 there were already forty well-established German Reformed and thirty Lutheran congregations in Pennsylvania.<sup>45</sup> Of the minor church organizations, or rather of those who had no such organizations, "the sect people," like the Mennonites, the Dunkers, Schwenkfelders and many more, we cannot speak. In the aggregate they were very numerous and in their quiet way brought credit on their country and on their lineage, wherever they located themselves; and all that was said of them at that early period attaches to them to-day.

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<sup>45</sup> OSWALD SEIDENSTICKER'S *Bilder aus der Deutsch-pennsylvanischen Geschichte*, Vol. II., p. 254.



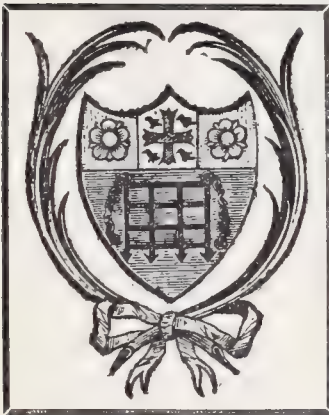


## CHAPTER IX.

THE GERMAN POPULATION OF PENNSYLVANIA AS ESTIMATED BY VARIOUS WRITERS AT VARIOUS EPOCHS. — OFTEN MERE GUESSES. — BETTER MEANS OF REACHING CLOSE RESULTS NOW. — SOME SOURCES OF INCREASE NOT GENERALLY CONSIDERED.

“Ay, call it holy ground,  
The soil where first they trod ;  
They left unstained what there they found  
Freedom to worship God.”

O mighty oaks centennial,  
On field and fell that stand ;  
Keep watch and ward perennial  
Above that faithful band.



**N**OW many Germans came to Pennsylvania during the eighteenth century? That query will probably occur to many readers, because it is one of the most interesting of all the questions connected with this subject. In the absence of direct and indisputable evidence every effort to solve the problem must of necessity be in the nature of an approximation, or if you will, only a guess. A score of writers have tried

their hands at the problem, and their guesses are as various as the writers themselves. In fact, these estimates are hopelessly discordant and some of them are here given that the reader may understand the situation and exercise his own judgment in the matter from the evidence that has been laid before him in the course of this narration.

Sypher, for example, says "in 1727, nearly 50,000 persons, mostly Germans, had found a new home in Pennsylvania,"<sup>46</sup> which I venture to think exaggerates the number at that time so far as the Germans are concerned. Dr. Charles J. Stillé has estimated the population of the State in 1740, at 100,000, and he adds, "of the inhabitants of the Province one-fourth or one-fifth were Quakers, about one-half Germans and the rest emigrants from the North of Ireland."<sup>47</sup> Governor Thomas, who ought to be good authority, expressed the opinion that in 1747 the population numbered 120,000 of which three-fifths or 72,000 were Germans. I find an estimate in the *Colonial Records*, on what authority is not stated, which gives the population at 220,000 in 1747 of which it is said 100,000 were Germans. In 1763, a Committee of which Benjamin Franklin was chairman, reported to Parliament that 30,000 laborers, servants and redemptioners had come into the Province within twenty years and yet "the price of labor had not diminished."<sup>48</sup> This is an interesting fact and is conclusive evidence that nothing was so much needed in the growing Province in those early days as men who knew how to work and were willing to do so. In 1776 Dr. Franklin's estimate was 160,000 colonists of whom one-third or 53,000 were Germans, one-third Quakers and the

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<sup>46</sup> SYPHER'S *History of Pennsylvania*, p. 73.

<sup>47</sup> STILLÉ'S *Life and Times of John Dickinson*, pp. 46-47.

<sup>48</sup> GORDON'S *History of Pennsylvania*, p. 273.



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rest of other nationalities. Michael Schlatter, the eminent missionary and organizer in the Reformed Church, in 1751 gave 190,000 as the total population of Pennsylvania, of whom one-third or 63,000 were Germans.

Proud, the historian, who ought to be a very competent authority, estimated the entire population of Pennsylvania in 1770 at 250,000, with the Germans as one-third of that number or 83,000. Menzel, in his history of Germany, informs us that from 1770 to 1791, twenty-four immigrant ships arrived annually at Philadelphia, without reckoning those that landed in other harbors.<sup>49</sup> This is a wholesale exaggeration of the actual facts. This statement indicates the arrival of more than 500 ships during the 21 years mentioned. We know that is more than the total recorded number from 1727 to 1791. From 1771 until 1775 there were only 47 arrivals. There were hardly any German arrivals during the Revolutionary War, and comparatively few from 1783 until 1790. We know there were only 114 in the year 1789. It is easy for historians to fall into error when they draw on their fancy for their facts. According to Ebeling, the German inhabitants of Pennsylvania numbered 144,660 in the year 1790.<sup>50</sup> Seidensticker gives the inhabitants of the Province in 1752 at 190,000, of which he says about 90,000 were Germans. The Lutherans in 1731 are supposed to have numbered about 17,000 and the German Reformed 15,000.<sup>51</sup> In 1742 the number of Germans was given at 100,000 by Hirsching.<sup>52</sup> Rev. J. B. Rieger estimated the number of Germans in the Province in 1733 at 15,000. In the notes to the *Hallische Nach-*

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<sup>49</sup> MENZEL'S *History of Germany*, Vol. III., Chap. CCLXXIV.

<sup>50</sup> EBELING, *Beschreibung der Erde, Abtheilung, Pennsylvanien*.

<sup>51</sup> OSWALD SEIDENSTICKER, *Geschichte der Deutschen Gesellschaft von Pennsylvanien*, S. 18.

<sup>52</sup> HIRSCHING, *Histor. Literar. Handbuch VII.*, 230.

*richten*, we find this: "If we estimate the Germans of Pennsylvania, at the middle of the eighteenth century, at from 70,000 to 80,000, we shall not be far out of the way."<sup>53</sup>

Franz Löher, in his *Geschichte und Zustände der Deutschen in Amerika*, has some interesting remarks on this subject.<sup>54</sup>

Amid this multiplicity of estimates the writer of to-day is reluctant to enter the field with some of his own. The observant men who lived here between 1725 and 1775, should certainly have been more capable of forming an accurate estimate than those who came a century or more after them. But it is evident that many made mere guesses, without actual knowledge, and their views are, therefore, without special value. The tendency in almost every case was to exaggerate. But to-day we know with tolerable accuracy the number of ships that reached Philadelphia, and have the ship lists. We know, too,

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<sup>53</sup> *Hallische Nachrichten*, Vol. I., p. 463.

<sup>54</sup> Löher says: "There was hardly a single year between 1720 and 1727 that a large number of ships bearing German immigrants did not arrive in Philadelphia, and even greater numbers came between 1730 and 1742 (*Hallische Nachrichten*, 665-668). Already in 1742, the number of Germans in Pennsylvania was estimated at 100,000 (HIRSCHING'S *History of Literature*). Eight years later (1750) it was thought the number was well nigh 230,000. Still other estimates give the number in 1732 at 30,000, and in 1763 at 280,000 (*Grahame History of Pennsylvania*, Vol. II., p. 514. *Holmes'*, Vol. I., 554; II., 142). Philadelphia had in 1749 six English and four German Churches. \* \* \* From 1740 on, thousands of Germans landed in Philadelphia every fall. In 1749 alone 25 ships reached that port with 7,049; others say 12,000 (*Hallische Nachrichten*, 369. *Grahame*, Vol. II., p. 201). During the following three years, 1750, 51, 52, also came 6,000 (*Hall. Nachrichten*, 369. *Grahame*, II., 201). It is said that in 1759 alone, 22,000 came from Baden, the Palatinate and Wirtenberg (*Mittelberger*, p. 25). In the terrible famine years of 1771 and 1772 came the greatest number, but, in the succeeding four years, from 20 to 24 ships reached Philadelphia with German immigrants (*Halle Nachrichten*, 125, 735, 682). In 1771 and 1772, 484 persons left Canton Basel for America (*Mittelberger*, p. 26)."

AN HISTORICAL and GEOGRAPHICAL ACCOUNT  
OF THE  
PROVINCE and COUNTRY  
OF  
PENSILVANIA;  
AND OF  
*West-New-Jersey*  
IN  
AMERICA.

The Richness of the Soil, the Sweetness of the Situation, the Wholesomeness of the Air, the Navigable Rivers, and others, the prodigious Encrease of Corn, the flourishing Condition of the City of *Philadelphia*, with the stately Buildings, and other Improvements there. The strange Creatures, as *Birds, Beasts, Fishes, and Fowls*, with the several sorts of *Minerals, Purging Waters, and Stones*, lately discovered. The *Natives, Aborigines*, their *Language, Religion, Laws, and Customs*; The first Planters, the *Dutch, Swedes, and English*, with the number of its Inhabitants; As also a Touch upon *George Keith's New Religion*, in his second Change since he left the *QUAKERS*.

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*With a Map of both Countries.*

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By GABRIEL THOMAS,  
who resided there about Fifteen Years.

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London, Printed for, and Sold by *A. Baldwin*, at  
the *Oxon Arms in Warwick-Lane*, 1698.

that many were here when the registry law went into operation and who go to swell the whole number; that in addition, others came from New York prior to 1700.

In the year 1738 sixteen immigrant ships reached port, bringing from 15 to 349 each, or a total of 3,115. The average per ship was about 200. It is reasonable to suppose that was also a fair average for previous and succeeding years. Between 1727 and 1750, the latter year and that of 1745 when there were no arrivals not included, there were 134 arrivals of ships of all sizes. Allowing these an average of 200 each, we get as a result 26,800 souls, or an average of about 1,220 annually. As has elsewhere been stated the number of arrivals in 1732 was 2,093, and in 1738, 3,257. In 1728, 1729 and 1730 the arrivals were 390, 243 and 458 respectively, which, of course, counter-balance such big years as 1732 and 1738.

We are in the dark as to the ship arrivals between 1714 and 1727, but the accounts are agreed the number was considerable. I am inclined to accept the Rev. Rieger's estimate of 15,000 in 1727, instead of in 1733, where he places it. That number added to estimated arrivals between 1727 and 1749, both years included, gives us in round numbers about 42,000 in 1750, to which must be added the natural increase which was, perhaps, 5,000 more, or a total German population of 47,000 souls in the Province in 1750. Between 1750 and 1775, both years inclusive (but not counting 1757, '58, '59 and '60, during which there were no arrivals) we have a total of 196 ships in 21 years, which reckoned at the average of 200 to each vessel gives us 39,000 arrivals or rather less than an average of 1,900 yearly. This added to our previous estimate for 1750 gives us with the natural increase fully 90,000 Germans in the Province when the Revolutionary

war broke out. Indeed, I am inclined to believe the number was nearer 100,000 than 90,000, for these early Germans were noted for their large families. There is, however, considerable unanimity in one particular among most of the authorities, and that is that the Germans at any and every period between 1730 and 1790 constituted about one-third of the total population. This statement is unquestionably correct as we approach the years nearest the Revolutionary period. The English Quakers and the Welsh had not been coming over in any considerable number, and the same may, perhaps, be said of the Scotch-Irish. The Germans formed the bulk of the immigrants and necessarily increased their numerical ratio to the total population of the Province which, according to the first census in 1790, was 434,373. Accepting the ratio of one-third being Germans, we get 144,791 as the German population at that period.

There is still another large increase in the German population of Pennsylvania prior to 1790 which writers do not reckon with, but which must not be left out of our estimates. It is those German soldiers who remained in the State at the close of the Revolutionary War. The number of these men who were sent to America and fought under the banner of George III., was, according to the best authorities, 29,867.<sup>55</sup> Of that number, 17,313 returned to Europe in the autumn of 1783. The number that did not return was 12,554. These have been accounted for as follows:

Killed and died of wounds.....	1,200
Died of illness and accident .....	6,354
Deserted .. .....	5,000
Total .....	12,554

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<sup>55</sup> KAPP'S *Soldatenhandel*, 2d edition, p. 209; SCHLOZER'S *Stats-Anzeigen*, VI., pp. 521-522.

Here we have five thousand men, most of whom remained scattered among their countrymen throughout Pennsylvania. The few hundred who perhaps settled in other states were more than made up by those German soldiers who, by agreement with the several German States, enlisted in the English regiments, some of which had recruiting stations at various places along the Rhine, and who were not counted in the financial adjustment of accounts between Great Britain and the German Princes, nor compelled to return to Europe.<sup>56</sup>

It is well known that during the first quarter of the nineteenth century the German immigration to this State was well sustained so that probably the Germans and their descendants have pretty nearly kept up the percentage of population accorded them by general consent so long as one hundred and fifty years ago.

The opinion seems to prevail very generally that in 1700 all the Germans in Pennsylvania were those who were gathered at the Germantown settlement, along the Wis-sahickon and immediately around Philadelphia. Rupp expressly states that there were only about 200 families of Germans in the Province in 1700. I do not coincide with that view. The colonists which Sweden had begun to send to the Delaware as early as 1638, were not composed of Swedes and Finns only; special privileges were offered to Germans and these, too, came along.

An examination of the *Colonial History of New York* and O'Callagan's *Documentary History of New York*, shows that a number of settlements had been planted on the Delaware by the City of Amsterdam. Colonies of Mennonites are mentioned as having settled in New York prior to 1657. In a report on the *State of*

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<sup>56</sup> See LOWELL'S *Hessians*, pp. 21-300.

*Religion in New York*, dated August 5, 1657, addressed to the Classis of Amsterdam, I find this: "At Gravesend, on Long Island, there are Mennonists \* \* \* yea they for the most part reject infant baptism, the Sabbath, the office of preacher and the teachers of God's word, saying that through these have come all sorts of contention into the world. Whenever they meet together one or the other reads something for them."<sup>57</sup> I also find that Governor Fletcher, of New York, wrote in 1693 that "more families are daily removing for Pennsylvania and Connecticut to be eased from taxes and detachments."<sup>58</sup> The Rev. John Miller writes in 1696 that "the burdens of the Province (N. Y.) have made two or three hundred families forsake it and remove to Pennsylvania, and Maryland chiefly."<sup>59</sup>

Here we are told of the migration of as many German families from New York to Pennsylvania prior to 1693, as are credited to all Pennsylvania in the year 1700. I regret that time has not allowed me to examine more fully the documents here mentioned. There are a great number of references in them to Mennonites in New York, and as these disappeared from that colony at an early date, there seems to be abundant reason for believing that they nearly all found their way into Pennsylvania, swelling the German population to no inconsiderable extent. We undoubtedly have here a factor which must be reckoned with in any summary we may make of the early population of Pennsylvania.

I am therefore not ready to accept the generally believed statement that the colony of Crefelders who settled at Germantown in 1683 were the only Germans around Philadelphia at that time. The evidence is scattering but none the

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<sup>57</sup> *Documentary History of New York*, Vol. III., p. 69.

<sup>58</sup> *Colonial History of New York*, Vol. IV., p. 55.

<sup>59</sup> *Ibid.*, Vol. IV., p. 183.

less direct. Watson tells us that one Warner had settled at William Grove, two miles beyond the city limits as early as 1658. Also that Jurian Hartsfelder took up 350 acres of land in March, 1676, nearly six years before Penn's arrival.<sup>60</sup> Pennypacker says he was "a stray Dutchman or German, who had been a deputy Sheriff under Andross in 1676."<sup>61</sup> Rupp tells us that one Heinrich Frey had reached Philadelphia two years before Penn's arrival, and a certain Plattenbach somewhat later.<sup>62</sup> There was a large general immigration in 1682, about 30 ships having arrived with settlers.<sup>63</sup> We can no more divest ourselves of the belief that there were many Germans among these than we can that there were many Germans among the Swedes and Finns who first came fifty years earlier, because we know Gustavus Adolphus asked the Protestant German princes to allow their subjects to join his own subjects in forming the Swedish settlements on the Delaware. Johannes Printz, who succeeded Peter Minnewit as Governor, was a German, a Holsteiner, and he brought with him fifty-four German families, mostly from Pomerania.<sup>64</sup> It is a very logical supposition that these were only a portion of the Germans who planted themselves along the Delaware at various times between 1638 and 1682. When therefore Rupp tells us that there were only about 200 German families in Pennsylvania in 1700, I cannot accept his statement, because I cannot escape the conclusion from all the evidence accessible, that those figures should be increased several hundred per cent. Neither do I doubt that in the fullness of time an abundance of confirmatory evidence of this view will be forthcoming.

<sup>60</sup> WATSON'S *Annals of Philadelphia*, Vol. I., p. 11.

<sup>61</sup> PENNYPACKER'S *Settlement of Germantown*, p. 19.

<sup>62</sup> RUPP'S *History of Berks and Lebanon Counties*, p. 90.

<sup>63</sup> PROUD'S *History of Pennsylvania*, Vol. I., p. 220.

<sup>64</sup> LOUIS P. HENNINGHAUSEN, Esq., *The First German Immigrants to North America*, p. 20.



## CHAPTER X.

THEIR DETRACTORS AND THEIR FRIENDS.—WHAT BOTH PARTIES HAVE SAID.—THE GREAT PHILOSOPHER MISTAKEN.—HOW THE PASSING YEARS HAVE BROUGHT ALONG THEIR VINDICATION.



“Vergessen soll die Feindschaft Sein  
Vergessen dann das Schwert ;  
Wir wollen uns wie Brüder freu’n—  
Uns freun an einem Heerd.”

**I**T will hardly be questioned, I suppose, that Benjamin Franklin was the greatest American of the Revolutionary era. He certainly was from a political point of view. Coming into the Province in 1723 and dying in the State in 1790, his residence here covers almost three-quarters of a century. He literally grew up with the Province, saw it in almost every phase of its career,

from its earliest struggles until the strong Commonwealth was established, let us hope for all time. The proprietary period was by no means an ideal one. The student of that early time is confronted on almost every

page of our history by the quarrels and disputes between the Governors of the Province and the Provincial Assemblies. The former in standing up for the rights of the Penn heirs, and the latter jealous of the rights and interests of the people, presented a condition of turbulence hardly equalled in any of the American colonies.

Franklin was on the spot when the great German immigration set in. He saw it all and could hardly help understanding it. He could not avoid coming in contact with these people. He did, in fact, come into very close and profitable relations with them. For years he owned and conducted the best equipped printing establishment in the Province, if not in the entire country. This brought him into very close business relations with the Germans, for there were many men of high culture among them, who wrote learned books which Franklin printed for them at his establishment. Had he understood the Germans better he might have appreciated this more. At all events he seems to have misunderstood them, and through that misunderstanding to have done them a great wrong. It may not have been willful, but it was, nevertheless, inexcusable.

Other men prominent in affairs, Secretary Logan and some of the early Governors, have had their fling at the German colonists, but they also in time paid ample testimony to their excellent qualities. But from none of them came so severe a blow as from Dr. Franklin. Under date of May 9, 1753, he wrote a letter to his friend Peter Collinson, in which he speaks thus unkindly of these people, the very bone and sinew of the great State that was to be:

“I am perfectly of your mind, that measures of great temper are necessary touching the Germans, and I am not without apprehensions, that, through their indiscretion, or ours, or both, great disorders may one day arise among us.

THE PENNSYLVANIA-GERMAN SOCIETY.



BENJAMIN FRANKLIN.



Those who came hither are generally the most stupid of their own nation, and as ignorance is often attended with great credulity, when knavery would mislead it, and with suspicion when honesty would set it right; and, few of the English understand the German language, and so cannot address them either from the press or pulpit, it is almost impossible to remove any prejudices they may entertain. Their clergy have very little influence on the people, who seem to take pleasure in abusing and discharging the minister on every trivial occasion. Not being used to liberty, they know not how to make modest use of it. \* \* \* They are under no restraint from ecclesiastical government; they behave, however, submissively enough at present to the civil government, which I wish they may continue to do, for I remember when they modestly declined intermeddling with our elections; but now they come in droves and carry all before them, except in one or two counties.

“Few of their children in the country know English. They import many books from Germany, and of the six printing houses in the Province, two are entirely German, two half German, half English, and but two are entirely English. They have one German newspaper, and one-half German Advertisements intended to be general, are now printed in Dutch (German) and English. The signs in our streets (Philadelphia) have inscriptions in both languages, and some places only in German. They begin, of late, to make all their bonds and other legal instruments in their own language, which (though I think it ought not to be), are allowed in our courts, where the German business so increases, that there is continued need of interpreters, and I suppose in a few years, they will also be necessary in the Assembly, to tell one-half of our legislators, what the other half says. In short, unless the stream of

importation could be turned from this to other colonies, as you very judiciously propose, they will soon outnumber us, that all the advantages we will have, will in my opinion, be not able to preserve our language, and even our government will become precarious.”<sup>65</sup>

The wisest mortals are sometimes short-sighted and Dr. Franklin must be allowed a place in that category. His letter is unsound throughout. First he calls them stupid and ignorant; later he admits they import many books. If so ignorant and stupid what did they want with so many books? If so steeped in mental darkness, how is it that there were more German newspapers printed in the Province at that very hour than in English? The generally shrewd philosopher, patriot and statesman involved himself in contradictions such as not even the “stupid” Germans would have done. I may even go further and say, that at the time Dr. Franklin’s letter was written there were many Germans in Pennsylvania incomparably superior to him in the learning of the schools. He does not appear to have thought of that. Perhaps he did not know it—could not comprehend it.

Well-nigh one hundred and fifty years have come and gone since his unjust tirade against the German colonists. Not one of the fears that seemed to have possessed his soul has been realized. It is true the Quaker no longer governs the land. He went to the rear as the Germans came to the front and assumed control of the Government. They became the dominant race, and they are so to-day. They did no violence to the laws; they upheld them and enforced them. They have made the State the grandest of all the forty-five. Dr. Franklin lived to see how idle his predictions were, and even he recanted.

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<sup>65</sup> SPARK’S *Works of Franklin*, Vol. VII., pp. 71-73.

CONTINUATIO  
Der  
Beschreibung der Landschaft  
**PENSYLVANIÆ**  
An denen End-Gränzen  
**AMERICÆ.**

Über vorige des Herrn Pastorii  
Relationes.

In sich haltend :

Die Situation, und Fruchtbarkeit des  
Erdbodens. Die Schiffreiche und andere  
Flüsse. Die Anzahl derer bishero gebauten Städte.  
Die seltsame Creaturen an Thieren / Vögeln und Fischen.  
Die Mineralien und Edelgesteine. Deren eingebohrnen wih-  
den Völcker Sprachen / Religion und Gebräuche. Und  
die ersten Christlichen Pflanger und Uebauer  
dieses Landes.

Beschrieben von

**GABRIEL THOMAS**

15. Jährigen Inwohner dieses  
Landes.

Welchem Tractätlein noch beygefüget sind :  
**DES Hn. DANIEL FALCKNERS**  
Burgers und Pilgrims in Pennsylvania 193.  
Beantwortungen uff vorgelegte Fragen von  
guten Freunden.

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Frankfurt und Leipzig /  
Zu finden bey Andreas Otto / Buchhändlern.

There were a number of others whose views coincided with those of Franklin, at least in some particulars. On the other hand there were those who spoke and wrote as decidedly in their behalf. Among these was the historian Macaulay, who calls them "Honest, laborious men, who had once been thriving burghers of Mannheim and Heidelberg, or who had cultivated the vine on the banks of the Neckar and Rhine. Their ingenuity and their diligence could not fail to enrich any land which should afford them an asylum."

Against the jaundiced views of Dr. Franklin I set those of a man of our own times, one who from his public position and his superior opportunities for forming correct views of the early German immigrants is eminently entitled to be heard on this question. I mean Dr. James P. Wickersham, for nearly fifteen years Superintendent of Public Instruction in Pennsylvania. Of Quaker descent, he was nevertheless broad-minded and liberal, and did not strive to close his eyes to the good qualities of the early Germans, with whose descendants he became so intimately connected and acquainted. He says: "Pennsylvania as a land of promise became known in Holland, Germany and Switzerland. \* \* \* But it was not long until numbers of the oppressed inhabitants of nearly all parts of Germany and Switzerland, and especially of districts along the Rhine, began to seek homes, with wives, children and all they possessed, in the wilds of Pennsylvania. Among them were members of a dozen different religious denominations, large and small. They all came with the common object of bettering their condition in life, and securing homes in a country where they could enjoy unmolested the right to worship God as their consciences dictated. In Pennsylvania, if nowhere else, they knew they would secure

civil and religious liberty. Some of them were very poor, even coming without sufficient money to pay the expenses of their passage, but others were well to do, bought land, built houses, and soon by patient industry had about them the comforts to which they had been accustomed. The German immigrants were mostly farmers, but among them there was a smaller proportion of different kinds of mechanics. They brought few books with them, but nearly every individual possessed a Bible and a Prayer or Hymn-book, and many had in addition a Catechism or a Confession of Faith. These were the treasures that could not be left behind, and they are still preserved as heirlooms in hundreds of old German families.

“When they came in bodies, they were usually accompanied by a clergyman or a schoolmaster, or both. They were not highly educated as a class, but among them were some good scholars, and few could be found who were not able to read. The impression has prevailed that they were grossly ignorant; it is unjust; those who make the charge either do not take the pains to understand, or wish to misrepresent them. Their average intelligence compared favorably with that of contemporary American colonists of other nationalities. If they did not keep pace with others in subsequent years, their backwardness is easily accounted for by their living for the most part on farms, frequently many miles separated, and extending over large sections of country; their division into many religious denominations, among which there was little unity; their inability, scattered and broken as they were, to support ministers and schoolmasters, or even to secure the advantages of an organized community; their use of a language which in a measure isolated them from the neighboring settlers, and shut them out from the social,

political and business currents that gave life to the communities around them; their unacquaintance with the proper forms of local self-government, and the habit brought with them, in all public concerns, of deferring to some outside or higher authority; and above all, perhaps, their quiet, confiding disposition, quite in contrast with the ways of some of the more aggressive, self-asserting classes of people with whom they were brought in competition. \* \* \*

“Although invited to settle in Pennsylvania, the Germans, arriving in such large numbers and spreading over the country so rapidly, seem to have created a fear on the part of other settlers and of the provincial authorities that they would form an unruly element in society, and eventually work the overthrow of the government, or assume possession of it, as their countrymen had done long before in England. Laws restraining their immigration were passed, and the alarm disturbed even such well-balanced minds as those of Logan and Franklin. It is almost needless to add now that such a fear was groundless and arose wholly out of the political and sectarian prejudices of the day. On the contrary, it is only just to say that to all that has gone to build up Pennsylvania, to enlarge her wealth, to develop her resources, to increase her prosperity, to educate her people, to give her good government from the first, the German element of the population has contributed its full share. Better citizens cannot be found in any nation on the face of the globe.”<sup>66</sup>

No truer tribute was ever paid the German immigrants than this one, before the Assembly on January 2, 1738, by Lieutenant-Governor George Thomas when urging the es-

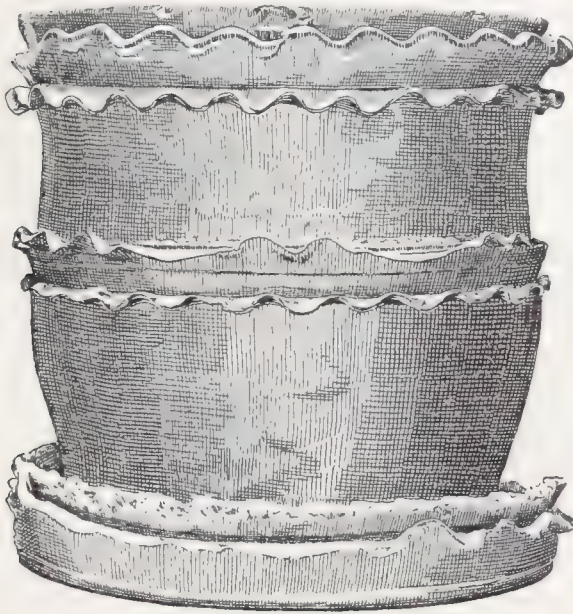
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<sup>66</sup> JAMES PYLE WICKERSHAM, LL.D., *A History of Education in Pennsylvania*, pp. 122-124.

tablishment of a hospital for sick arrivals : “ This Province has been for some years the Asylum of the distressed Protestants of the Palatinate, and other parts of Germany, and I believe it may with truth be said that the present flourishing condition of it is in a great measure owing to the industry of these People ; and should any discouragement divert them from coming hither, it may well be apprehended that the value of your Lands will fall, and your Advances to wealth be much slower ; for it is not altogether the goodness of the Soil, but the Number and Industry of the People that make a flourishing Colony.” <sup>67</sup>

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<sup>67</sup> *Colonial Records*, Vol. IV., p. 315.



SPECIMEN OF EARLY PENNSYLVANIA POTTERY.



## CHAPTER XI.

THE GERMANS AS FARMERS.—ANSWER TO A RECENT HISTORIAN WHO ASSERTS THEY, A RACE OF FARMERS, DID NOT TAKE THE SAME ENJOYMENT IN AGRICULTURAL PURSUITS AS THE SCOTCH-IRISH AND SOME OTHERS!!

“Oft did the harvest to their sickle yield,  
 Their furrow oft the stubborn glebe has broke;  
 How jocund did they drive their teams afield!  
 How bow'd the woods beneath their sturdy stroke!”



“Und der Vater mit frohem Blick,  
 Von des Hauses weitschauendem Giebel  
 Überzählet sein blühend Glück,  
 Siehet der Pfosten ragende Bäume,  
 Und der Scheunen gefüllte Räume,  
 Und die Speicher, vom Segen gebogen  
 Und des Kornes bewegte Wogen.”

**T**HIS chapter is supplementary. It had no place in the original plan of the writer. It has been called

forth by a brief sentence found in a recently published history of Pennsylvania, and is the last written chapter of this book—written long after the rest. While not germane to the general title, it yet deserves a place here inasmuch as

it strikes at one of the innumerable errors and misrepresentations concerning the early German population of Pennsylvania which crowd the pages of some recent writers. These errors, I am persuaded, are more the result of ignorance than of design, but they are errors nevertheless, and should be killed at their birth. That is the only plan known to me to keep down the abundant crop of ignorance which springs up as often as writers draw on their imagination for their facts. It is rarely, however, that anything so gross as the blunder to which I shall refer appears in print, as genuine history.

I was much surprised to find in a recently issued history of Pennsylvania, the following surprising statement: "The Germans perhaps were less given to the enjoyment of agriculture than the Scotch-Irish and other settlers, yet in their own way they enjoyed existence, etc."<sup>68</sup> By no conceivable possibility is such a statement likely to be accepted by any one who has actual knowledge of the German immigration into this or any other country in America. It shows such a superficial acquaintance with the subject discussed as to carry its own condemnation with it. Yet, lest future writers of our history be lured into making similar statements, I shall take it upon myself to adduce such proof in contradiction of the statement quoted, as will, I believe, set the question at rest effectually and permanently.

I think it will be conceded, as a general proposition, that men in all civilized countries follow those pursuits to which they are best adapted and most inclined, whether for profit or enjoyment. It is true that when Roman civilization first came into contact with the Germanic tribes, the latter were more given to war and the chase than to agriculture.

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<sup>68</sup> ALBERT BOLLES, Ph.D., LL.D., *Pennsylvania, Province and State*, Vol. II., p. 161.

But even then they grew corn and lived largely upon the products of the field. In time they became agriculturists and for hundreds of years parts of Germany have been among the best cultivated portions of Europe, even as they are to-day. In the seventeenth century, the Palatinate and the Rhine provinces generally were the garden of Europe. They hold the same rank at this very hour. Other pursuits were followed, it is true, but outside the cities the prevailing pursuit was agriculture. The German immigration to Pennsylvania was very largely from the Palatinate, not only in its early stages, but subsequently.

Lying before me are lists of those who reached London during the great German Exodus in 1709, on their way to America. One of these gives the pursuits of the 2,928 adult males; of that entire number 1,838 were farmers, while the remaining 1,073 were classified under 24 other distinct mechanical and other professions. Another list containing 1,593 had 1,083 farmers and 510 men trained to 26 other pursuits; more than 67 per cent. of the entire number were farmers.

I think it is entirely within bounds to say that 75 per cent. of the German colonists in Pennsylvania were agriculturists. The first thing they did was to take up land, generally in the legally prescribed way, but sometimes irregularly. Nine-tenths of them went into the country, that is beyond the immediate bounds of Philadelphia, and most of them took to farming. In fact there was nothing else for them to get at for many years. Even most of those who had mechanical trades were compelled to take to farming because there was not much of a demand for bakers, glass-blowers, millers, engravers, and some other classes of handicraftsmen.

Look at the counties settled principally by these people

—Lancaster, Berks, Lebanon, York, Lehigh and Northampton. They comprise to-day the great agricultural region of the Commonwealth, and the men who are doing the farming on their fertile acres are the lineal descendants three, four or five generations removed from the first farmer immigrants. It was in every instance the agriculturists that pushed and were pushed to the outskirts of civilization. Did they go there for the profit and enjoyment they had in farming or for the fun of the thing, as we are asked to infer? What is more, they were the best and most successful farmers Pennsylvania had during the eighteenth century, just as they are the best and most successful farmers in United States to-day, and yet we are deliberately and the gravely informed they did not enjoy agriculture as much as the Scotch-Irish and other settlers! What is the record? Where are all the Scotch-Irish farmers to-day? Why are they not on the ancestral acres as the Germans are? Cumberland county was settled mainly by Scotch-Irish. In Northampton county there were many Irish and Scotch-Irish. Three-fourths of all the land in both these agricultural counties are to-day tilled by Pennsylvania-Germans. There are several townships in Lancaster county once largely occupied by Scotch-Irish of the best class. One can ride through them an entire day now without finding one farm tilled by an Ulster Irishman. Nine-tenths of the farmers in eastern Pennsylvania to-day are descendants of the men who, we are gravely informed, did not find the same enjoyment in agriculture as the Scotch-Irish, Welsh, English and others. If such an array of facts, susceptible of verification by any one who cares to make the test, is not deemed sufficient, I will produce further evidence from contemporary sources to fortify the position here taken.

The most eminent medical man in Pennsylvania, if not in the United States during the last century, was Dr. Benjamin Rush. In the course of a very busy life he found time to write and publish a little volume dealing with the Germans of this State and especially with the German farmers.<sup>69</sup> I will be pardoned if I quote numerous passages from this book, written by one who had a thorough personal knowledge of all he tells us.

“The principal part of them were farmers. \* \* \* I shall begin this account of the German inhabitants of Pennsylvania by describing the manners of the German farmers. The Germans, taken as a body, especially as farmers, are not only industrious and frugal, but skillful cultivators of the earth. I shall enumerate a few particulars in which they differ from most of the other farmers of Pennsylvania. In settling a tract of land, they always provide large and suitable accommodation for their horses and cattle, before they lay out much money in building a house for themselves. \* \* \* The first dwelling house upon this farm is small and built of logs. It generally lasts the lifetime of the first settler of a tract of land; and hence, they have a saying, that ‘a son should always begin his improvements where his father left off,’ that is by building a large and convenient stone house.

“They always prefer good land, or that land on which there is a large quantity of meadow land. From an attention to the cultivation of grass, they often double the value of an old farm in a few years, and grow rich on farms, on which their predecessors of whom they purchased them had nearly starved. They prefer purchasing farms with improvements to settling on a new tract of land.

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<sup>69</sup> BENJAMIN RUSH, M.D., *An Account of the Manners of the German Inhabitants of Pennsylvania*. Written in 1789.

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PENNSYLVANIA-GERMAN FARM LIFE.

RAKING THE HAY-OVEN.



“ In clearing new land, they do not girdle or belt the trees simply, and leave them to perish in the ground, as is the custom of their English or Irish neighbors; but they generally cut them down and burn them. In destroying underwood and bushes, they generally grub them out of the ground, by which means a field is as fit for cultivation the second year after it is cleared as it is in twenty years afterwards. The advantages of this mode of clearing, consists in the immediate product of the field, and in the greater facility with which it is ploughed, harrowed and reaped. The expense of repairing a plow, which is often broken, is greater than the extraordinary expense of grubbing the same field completely, in clearing.

“ They feed their horses and cows well, of which they keep only a small number, in such a manner that the former perform twice the labor of those horses, and the latter yield twice the quantity of milk of those cows, that are less plentifully fed. There is great economy in this practice, especially in a country where so much of the labor of the farmer is necessary to support his domestic animals. A German horse is known in every part of the State; indeed, the horse seems ‘to feel with his lord, the pleasure and the pride’ of his extraordinary size or fat.

“ The fences of a German farm are generally high and well built, so that his fields seldom suffer from the inroads of his own or his neighbors’ horses, cattle, hogs or sheep.

“ The German farmers are great economists in their wood. Hence they burn it only in stoves, in which they consume but a fourth or fifth of what is commonly burnt in ordinary open fireplaces; besides their horses are saved by means of this economy, from that immense labor of hauling wood in the middle of winter, which frequently unfits the horses of their (Scotch) neighbors for the toils of the en-

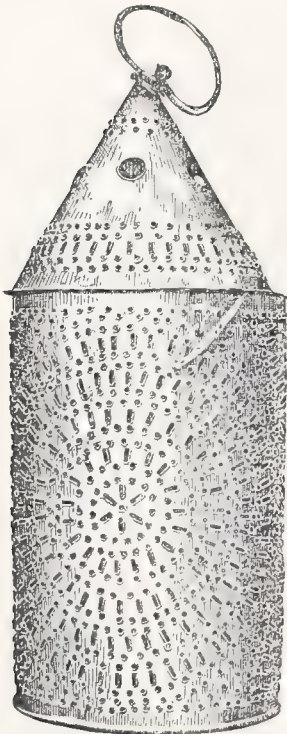
suing spring. Their houses are, moreover, rendered so comfortable, at all times, by large close stoves, that twice the business is done by every branch of the family, in knitting, spinning and mending of farming utensils, that is done in houses where every member in the family crowds near a common fireplace, or shivers at a distance from it, with hands and fingers that move, by reason of the cold, with only half their usual quickness. They discover economy in the preservation and increase of their wood, in several other ways. They sometimes defend it, by high fences, from their cattle; by which means the young forest

trees are suffered to grow, to replace those that are cut down for the necessary use of the farm.

“They keep their horses and cattle as warm as possible, in winter, by which means they save a great deal of their hay and grain, for these animals when cold, eat much more than when in a more comfortable situation.

“The German farmers live frugally in their families, with respect to diet, furniture, and apparel. They sell their most profitable grain, which is wheat, and eat that which is less profitable, that is rye, or Indian corn. The profit to a farmer, from this single article of economy, is equal, in the course of a life-time, to the price of a farm for one of his children.

“The German farmers have large or profitable gardens near their houses. These contain little else but useful



PRIMITIVE LANTERN.

vegetables. Pennsylvania is indebted to the Germans for the principal part of her knowledge in horticulture. There was a time when turnips and cabbage were the principal vegetables that were used in diet by the citizens of Philadelphia. This will not surprise those persons who know that the first settlers in Pennsylvania left England while horticulture was in its infancy in that country. Since the settlement of a number of German gardens in the neighborhood of Philadelphia, the tables of all classes of citizens have been covered with a variety of vegetables in every season of the year, and to the use of these vegetables in diet may be ascribed the general exemption of the citizens of Philadelphia from diseases of the skin.

“The Germans seldom hire men to work upon their farms. The feebleness of that authority which masters possess over their hired servants is such that their wages are seldom procured from their labor, except in harvest when they work in the presence of their masters.<sup>70</sup> The wives and daughters of the German farmers frequently forsake for a while their dairy and spinning wheel, and join their husbands and brothers in the labor of cutting down, collecting and bringing home the fruits of the fields and orchards. The work of the gardens is generally done by the women of the family.

“A large strong wagon, the ship of inland commerce, covered with linen cloth, is an essential part of the furniture of a German farm. In this wagon, drawn by four

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<sup>70</sup>I avail myself at this place of the liberty to state that one of the main reasons why the Scotch-Irish were not so successful as farmers as the Germans, was because their lands were mainly cultivated by negroes as indentured servants. They did not care for farm work, and the consequence was the farms did not care for them, and in the end they sold their improved lands to the Germans who under a better system had been successful in accumulating the money to pay for them. They then went into politics and trade, where they succeeded better.

or five horses of a peculiar breed they convey to market, over the roughest roads from 2,000 to 3,000 pounds weight of the produce of their farms. In the months of September and October, it is no uncommon thing, on the Lancaster and Reading roads, to meet in one day fifty or one hundred of these wagons, on their way to Philadelphia, most of which belong to German farmers.<sup>71</sup>

“The favorable influence of agriculture, as conducted by the Germans, in extending human happiness, is manifested by the joy they express upon the birth of a child. No dread of poverty, nor distrust of Providence, from an increasing family, depresses the spirit of these industrious and frugal people. Upon the birth of a son, they exult in the gift of a plowman or a waggoner; and upon the birth of a daughter, they rejoice in the addition of another spinster or milk-maid to the family.

“The Germans set a great value upon patrimonial property. This useful principle in human nature prevents much folly and vice in young people. It moreover leads to lasting and extensive advantages, in the improvement of a farm; for what inducements can be stronger in a parent to plant an orchard, to preserve forest trees or to build a commodious house than the idea that they will all be possessed by a succession of generations who shall inherit his blood and name.

“From the history that has been given of the German agriculture, it will hardly be necessary to add that a German farm may be distinguished from the farms of the

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<sup>71</sup> These were the famous Conestoga wagons and the equally famous Conestoga horses, whose fame is as enduring as that of the Commonwealth itself.

“Die entferntesten, besonders deutschen Landleute, kommen mit grossen, mit mancherlei Proviant beladenen bedeckten Wagen auf denen sie zugleich ihren eigenen Mundvorrath und Futter für ihre Pferde mitbringen, und darauf übernachten.” SCHOEFF'S *Reise durch Pennsylvanien*, 1783, p. 165.

other citizens of the State, by the superior size of their barns, the plain but compact form of their houses, the height of their inclosures, the extent of their orchards, the fertility of their fields, the luxuriance of their meadows, and a general appearance of plenty and neatness in everything that belongs to them."

I think the eminent professor of the University of Pennsylvania, of 1789, writing with a thorough knowledge of the German agriculture of his time, may be fairly set against the professor in the same great school, writing in the year 1900, whose statement concerning them is so at variance with the facts, so incorrect and misleading, that the inference is irresistible that he wrote without a due examination of the question.

But we need not rely on Dr. Rush alone for evidence that the Germans were the best farmers in the State, that they were given to enjoyment in agricultural pursuits and that their descendants are to this day keeping up the reputation of their ancestors on the ancestral acres. The evidence is so manifold and so conclusive that I almost feel like making an apology for introducing it.

Watson, the annalist, says the best lands in Lancaster county, and deemed, in general, the finest farms in the State, are those possessed by the German families."<sup>72</sup>

Another writer says this :

"The Germans wisely chose some of the best land in the State, where they soon made themselves comfortable, and next grew quietly rich. \* \* \* The German population of Pennsylvania, naturally increasing, and augmented by continual accessions from the Fatherland, has since spread over a large portion of the State, still inheriting the

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<sup>72</sup> WATSON'S *Annals of Philadelphia*, Vol. II., p. 148.

economy and prudent foresight of their ancestors, and generally establishing themselves on the most fertile soils.”<sup>73</sup>

Bancroft, in speaking of the German immigrants to this country, says: “The Germans, especially of the borders of the Rhine, thronged to America in such numbers, that in course of a century, preserving *their line of rural life*, they appropriated much of the very best land from the Mohawk to the valley of Virginia.”<sup>74</sup>



EARLY SETTLERS AND THEIR VISITORS.

Rupp bears this testimony: “The Germans were principally farmers. They depended more upon themselves than upon others. They wielded the mattock, the axe and the maul, and by the power of brawny arms, rooted up the grubs, removed the saplings, felled the majestic oaks,

<sup>73</sup> CHARLES B. TREGO, *A Geography of Pennsylvania*, p. 89.

<sup>74</sup> BANCROFT'S *United States*, Vol. X., pp. 83-84.

laid low the towering hickory; prostrated, where they grew, the walnut, poplar, chestnut—cleaved such as suited for the purpose, into rails for fences—persevered untiringly until the forest was changed into arable fields.”<sup>75</sup>

“The Germans,” says Proud, “seem more adapted to agriculture and improvements of a wilderness; and the Irish for trade. The Germans soon get estates in this country, where industry and economy are the chief requisites to procure them.”<sup>76</sup>

In the fall of 1856, the *Philadelphia Ledger*, in reply to some stupid strictures in a New York journal, said: “No one familiar with the German farmers of Pennsylvania, need be told that this (the article referred to) is a stupid and ignorant libel. Its author has either never travelled through our State, or has maliciously misrepresented what he saw. So far from our German farmers being on a level with the serfs of a hundred and fifty years ago, they are vastly in advance of contemporary German or French farmers, or even of English farmers of similar means. On this point we need go no further for authority than to Mr. Munch, who though hostile in politics to our German farmers in general, was forced, during his tour through Pennsylvania, to admit their sterling worth. Mr. Munch is an experienced and practical agriculturist, so that his judgment on such a question is worth that of a score of visionary, ill-informed, prejudiced, disappointed demagogues. After eulogizing the picturesque natural features of the landscape of our German counties, praising the excellent taste which has preserved the woods on the hill-sides, and extolling the appearance of the farms, this gentleman adds significantly that he found the population of

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<sup>75</sup> RUPP'S *Thirty Thousand Names*, p. 11.

<sup>76</sup> PROUD'S *History of Pennsylvania*, Vol. II., p. 274.

‘ a genial, solid and respectable stamp, enviably circumstanced in comparison with the European farmer, and very far his superior in intelligence and morals.’ \* \* \* In many particulars, the German farmers surpass even the people of New England, who, of late, have put in a claim, it would seem to be the *ne plus ultra* in all things. The German farmers understand, or if they do not understand, they observe the laws of health, better than even the rural population of Massachusetts; and the result is that they are really the finest race of men, physically, to be found within the borders of the United States. \* \* \* To be plain, if some of our crochetty, one-ideaed, dyspeptic, thin, cadaverous, New England brethren would emigrate to our German counties; follow, for a generation or two, the open-air life of our German farmers; and last of all marry into our vigorous, anti-hypochondriacal German families, they would soon cease to die by such scores of consumption, to complain that there were no longer any healthy women left, and to amuse sensible people with such silly vagaries of Pantheism, or a thousand and one intellectual vagaries which are born of their abnormal physical condition.”<sup>77</sup>

Still another quotation will be allowed me: “Latterly much has been heard of an ‘endless chain,’ used in a financial sense. There is an endless chain of another kind in existence among the substantial Germans in the German counties of this State. While many of New England’s sons have sold or abandoned their ancient acres and sought new homes in other States, the lands of these first Palatine emigrants still remain in the possession of their descendants, held by ancient indentures, supplemented by

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<sup>77</sup> Quoted by RUPP in his *RUSH’S Manners and Customs of the Pennsylvania Germans*.

an endless chain of fresh titles from father to son, reaching backward to the original patents from Penn.”<sup>78</sup>

One of our most eminent historians remarks :

“A still larger number of these German exiles found refuge in Pennsylvania, to which colony also many were carried as indentured servants. \* \* \* It was this immigration which first introduced into America compact bodies of German settlers, and along with them the dogmas and worship of the German Lutheran and German Reformed churches. Constantly supplied with new recruits, and occupying contiguous tracts of territory, the immigrants preserved and have transmitted to our day, especially in Pennsylvania, the German language and German manners. Their industry was remarkable ; they took care to settle on fertile lands, and they soon became distinguished as the best farmers in America.”<sup>79</sup>

A traveller who passed through the Shenandoah Valley during the French and Indian War writes as follows : “The low grounds upon the banks of the Shenandoah River are very rich and fertile. They are chiefly settled by Germans (and Pennsylvania-Germans at that, who went there prior to 1748), who gain a sufficient livelihood by raising stock for the troops, and sending butter down into the lower parts of the country. I could not but reflect with pleasure on the situation of these people, and I think, if there is such a thing as happiness in this life, they enjoy it. Far from the bustle of the world, they live in the most delightful climate and richest soil imaginable. They are

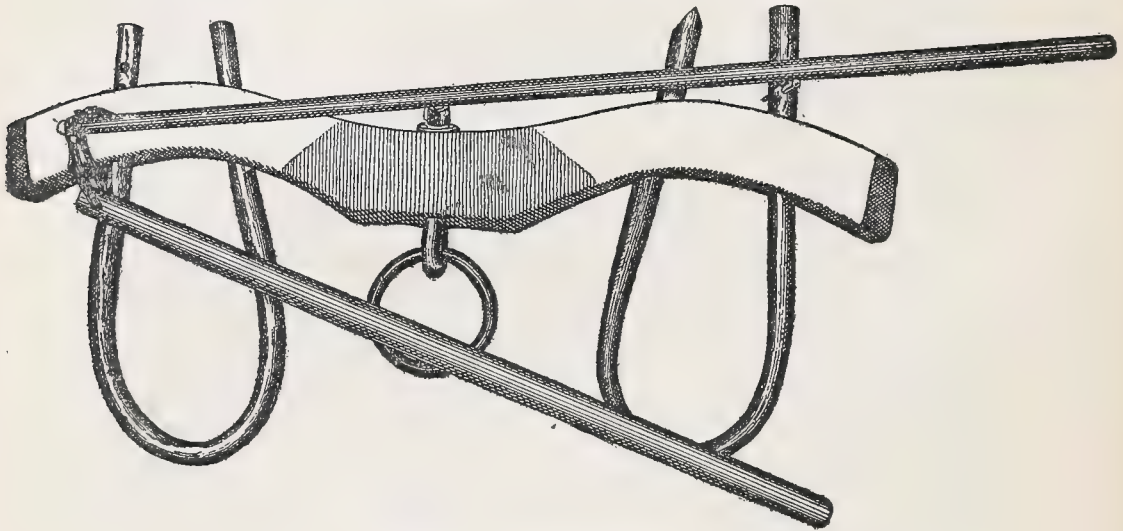
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<sup>78</sup> F. R. DIFFENDERFFER, *The Palatine and Quaker as Commonwealth Builders*, pp. 29-30.

The writer has himself, in the fifth generation ploughed and planted, hoed and harvested upon the original tract patented to his great-great-grand sire, by the Penn heirs, in 1734.

<sup>79</sup> HILDRETH'S *History of the United States*, First Series, Vol. II., p. 264.

everywhere surrounded with beautiful prospects and sylvan scenes; lofty mountains and transparent streams, falls of water, rich valleys and majestic woods, the whole interspersed with an infinite variety of flowering shrubs constitute the landscapes surrounding them. They are subject to few diseases, are generally robust and live in perfect liberty. They know no wants, and are acquainted with but few vices. Their inexperience of the elegancies of life precludes any regret that they have not the means of enjoying them; but they possess what many princes would give



OX YOKE AND THRESHING FLAIL.

half their dominions for—health, contentment, and tranquillity of mind.”<sup>80</sup>

Dr. Oswald Seidensticker, while living, an honored professor in the University of Pennsylvania, and who has, perhaps, given the German immigration into Pennsylvania as much careful and intelligent study as any one else, has this to say of them as farmers: “Often as the Germans

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<sup>80</sup> HOWE'S *Historical Collections of Virginia*, p. 468.

have been spoken of contemptuously in certain matters, that was not valid when urged against them as farmers. The very sight of their farms is sufficient to tell that they are well and carefully managed, providing blessed and happy homes. Their knowledge of properly preparing the soil, of growing fine cattle, and of erecting proper buildings, and their manner of life led the eminent Dr. Rush to study their character and habits and in his book to encourage others to imitate their example.”<sup>81</sup>

Still another and a recent author writes thus: “In all they did, they were moved thereto by one great, irresistible desire, and that was the love of home. \* \* \* Now that they had found this “home,” they were content to abide on it and to make of it a very garden spot and horn of plenty for the Province. \* \* \* Because the Germans were truly in earnest did they persevere until they have spread abroad over the entire land, supplementing their less stable brethren of other nationalities. Before even the break of day, during the heat of the noontide sun they toiled on, and until its rays had disappeared beneath the western horizon, when darkness made work impossible, and then they sought their needed rest in slumber, but not before each little family had gathered about its altar to sing their hymns of praise and invoke the same Divine blessing upon their future undertaking which had been showered upon their past.

“Other settlers have likewise toiled and struggled, but it may well be asked what other settlers can show an equal result to these Palatine immigrants within the same length of time. Hardly had a decade of time elapsed, when, on all sides, were to be seen flourishing farms, with fields

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<sup>81</sup> OSWALD SEIDENSTICKER, *Bilder aus der Deutsch-pennsylvanischen Geschichte*, Vol. II., p. 255.

of waving grain, orchards laden with fruit, and pastures filled with well-conditioned domestic animals. The temporary log house has given place to a two-story stone structure, a most durable, commodious and comfortable home; in place of the shedding, hurriedly erected, now stands the great red barn, upon its stone base, and with its overhanging frame superstructure bursting with plenty; and everywhere are scattered the many little adjuncts of prosperity and comfort. How well the fathers then built is evidenced by the existence of scores of these buildings, still homelike and inviting as of old.”<sup>82</sup>

A recent writer, in discussing some changes that have taken place, how German virility and race-tenacity have resulted in the elimination of some peoples and the substitution of themselves, humorously but truly remarks: “Penn attempted to engraft on his English stock other scions, trusting to the virility of his masterful race to preserve the English type, but the strong German sap has outworn them all in Lancaster county. The descendants of the early English who own acres of land here to-day are becoming rare. The children of the Scotch-Irish by a kind of natural selection have quit farming and taken to politics and business, and their ancient acres are covered with the big red barns that betoken another kindred. The Welshman has been lost in the shuffle, and the Quaker is marrying the Dutch girl in self defense. So reads the record at the close of the nineteenth century. It has taken almost two hundred years to get there. But ‘by their fruits ye shall know them.’”<sup>83</sup>

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<sup>82</sup> REV. M. H. RICHARDS, D.D., *Proceedings and Addresses of the Pennsylvania-German Society*, Vol. IX., pp. 413-414.

<sup>83</sup> E. K. MARTIN, Esq., *Proceedings and Addresses of the Pennsylvania-German Society*, Vol. VIII., p. 13.

THE PENNSYLVANIA-GERMAN SOCIETY.



THE CHRISTIAN HEIR, BUILT 1719.

THE OLDEST HOUSE IN LANCASTER COUNTY.



Although the foregoing evidence abundantly disproves the absurd statement that the German colonists found less enjoyment in agriculture than other nationalities, the panel of witnesses is by no means exhausted and the testimony could be expanded into a volume. Most of it is from contemporaneous sources and deals with the question as it stood one hundred or one hundred and fifty years ago. Let us turn from that long-gone time and look at the situation as we find it at this very hour.

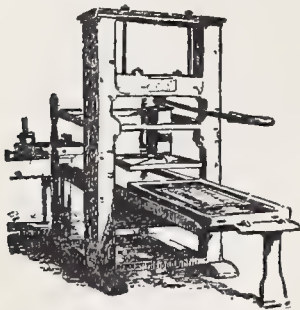
I invite the reader to accompany me for a brief interval to Lancaster county, as typical a Pennsylvania region to-day as it was one hundred and fifty years ago. Its earliest settlers were Germans and Swiss Huguenots. They were agriculturists. They bought lands, settled on them, farmed them, and their descendants in the fourth and fifth generations are engaged in the same enjoyable pursuit to-day. Other men also came into the county: Quakers, Scotch-Irish and Welsh, but to-day nineteen twentieths of the more than 10,000 farms in the county are owned and cultivated by the descendants of the early German settlers. The townships of East and West Donegal, Conoy, Mt. Joy and portions of West Hempfield were settled almost exclusively by the Scotch-Irish. To-day there is not a single farm in

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<sup>84</sup> The country architecture of Germany as is well known, runs more to durability than ornamentation. The German immigrants brought their old-world building ideas with them. The result is there are to-day many substantial stone structures, dwelling houses and barns standing all over the earliest settled portions of the State, whose well-laid walls have bid defiance to the storms of a century and a half, and even more, and are to-day in such a state of preservation as to promise another century or two of life. So far as is known with certainty, the structure shown on the opposite page is the oldest house still standing, erected in Lancaster county. The legend 17 C. H.-H. R. 19, carved on a sandstone forming part of the wall, tells the story of its building. It was erected in 1719, by the Rev. Christian Herr, a minister of the Mennonite church, who came into the country from the Palatinate, in 1709. The house stands several miles south of Lancaster city.

any of those districts owned and farmed by a Scotch-Irishman! In this instance at least, it was "the other fellow" and not the German farmer that did not find enjoyment in his vocation. In the townships of Fulton and Little Britain the settlers were almost exclusively Scotch-Irish; these have maintained themselves more stubbornly on the ancestral acres, but in recent years an invasion of German farmers has been steadily encroaching on their ancient domain, and the fate that has befallen the Donegals seems to be awaiting them also.

Let the man—or men, if there be more than one—who does not believe the German pioneers had pleasure, enjoyment and content on their broad acres, go into that same county of Lancaster and look the landscape over. He will find a territory of unsurpassed fertility—another evidence of the sound agricultural judgment of these people—yielding as abundantly to-day



EARLY PENNSYLVANIA  
PRINTING PRESS.

as when it was virgin, two centuries ago. It has enriched every generation of those who have owned it. There have, of course, been some failures, but the record on the whole, stands unchallenged. Pride of ownership went hand in hand with agricultural skill. The land was treated even as their cattle were, carefully and plentifully. The result is there

are no deserted farms and ruined farmhouses, as may be seen all over New England. Even at the present depreciated prices for real estate, the farms still sell at \$200 and more per acre. Look at the great barns in which their crops are stored and their cattle housed! Large as they are they are generally inadequate to contain the farm prod-

ucts, and a dozen grain and hay ricks are built elsewhere on the farm until the grain can be threshed. Nor is the barn the only building besides the dwelling house, on the farm; sheds, stables, and other outhouses are scattered around until the farmer's home resembles a hamlet in itself. All the modern farm machinery, and that too of the best possible type, is there; cunning devices of many kinds that rob labor of half its terrors.

The farmer's house is generally a model of a farmhouse. There are some that have all the best modern accessories—steam heat, gas, electric bells, cemented cellars, and similar improvements. Within, there is not only comfort but luxury—fine furniture, pictures, costly carpets, imported crockery, generally an organ and often a piano. There are books, magazines and newspapers, and much else. The son, and often the sons, have their individual teams, and they use them too. No farmer's outfit in these days is complete without a fine vehicle or two. It may safely be said that there is no spot encompassed by the four seas that hem in this North American continent, nay, none beneath the blue canopy that overspreads the entire earth, where the agriculturist is better educated, more intelligent in his calling, better fed and clothed and enjoys so many of the luxuries of life as the Lancaster county families in the year of grace, 1900. Go and look at him where he is; sit at his table and see the fullness thereof, and you will then be able to give a fitting answer to the calumny, born of ignorance, that says the German colonists in Pennsylvania did not, and inferentially do not, find that enjoyment in agricultural pursuits as the races whose farms they have bought and now own and cultivate.

One paragraph more will be pardoned: the theme is an attractive one and I leave it with reluctance. To under-

stand fully what these Germans have done for themselves and for the county of Lancaster a few figures may be introduced. Being official, and on record they will be accepted. Lancaster county is not one of the large counties of the State or Nation, but it is the richest so far as its agricultural wealth and products are concerned of all the three thousand or more within all the States and Territories. For a quarter of a century it has stood at the head of them all in the money value of its agricultural products. The census of 1890 gives them at \$7,657,790. Her nearest competitor does not come within a million and a half dollars of equalling it. The assessors' lists for 1899 give the value of her real estate, at the usual low estimate, at \$86,796,064 and of her horses and cattle at \$1,958,802. Her citizens report \$20,802,634 at interest: the real amount is three times that sum. To give even a more condensed idea of what these farmers, who took such little enjoyment in their chosen pursuit, have done to make their county rich, it may be stated that there are at the present moment on this little area of 973 square miles, 26 National Banks, with an aggregate capital of \$3,750,000, and deposits aggregating \$7,000,000; also 3 Trust companies, with large assets, and 7 Building and Loan Associations, controlling large sums of money.

It is aggravating that it should be necessary at this late day to be compelled to enter into a discussion of this subject. But we cannot forget that all the opprobrium and misrepresentation that has been cast upon the Germans of Pennsylvania has long been borne without a protest. The chief offenders during the present century are men who have had no intimate acquaintance with the characteristics of the men whom they falsely deride and abuse. New England has contributed even more than her quota to the

number of these defamers. Their scurrilous falsehoods have so long gone unchallenged that some have accepted them as truths and reiterated them with all their original fervency. The day for that has gone. The faults and shortcomings of the German pioneers and their descendants were many and obvious. I do not seek to extenuate them in the slightest degree, but I do assert—and the authorities to prove it are legion—that with all their shortcomings, they were the peers of any race of men that set its feet upon the Western Hemisphere, and that in every qualification that goes to the making of the highest class of citizenship, they stand at the very forefront to-day.

They brought with them none of the vindictive bigotry that burnt witches and swung Quakers from the scaffold. They at once made their own the doctrines of the broad-minded Penn, that religious and political tolerance were among the natural and inalienable rights of men. The subjects of kings and princes in Europe, they left kingcraft behind them and proclaimed the evangel of freedom in their new home. Let it not be forgotten through all the years, that these people, whom a few historians and a host of inconsequent minor scribblers have denounced and derided as indifferent boors, were nevertheless the first men on the continent of America to denounce the wrong of human slavery and petition for its abolition; yea, a century before the sensitive soul of New England even took thought of the subject, while it was still selling Indians and Quakers into West Indian slavery and only forty years after the great celebrity of Massachusetts, Governor Winthrop, disposed of slaves in his will.

The age of the defamer has not gone by, and most probably never will. Like the liar and the thief he will maintain his footing among men even unto the end. The men

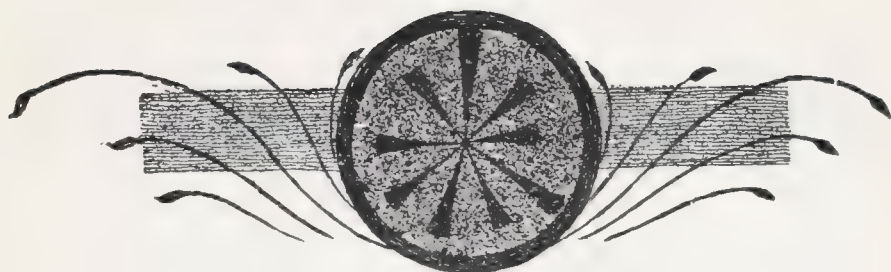
who have assailed the good name of the German immigrants to Pennsylvania are, however, in a fair way to die out. The truth confronts their falsehoods at every stage and the latter are borne down in the contest. Even now their numbers are growing fewer and their idle gossip no longer receives credence as history. The Commonwealth of Pennsylvania, the greatest and grandest of all the members in the Brotherhood of States, confronts them and confutes their idle tattle, born of misapprehension and ignorance, and here I may safely leave them.



ARMS OF GREAT BRITAIN.

# The Redemptioners.



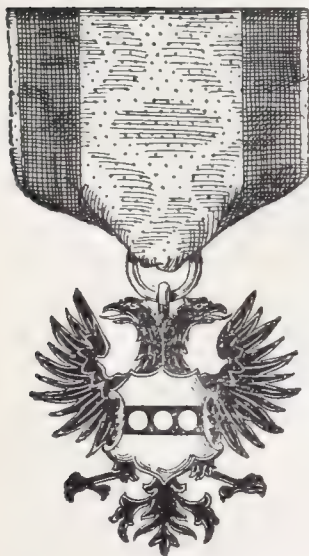


## CHAPTER I.

WHO AND WHAT THEY WERE.—A CONDITION BORN OF NECESSITY BEYOND THE SEA AND TRANSFERRED TO AMERICA.  
—THE SEVERAL KINDS OF BOND SERVANTS.—A STRIKING  
FEATURE IN THE HISTORY OF PENNSYLVANIA.

"Haz gala, Sancho, de la humildad de tu linage, y no te desprecies de decir que vienes de labradores ; por que viendo que no te corres, ninguno se pondrá a correrte."

"Und wenn wir dankbar auch ermessen,  
Was uns das neue Heim beschied,  
So können wir doch nie Vergessen  
Der alten Heimath, Wort und Lied."



THE history of the Germanic immigration to the Province of Pennsylvania naturally divides itself into two well-defined parts or chapters. Of one of these, dealing with the arrival and dispersion of these people, I have endeavored to write with that fullness and exactitude which the importance of the subject deserves, in the earlier part of this work. The other, which remains to be taken up, will deal with that portion of these people whose means were scant even at the outset of their journey, and wholly inadequate to

bear the strain of a long and tedious sea voyage. Who arrived virtually penniless and dependent; who had not been able to pay for their passage across the ocean, and who, upon their arrival, were compelled to barter or sell their personal services for a stated period of time, at a stipulated price, and under prescribed legal regulations, to such of their fellowmen as stood in need of their labor, and who were willing to discharge the debts they had been compelled to incur through their desire to reach this promised land, this modern Eden, a new Canaan in a new world.

The inflowing tide of German immigrants to the Province of Pennsylvania, through the port of Philadelphia, is not secondary in importance to the coming of William Penn himself and the establishment of his Government on the banks of the Delaware. Considered in its historic bearings, it is not only one of the most noteworthy events associated with the colonization of America, but is besides invested with a more special interest, all its own, of which I shall attempt to give the more important details.

The first Germans to come to America, as colonists in Pennsylvania, were, as a rule, well to do. Nearly all of them in the beginning of that mighty exodus had sufficient means to pay all the charges incurred in going down the Rhine to the sea, and enough besides to meet the expenses for carrying them across the ocean, and yet have some left when they arrived to pay for part or all of the lands they took up.<sup>85</sup> The large tracts taken up by the colony at Germantown and at Conestoga are all-sufficient evidences of this. And this continued to be the rule until about 1717,<sup>86</sup>

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<sup>85</sup> FRANZ LÖHER, *Geschichte und Zuständen der Deutschen in America*, p. 80.

<sup>86</sup> Also RUPP.

and perhaps later, when the great exodus from the Palatinate set in. Then the real race to reach the New World began. The poorer classes had not been unobservant of what was going on. If America was a place where the rich could become richer still, surely it must be a place where the poor also might better themselves. At all events, nothing could be lost by going, because they had the merest pittance to begin with. Besides, all the accounts were favorable. Those already in Pennsylvania sent back glowing descriptions of the ease with which land could be acquired, the productiveness of the soil, the abundance of food, the freedom from taxation and the equality of all men before the law to their natural rights and their religious creeds.

Such arguments were irresistible to men whose fathers and themselves had felt all the pangs that poverty, persecution and wrong can bring upon the citizen. The desire to flee from the land of oppression to the land of promise became paramount, and to attain their wish, no hardship was too great, no sacrifice too costly. Unable to raise the sum necessary to bring them here, they sold their few meager belongings, and with the proceeds were enabled to reach a seaport. Once there, they found plenty of men ready to send them across the Atlantic. The terms were hard. They knew they would be, but long before they reached the western Patmos, the "*Insel Pennsylvanien*" as it was frequently written in those days, they often realized what kind of a trap it was into which they had fallen. What they suffered on the voyage, how they were maltreated, and how many of them died, forms perhaps the most pathetic picture in the history of American colonization, not excepting that drawn by Las Casas three hundred and fifty years ago, nor the later one limned in Longfellow's *Evangeline*.

The evidence concerning the manner in which this immigration was aroused, fostered and carried on, is cumulative rather than diverse, and there is a close resemblance in the many narratives I have examined. It is true, the same series of facts presented themselves to every investigator and the result is a somewhat tedious sameness in the various accounts. Once the facts were put on record they became public property and the latest writer simply followed those who had preceded him. So graphic, however, are some of these accounts that I have deemed it a matter of interest to give several of them, those of Mittelberger, Pastor Muhlenberg and Christoph Saur at some length. Their testimony, coming from both sides of the ocean, and from men personally familiar with all the circumstances they describe, has never been challenged and has accordingly become part and parcel of the history of German immigration into America.

The persons without means, who availed themselves of the facilities offered them by shipmasters to come to this country, were called "Redemptioners" by their contemporaries, and down even to our own times. It deserves to be stated, however, that this term does not appear in the indentures entered into between themselves and those by whom their obligations were discharged and to whom they sold their personal services for a term of years. Neither is the term to be found in any of the legislative acts of the period. Such persons, whatever their nationality—many came from British lands—were called indentured or bond servants, and those terms were invariably applied to them. As such they were known in all the Acts of the Assembly of the Province of Pennsylvania and those of the three lower counties, New Castle, Kent and Sussex. It was the common term prevailing in the mother country and natur-

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DOMESTIC UTENSILS.

1. KETTLE.
2. JAPANNED BOWL.
3. EARTHENWARE PIE DISH.
4. JAPANNED COFFEE POT.

SHAVING OUTFIT, A.D. 1733.

1. SHAVING GLASS.
2. BASIN TO CATCH LATHER.
3. EARTHENWARE BOWL.
4. JAPANNED BOWL.
5. POWDER AND PUFF BOX.
6. RINSEL AND STAND.



ally followed them to this. It is found in Penn's *Conditions and Concessions* issued while he was still in England, in 1681, and was reiterated many times subsequently.

But while we must distinguish between the men who had money to transport themselves and their families to Pennsylvania, and those who came under conditions to sell their services until their obligations were repaid, we must not lose sight of a broad distinction between some of these indentured immigrants. They may very appropriately be divided into two classes. The first was composed of persons who were honest men and good citizens; men who came here of their own volition, who had undergone many trials at home, some because of their religion and most of them because of the hard conditions of life they were compelled to face from youth to old age. Political changes were of frequent occurrence and each one was generally accompanied by fresh exactions on the part of the new ruler. After the demands of the tax gatherer had been met, about the only things that were left were visions of fresh exactions and possible starvation. Such people were excusable for contracting terms of temporary servitude in a distant land to encountering an unending repetition of their former intolerable state. Their action was at least voluntary.

But the other class was a widely different one. They did not come to America because of any special desire on their part to do so. On the contrary they would doubtless have preferred to remain in the land of their birth had they had a voice or a choice in the matter. They were criminals and felons, the scum of the population, which the mother country dumped upon her new Province in order to rid herself of the most objectionable portion of her criminal classes. The very jails were emptied of their in-

mates and the latter sent to her colonies, North and South. This action was naturally resented by the honest and industrious colonists of Pennsylvania, and as early as 1722 the Provincial Assembly attempted to prevent the coming of these people by imposing a tax upon every criminal landed in the Province, and in addition made the ship-owner responsible for the future good conduct of his passengers. But nothing could keep them out and the early criminal record of Pennsylvania is no doubt largely made up from this class of her population. It is probably owing to the dual classes of these indentured servants or redemptioners, that much of the obloquy, which some persons, ignorant of the circumstances, have visited upon this class of our colonists, is owing. Ignorance has been the prolific mother of many of the silly and untruthful accusations that have from time to time been trumped up against the German colonists of Pennsylvania.

They differed wholly from the Germans who came to better their condition and frequently against the protests

of the potentates under whose rule they were living. They were, indeed, the very flower of the German peasantry, and Europe boasted of no better citizens. They were men of robust frame, hardy constitution, inured to toil and accustomed to earn their living with their hands—Men who trod the soil of the New World as if it was their right-



A PIONEER'S CABIN.

ful inheritance, and able to help themselves. They fought the battle of civilization in the depths and solitudes of the

wilderness. There they established the equality of man in place of hereditary privileges. They were born commonwealth-builders, and their handiwork in Pennsylvania is one of the marvels of modern colonization.

Under conditions of discouragement, deceit and contumely, of wrong and robbery that almost exceed the limits of human belief, these poor people continued to come over to the land of promise. The story of their treatment on shipboard equals all the horrors of the "middle passage" during the African slave traffic, while here, land sharks in the shape of the commission merchant and money broker, stood ready upon their arrival to complete the work of spoliation and plunder. It was little that many of these forlorn sons of toil had. In their wooden chests heirlooms that were sometimes generations old were gathered, and the few remaining household treasures they had been able to save out of the wreck of their fortunes, small though the latter were. These at once attracted the cupidity of the thieves who lay in waiting for their prey. Thousands of them found themselves possessed only of their lives and their strong arms when they stepped on the Philadelphia wharfs, wherewith to begin anew the battle of life, the struggle for existence. But handicapped as they were, they faced adverse fate with stout hearts and fulfilled their contracts with their purchasers and masters as faithfully as if their efforts were directed to keep alive their own hearth-fires or to support their wives and children.

To all the foregoing, separately and collectively, must be added the sufferings and numerous deaths from small-pox, dysentery, poor nutrition, and worst of all the fatal ship-fever, resulting from the contaminated water and other causes. The literature of that time, the few news-

papers, the letters of those who made the voyage and were not only witnesses but actual sufferers, and the books and pamphlets that were written and printed, bear ample testimony to the horrible scenes and sufferings that only too often came upon the overcrowded immigrant ships. It is not a pleasant duty to enter into some of the details that have come down to us. The pen assumes the disagreeable task only because the truth and the requirements of history demand it. It is only another, although perhaps the most sorrowful, of all the episodes that attended the colonization of Pennsylvania. It may perhaps be truthfully said that in the first instance the practice had its origin in laudable and benevolent motives. Those who lent it their assistance in the beginning, at that time hardly conceived the extent the hegira was to assume or the depth of the misery it was to entail. Fraud and deception had their origin in opportunity; some men are quick to spring from good to evil when it pays, and the occasion offers itself. So I apprehend it was in this case.

I have tried to collect and arrange the evidence still obtainable and present it in these pages as best I could. Every writer of our local or general history has dealt with the question in a summary way, rather than otherwise. The story is broken into many fragments, and these are scattered through hundreds of volumes, without anything approaching completeness or regularity of detail in any. In the fullness of time, no doubt, some one with love and leisure for the work will address himself to the task and write the story of the REDEMPTIONERS with the philosophic spirit and the amplitude it deserves. Meanwhile the following chapters are offered as a substitute until something better comes along.



## CHAPTER II.

BOND SERVANTS A UNIVERSAL CUSTOM OF THE TIMES.—  
BROUGHT FROM GREAT BRITAIN AND TAKEN TO ALL THE  
MIDDLE COLONIES.—SYNOPSIS OF THE COLONIAL LEGIS-  
LATION ON INDENTURED SERVANTS.

“Such were to take these lands by toil  
To till these generous breadths and fair,  
Turning this Pennsylvania soil  
To fruitful gardens everywhere.”

“Kommt zu uns frei von Groll und Trug  
Und est das Freundschafts mohl,  
Wir haben hier der Hütten g’nug  
Und Länder ohne Zahl.”



much ambition and ardor as the people to the north and south of her. Penn was a Quaker, and a man of sincere

THERE was not a little rivalry among the various English colonies planted along the Atlantic seaboard of America, in their race for wealth, progress and commercial supremacy. Into that competition, Pennsylvania, although the youngest of all the English settlements, entered with as

convictions and unquestioned piety, but we cannot shut our eyes to the fact that he united a very liberal share of worldly shrewdness with his colonization schemes. In fact, the competition in material progress and advancement in the seventeenth and eighteenth centuries was quite as sharp between what are to-day called the Thirteen Colonies as it is to-day. The older settlements had the advantage of age and experience, and this naturally compelled the newer ones to redouble their efforts to overtake them in the race for advancement and to surpass them if possible.

In some particulars they endeavored to work out their destinies along similar lines. They copied from each other when they thought such imitations would prove advantageous—not blindly, but always with an eye to the main chance. When Lord Baltimore found that his older neighbor Virginia was increasing her population and her wealth by the extensive importation of male and female servants from the mother country under indentures that meant years of servitude, and under conditions not wholly dissimilar to her negro slave traffic, he at once availed himself of the Virginia idea, and ship-loads of these people came from Ireland, Scotland and even England herself.

It can hardly be questioned that the authorities in Pennsylvania took the same view of the case, and early in the history of the Province introduced, or at least connived at the system. At all events the fact remains that Penn's government had hardly got under way, before indentured servants became a feature in the civil life of the community. Here, as elsewhere, labor was scarce, and here, perhaps more than anywhere else, extra labor was required to cut down the forests, clear the land and keep abreast of the march of civilization that was moving forward on all sides of the new settlement.

All this is to be inferred from the number of these sold and purchased servants that were brought into Pennsylvania, and from the legislation that was enacted in consequence. That legislation grew out of the necessities of the traffic in these people and consequently reflects its successive stages. It must be borne in mind, however, that while it had even in its earlier stages all the characteristics that marked it during its most flourishing period, from 1730 to 1770, it had not the same name. The men and women who were sent over here from Ireland and Scotland, or who came voluntarily under contracts to render personal service for their passage money, board and any other expenses that might be incurred, were always called "servants" or "indentured servants" by the laws of the Province. The word "redemptioner" belongs to a later period and was of more recent coinage, and this fact must not be lost sight of, although in reality there was no material difference recognized either by statutory enactments or by custom, between the two. The word "redemptioner" does not occur in the Pennsylvania Statutes at Large.

"We may with propriety," says Gordon, "notice here another class of the people who were not freemen. Many valuable individuals were imported into the province as servants, who in consideration of the payment of their passages and other stipulations, contracted to serve for a definite period. This class was a favorite of the law. Provision was made by the laws agreed on in England for recording the names, times and wages of servants; masters were allowed to take up lands for their use, and the servants themselves, after the expiration of their service, were permitted to become land-holders on easy terms; they were provided with sufficient clothing and implements of

labor; they could not be sold out of the Province without their consent, and, in case of marriage, husband and wife could not be parted. On the other hand, due care was taken to preserve the rights of the master. Many of the German and Irish settlers were of this class, from whom have sprung some of the most reputable and wealthy inhabitants of the Province.”<sup>87</sup>

In speaking of servants about the year 1740, Watson says: “The other kind were those who were free after a time. Many came from England, Germany and other countries who could not pay their passage, who were sold on their arrival for so many years, at about three to four pounds Pennsylvania currency per annum, as would pay their passage: generally fourteen pounds for four years’ service would cover their passage money. Those who were too old to serve would sell their children in the same way. *Some would sell themselves to get a knowledge of the country before starting in the world.* The purchaser could resell them for the unexpired time. The purchaser also had to give them a suit of clothes at the expiration of the time.”<sup>88</sup>

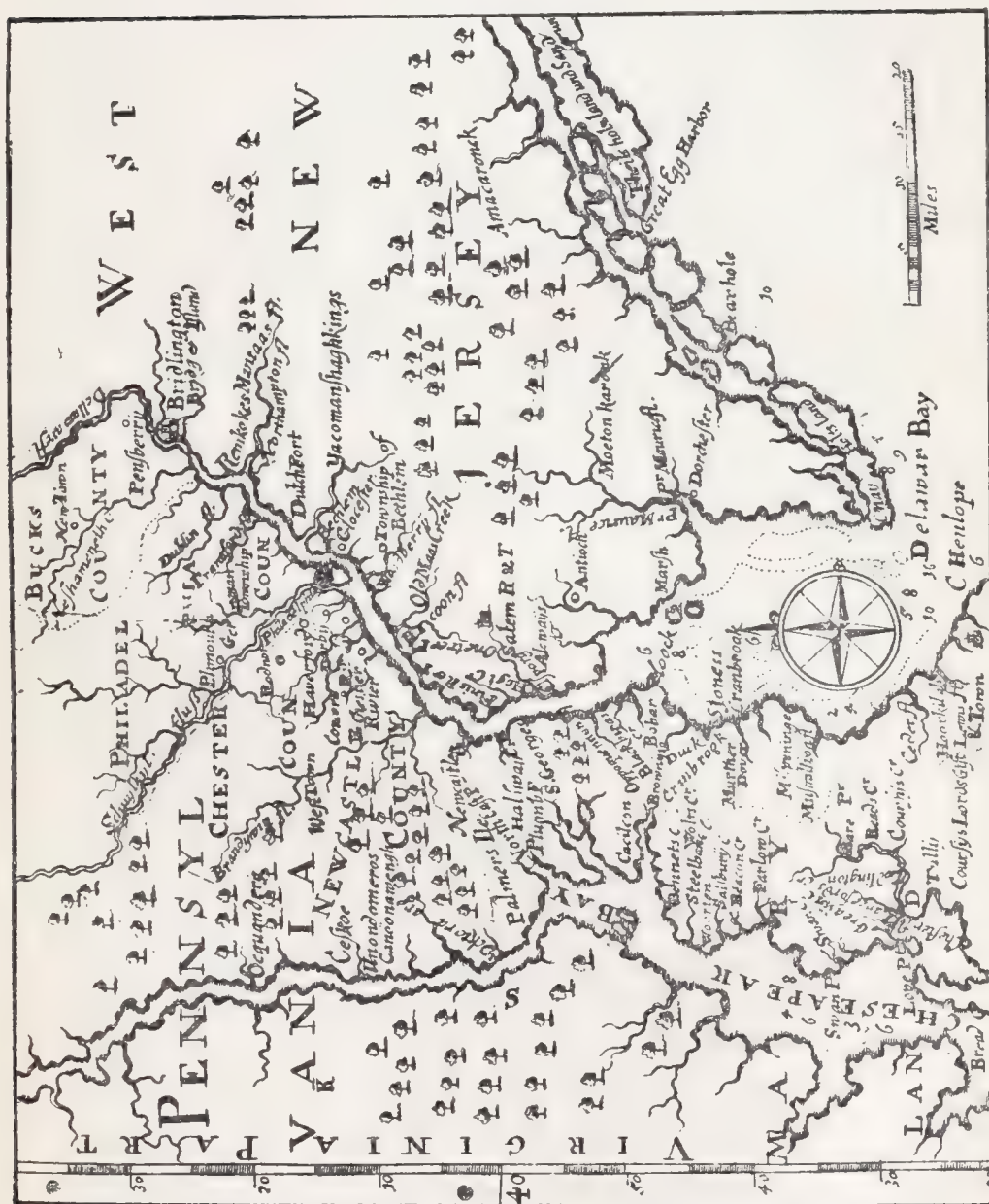
I propose to offer a brief résumé of the various legislative enactments bearing on this class of immigrants to show the status held by them, and also the precautions that were from time to time taken by the law-making power for their protection.

While the condition of this large class was in innumerable cases to be commiserated, the fact nevertheless remains that the Legislature threw over them the ægis of its protection, and in so far as it could, tried to deal fairly with them. Their rights were as scrupulously guarded as

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<sup>87</sup> GORDON'S *History of Pennsylvania*, pp. 555-556.

<sup>88</sup> WATSON'S *Annals of Philadelphia*, Vol. III., p. 469.



GABRIEL THOMAS' MAP OF PENNSYLVANIA, 1698.

those of their masters. It deserves also to be remembered that no fault was found with the system of buying these servants and holding them to their service until their obligations were discharged. That was a recognized custom of the period, already in existence both north and south of Pennsylvania, and universally acquiesced in. Nobody thought it wrong. People entered into these obligations of their own free will. There was no compulsion. The great wrongs grew out of the practices under which it was carried on. As these developed and were brought to the attention of the Legislature, numerous laws were passed to better guard the rights of the deceived and defrauded immigrants. But the laws could not reach the infamous Newlander beyond the sea, and he took good care to keep the broad Atlantic between himself and his outraged victims.

The Provincial Government did not do all perhaps it should or even might have done looking to the protection of these people. It is important that we keep before us a clear idea of the spirit of those days. It was very different from what we find to-day. Public sentiment leaned towards severity rather than towards charity. The laws dealt more severely with crime, and were often pushed to the verge of inhumanity. Take for example, the laws against creditors. In 1705 the first insolvent law in the Province was passed, and it has justly been said that it "was formulated in sterner justice than is consistent with human frailty." When the property of a debtor was insufficient to discharge his debts, the law compelled him to make good the deficiency by personal servitude in case his creditors demanded it, and there were always those who did. Single men not more than fifty-three years old could be sold for a period of not more than seven years,

but married men under forty-six could be held for a period not exceeding five years. A milder law was enacted to supersede the above one in 1730, but so many creditors abused its provisions, that satisfaction by servitude was engrafted upon it in a supplemental clause.<sup>89</sup>

There were, too, often quarrels and bickerings between the Governors and the members of the Assembly. The one tried to thwart the wishes and will of the other. When, for example, the Legislature in 1755 drew up a bill on this very subject of the better protection of German immigrants, especially to prevent the breaking open of their chests and the theft of their goods, Governor Thomas cut out this very matter and returned the rest with his approval. There seems to have been a reason for his action, and the Assembly in a sharp reply told him, in so many words, that some of his own political household were regularly engaged in these robberies, and that was no doubt why he refused to do this act of simple justice. No doubt they knew what they were talking about.

Many of the English and Welsh settlers who came to Pennsylvania within twenty years after it was founded brought indentured servants with them. To hold such people was evidently an old English custom, and at the very outset of his proprietary career, provision was made by Penn for the welfare of these people on regaining their freedom. No sooner had Penn obtained the royal charter to his province than he issued a long and tedious document for the enlightenment of "those of our own and other nations that are inclined to transport themselves or families beyond the seas." On July 11, 1682, while still in England he issued a series of "conditions or concessions," running to twenty separate paragraphs or articles,

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<sup>89</sup> GORDON'S *History of Pennsylvania*, pp. 218-219.

for the government of the relations between himself and his province and those who should purchase lands from him and settle here. The seventh of these conditions reads as follows: "That for every Fifty acres that shall be allotted to a servants, at the end of his service, his Quitrent shall be two shillings per annum, and the master or owner of the servant, when he shall take up the other Fifty acres, his Quit-rent shall be Four shillings by the year, or if the master of the servant (by reason in the Indentures he is so obliged to do) allot to the Servant Fifty acres in his own division, the said master shall have on demand allotted him from the Governor, the One hundred acres, at the chief rent of six shillings per annum."<sup>90</sup>

"The more wealthy of the Scotch emigrants (to New Jersey) were noted for the accompaniment of a numerous retinue of servants and dependents, and, in some instances they incurred the expense of transporting whole families of poor laborers whom they established on their lands for a term of years, and endowed with a competent stock, receiving in return one half of the agricultural produce."<sup>91</sup>

From the first, large numbers of these servants came to Pennsylvania. Claypole says, writing on Oct. 1, 1682, "above fifty servants belonging to the Society are going away in a great ship for Pennsylvania."<sup>92</sup>

The foregoing establishes the existence of this species of servitude before the founding of Pennsylvania. It also shows that in order to give these people a fair start in life the terms on which they could secure lands from the Proprietary were more favorable than those accorded to their masters themselves.

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<sup>90</sup> HAZZARD'S *Annals*, pp. 505-513.

<sup>91</sup> GRAHAME'S *United States*, Vol. II., p. 295.

<sup>92</sup> HAZZARD'S *Annals of Pennsylvania from 1609 to 1682*, p. 593.



THE PENNSYLVANIA-GERMAN SOCIETY.



J. F. SACHSE, PHOTO.

PENNSYLVANIA-GERMAN ENTERPRISE.

CARVED BLOCKS MADE AT EPHRATA CLOISTER FOR PRINTING DRESS GOODS.  
SPECIMENS IN DANNER COLLECTION, MANHEIM, PA.

I find the word "servant," evidently used in the sense already indicated, in many acts of the General Assembly. It occurs in a law prohibiting work on the "First day of the week, called the Lord's Day," passed Nov. 27, 1700.<sup>93</sup> Also in another law passed on the same day and year,<sup>94</sup> and in still another passed at the same time with reference to "servants" assaulting their masters or mistresses.<sup>95</sup> A fourth law enacted on the same day of the aforementioned year provides that "if any 'servant' or servants shall procure themselves to be married without consent of his or her master or mistress, (he or she) shall for such, their offense, each of them serve their respective masters or mistresses, one whole year after the time of their service (by indenture, law, or custom) is expired; and if any person being free shall marry with a servant as aforesaid, he or she so marrying shall pay to the master or mistress of the servant, if for a man twelve pounds; if a woman, six pounds or one year's service; and the servant so being married shall abide with his or her master or mistress according to indenture or custom, and one year after as aforesaid."<sup>96</sup> In still another law passed on the same day and same year, designed for raising county revenues, it is provided, "that no person that has been a bond servant by indenture or otherwise in this government, shall be rated the above four shillings per head until he has been free from his servitude the space of one year."<sup>97</sup>

An excellent law concerning servants was passed by the General Assembly, met at Newcastle, in the Lower Counties, in May, 1700. It appears to be the model after which

<sup>93</sup> *Statutes at Large of Pennsylvania*, Vol. II., p. 4.

<sup>94</sup> *Ibid.*, Vol. II., p. 6.

<sup>95</sup> *Ibid.*, Vol. II., p. 13.

<sup>96</sup> *Ibid.*, Vol. II., p. 22.

<sup>97</sup> *Ibid.*, Vol. II., p. 35.

later legislation was largely formulated, and is therefore quoted :

“AN ACT FOR THE BETTER REGULATION OF SERVANTS  
IN THE PROVINCE AND TERRITORIES.

“For the just Encouragements of Servants in the Discharge of their Duty, and the Prevention of their Deserting their masters or Owners Services, Be It Enacted by the Proprietary and Governor, by and with the Advice and Consent of the Freemen of this Province and Territories, in General Assembly met, and by the authority of the same, that no Servant, bound to serve his or her Time in this Province or Counties annexed, shall be sold or disposed of to any person residing in any other Province or Government, without the Consent of the said Servant and two Justices of the Peace of the said County wherein he lives or is sold, under the Penalty of *Ten Pounds*, to be forfeited by the Seller.

“AND BE IT FURTHER ENACTED, That no Servant shall be assigned over to another person by any in this Province or Territories, but in the presence of one Justice of the Peace of the County, under the Penalty of *Ten Pounds*; which Penalty, with all others in the Act expressed, shall be levied by Distress and Sale of Goods of the Party Offending.

“AND BE IT ENACTED, by the authority aforesaid, that every Servant that shall faithfully serve four years, or more, shall, at the expiration of their Servitude have a Discharge, and shall be duly Cloathed with two compleat suits of Apparel, whereof one shall be new, and shall also be furnished with one new Ax, one Grubbing-hoe, and one Weeding-hoe; at the Charge of their Master or Mistress.

“And for the Prevention of Servants quitting their Mas-

ters service, BE IT ENACTED by the authority aforesaid, that if any Servant shall absent him or herself from the Service of their Master or Owner for the space of one Day or more, without Leave first obtained for the same, every such Servant shall for every such Days absence be obliged to serve five days after the Expiration of his or her Time, and shall further make such Satisfaction to his or her Master or Owner, for the Damages and charges sustained by such Absence, as the respective County Court shall see meet, who shall order as well the Time to be served, as other Recompence for Damages sustained.

“And whoever shall Apprehend or take up any runaway Servant and shall bring him or her to the Sheriff of the County, such Person shall for every such Servant, if taken up within ten miles of the Servants Abode, receive *Ten Shillings* Reward of the said Sheriff ; who is hereby required to pay the same, and forthwith to send notice to the Master or Owner, of whom he shall receive Ten Shillings, Prison fees upon Delivery of the said Servant, together with all other Disbursements and reasonable Charges for and upon the same.

“And to prevent the clandestine employment of other Mens Servants, BE IT ENACTED, by the authority aforesaid, That whosoever shall conceal any Servant of this Province or Territories or entertain him or her twenty-four hours, without his or her Master’s or Owners Knowledge and Consent, and shall not within the said time give an Account thereof to some Justice of the Peace of the County, every such Person shall forfeit *Twenty Shillings* for every Day’s Concealment. And in case the said Justice of the Peace shall not, within twenty-four Hours after complaint made to him, issue his Warrant, directly to the next Constable, for apprehending and seizing the said Servant, and

commit him or her to the Custody of the Sheriff of the County, such Justice shall for every such Offence forfeit FIVE POUNDS. And the Sheriff shall by the first Opportunity after he has received the said Servant, send notice thereof to his or her Master or Owner: and the said



PEASANTS AND COSTUMES OF THE PALATINATE.

Sheriff neglecting or omitting in any case to give Notice to the Master or Owner of the Servant being in his Custody as aforesaid, shall forfeit *Five Shillings* for every Day's

neglect after an Opportunity has offered; to be proved against him before the County Court, and to be there adjudged.

“AND for the more effectual Discouragement of Servants embezzling their Masters’ or Owners goods, BE IT ENACTED, by the Authority aforesaid, that whosoever shall clandestinely deal or traffick with any Servant white or black, for any Kind of goods or Merchandises, without Leave or Order from his or her Master or Owner, plainly signified or appearing, shall forfeit treble the value of such goods to the Owner; and the Servant, if a white, shall make Satisfaction to his or her Master or Owner by Servitude, after the expiration of his or her Time, to double the Value of the said Goods; and if the Servant be a black, he or she shall be severely whipt in the most Publick Place of the Township where the Offence was comitted.”<sup>98</sup>

An act for the better regulation of servants in the Province and Territories, and for the just encouragement of servants in the discharge of their duties, also passed on November 27, 1700, throws so much light on this “servant” question that I give an abridgment of it. It provides that no servant bound to serve a certain time, shall be sold or disposed of to anyone residing in any other province or government, without his consent and that of two justices of the peace of the county where the servant resides, under a ten-pound penalty by the seller. No servant is to be sold or assigned to another person in the Province unless in the presence of a justice, under a ten-pound penalty.

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<sup>98</sup> *Charters and Acts of the Assembly of the Province of Pennsylvania.* Printed by PETER MILLER & COMPANY, Phil. M.D.C.C.L.XII., Vol. I., pp. 5 and 6 of Section II.

See also GALLOWAY'S *Laws of Pennsylvania*, C. 49, p. 7.

Sec. III. of this law is so important that I quote it entire. "And be it enacted by the authority aforesaid, That every Servant that shall faithfully serve four years or more, shall, at the expiration of their servitude, have a discharge, and shall be duly clothed with two complete suits of apparel, whereof one shall be new; and shall also be furnished with one new axe, one grubbing hoe and one weeding hoe at the charge of their master or mistress." Other sections provide that servants who absent themselves from their service for one day without permission, shall for every such day, serve five days longer at the expiration of their time, and besides make satisfaction for all damage the master may have sustained by such absence. Persons apprehending runaway servants and taking them to the sheriff shall receive ten shillings for the same or twenty shillings when the runaway is taken more than ten miles from his master's abode. Persons concealing servants without the master's knowledge, or entertaining them twenty-four hours and who shall not notify either the master or a justice of the peace, shall be fined twenty shillings for every day's concealment. The final clause in the act provided that whosoever should clandestinely deal or traffic with any servant for any kind of goods or merchandize, without leave or order from the master, shall forfeit treble the value of the goods to the master; and the servant, if white, shall make reparation to his or her master or owner, by servitude after the expiration of his or her time, to double the value of the said goods.<sup>99</sup>

On October 18, 1701, the law of November 27, 1700, regulating the marriages of servants as already quoted, was reënacted.

It seems that sometimes "bought servants" left their

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<sup>99</sup> *Statutes at Large of Pennsylvania*, Vol. II., pp. 54-56.

masters, greatly to the damage of the latter, and enlisted in the Queen's service over in New Jersey. In consequence of this hardship, an act was passed by the Assembly on August 10, 1711, providing that "any master who shall prove that a servant belonging to him has enlisted in the Queen's service since a certain date without the approval of his master or mistress, shall receive for every month's unexpired service of such servant, the sum of ten shillings, and the full sum which the unexpired time of servitude shall at that rate amount to, the entire sum not to exceed twenty pounds however. The master or mistress shall deliver up the covenant or indenture of such servant and assign thereon their right to such servant's services."

In an act regulating fees to be charged by public officials, passed on May 28, 1715, a shilling is allowed "for writing the assignment of a servant and signing it."<sup>100</sup> On August 24, 1717, an act for levying taxes passed the Assembly and among its other provisions was one requiring the constables in the several districts of the Province to carefully register the number of bound servants that are held.<sup>101</sup> A similar law was reenacted on February 22, 1717-1718, but servants not out of their servitude six months are exempted.<sup>102</sup> A licensing act passed on the 26th day of August, 1721, prohibits the sale of rum, brandy and other spirits to be drunk by servants and others in companies near the place of sale; nor shall such servants be trusted or entertained, if warned by the master or mistress of the same; and any one arresting a servant for a debt contracted in this way, such actions shall abate, and the servant or his master or mistress may plead the act in bar.<sup>103</sup>

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<sup>100</sup> *Statutes at Large of Pennsylvania*, Vol. III., p. 100.

<sup>101</sup> *Ibid.*, pp. 250-251.

<sup>102</sup> *Ibid.*, p. 181.

<sup>103</sup> *Ibid.*, p. 129.

Under an act passed May 5, 1722, a duty was imposed on persons convicted of heinous crimes who should be imported into the Province. The law recites that many persons trading here had, for purposes of gain, imported and sold as servants for a term of years, persons convicted of crimes, who soon ran away, leaving their masters' service, to the great loss of persons thus buying them. The law inflicted a penalty of five pounds on any shipmaster who should bring such a convict into the Province to be paid before the servant was landed and be in addition held bound in the sum of fifty pounds for the good behavior of such convicted person, for the period of one year. Examinations were to be made of suspected persons by justices of the peace, and if any were brought and disposed of without complying with the law, twenty pounds fine was to be levied on the offender. All servants under the age of twelve years were exempted from the provisions of the law.<sup>104</sup>

This brings the legislation of the Province down to the period when the German immigration began to assume large proportions, and the importation and selling of the same appears to have taken its rise. During all that period the word "Servant" was used; that of "Redemptionner" never, nor at any time thereafter in legal enactments, so far as I am aware.

Under the law, all contracts between redemptionners and their purchasers were required to be registered by officials designated for that purpose. It would be of much interest if these complete records were still in existence, but as they have not been discovered thus far, this is hardly to be hoped for now. The Historical Society of Pennsylvania has two volumes of such records. The title of the books is *German Redemptionners, from 1785 to 1804*. That

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<sup>104</sup> *Statutes at Large of Pennsylvania*, Vol. III., pp. 264-268.

period included three volumes, but the second one is missing. The books are in manuscript, folio in size, and the first one contains 409 pages. The third volume is smaller, only 130 pages, and the date runs from 1817 to 1831. Perhaps we have in this latter date the period when the traffic in these indentured people ceased. The smallness of the volume shows how few were recorded during the long period from 1817 to 1831. The books have a written index.

As a sample of the general character of this registry, the following entry from Volume I., page 57, is given :

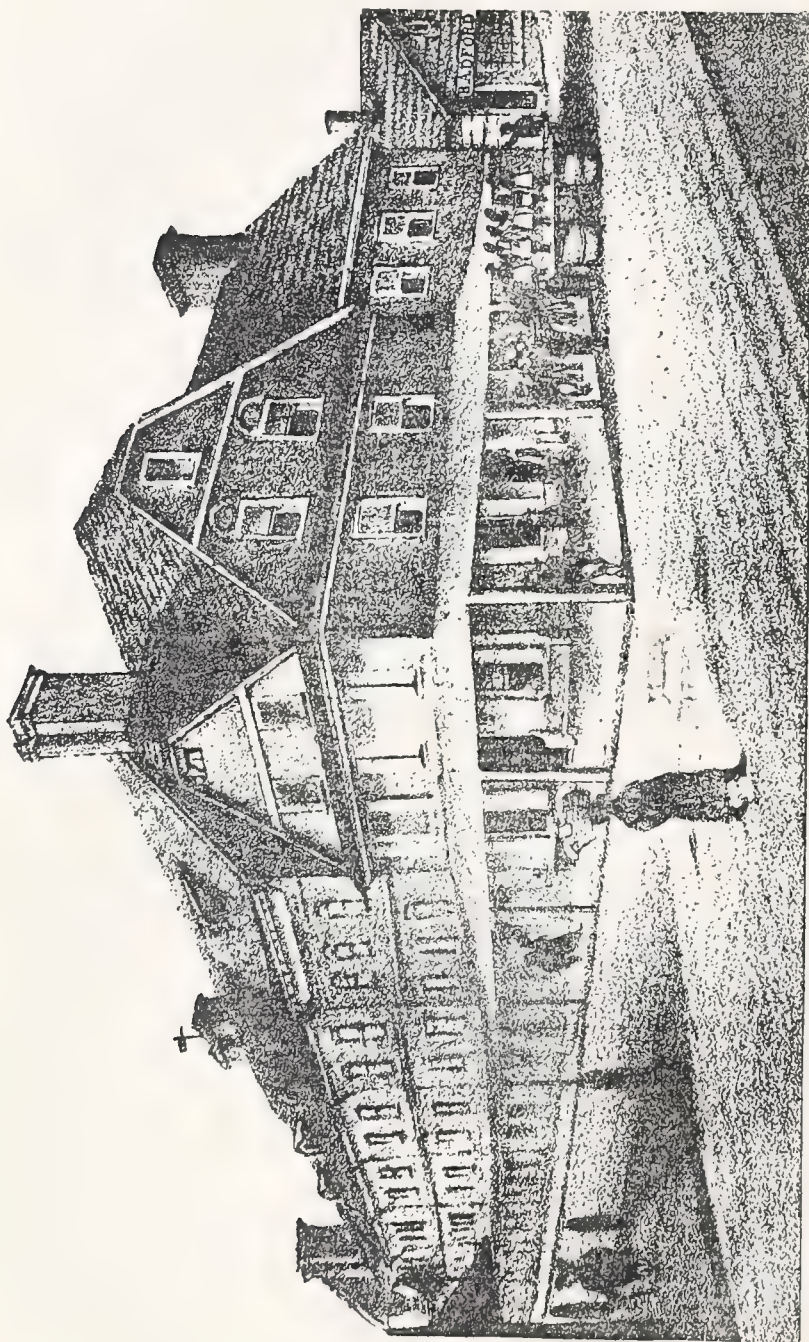
“ Maria Magdalena Shaffer assigned by John Fromberg, to serve Peter Muhlenberg, Esq. of Montgomery county State of Pennsylvania, the remainder of her indentures, recorded page 14. consideration £6.”

“ Maria Magdalena Shaffer bound herself to John Fromberg, of the city of Philadelphia, merchant, to serve him three years and six monchs : to have customary freedom suits.”

All the other records follow the same general style.

The conditions under which British bond servants were brought to this country may be seen by the following indenture copied from the volume noted above. In this case, however, the document was in shape of a printed form, with names and dates filled in. It was the only one found in the book.

“ This Indenture Made the 13th Day of May, in the year of our Lord, 1784, Alex<sup>r</sup> Beard of Broughshane, in the Co. of Antrim, Tayler, by consent of his father on the one Part, and John Dickey of Callybarthey in the said county, Gentleman, of the other Part, Witnesseth that the said Alexander Beard, doth hereby covenant, promise and



THE LONDON COFFEE HOUSE, 105

grant to and with the said John Dickey his Executors, Administrators and Assigns, from the Day of the Date hereof, until the first and next arrival at Philadelphia, in America, and after for and during the Term of Three years to serve in such Service and Employment as the said John Dickey or his assigns shall there employ him according to the Custom of the Country in the like kind. In consideration whereof the said John Dickey doth hereby covenant and grant to and with the said Alexander Beard to pay for his Passage and to find and allow him Meat, Drink, Apparel and Lodging with other Necessaries, dur-

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<sup>105</sup> The London Coffee House was the most celebrated establishment of its kind ever opened in Philadelphia. The original building was erected in 1702 by Charles Reed. It was first used as a "Coffee House" in 1754 by William Bradford, the famous provincial printer. Bradford's petition for a license reads as follows: "Having been advised to keep a Coffee House for the benefit of merchants and traders, and as some people may at times be desirous to be furnished with other liquors besides coffee, your petitioner apprehends it is necessary to have the Governor's license."

The house (still standing) is at the southwest corner of Front and Market streets. It became the resort of everybody of consequence in the city and of all the prominent people who visited Philadelphia. It was the focus of all the news that was going on. The Governor, and merchants of every degree, went there at stated times to drink their coffee, learn the news and gossip. There was a covered shed connected with it, vendues of all kinds were regularly held, and often auctions of negro slaves, men, women and children were held there. Some of the more memorable events in the history of the city occurred on the spot. The Stamp Act papers, which were seized wherever they could be found, were burned there. The ship captain who first brought news of the repeal of the Stamp Act, was wine and dined there. In 1774, the effigies of Governor Hutchinson, of Massachusetts, and of Alexander Wedderburn were burnt because of their insults to Dr. Franklin. The Declaration of Independence was read there by John Nixon, after which the Royal Arms were torn down from the Court House, carried there and burned. There General Thompson had a personal altercation with Justice McKean, leading to a challenge by the former, which was declined by the latter, because to accept it would be to violate the laws he was sworn to maintain. Even the Common Council proceedings are frequently dated at the "Coffee House." It is alluded to by all writers of the period as the place of general meeting when any event of importance, foreign or domestic, was to the fore. (WATSON'S *Annals of Philadelphia*, Vol. I., p. 203; III., p. 203.)

ing the said Term and at the End of the said Term to pay unto him the usual Allowance, according to the Custom of the country in the like kind. In Witness whereof the Parties above Mentioned to these indentures have interchangeably put their Hands and Seals, the Day and Year first above written.

“Signed, Sealed and Delivered

“in the presence of

“PETER DILLON,

ALEX<sup>r</sup>. BEARD,

“JOHN WIER,

JOHN DICKEY.”

Just when this business came to a close I have not been able definitely to ascertain.<sup>106</sup> That it died out gradually is hardly to be doubted. A more enlightened sentiment among the American people, and the still more important fact that the migrating “fever” had about run its course among the poorer classes, for a time, were no doubt the most important factors towards bringing this about.

So far as I have been able to learn, no Redemptioners were brought into Lancaster county after 1811. In that year Mr. Abram Peters, a prominent farmer of the county, while hauling wheat to the mills on the Brandywine, near Wilmington, stopped at Chester to buy a small German girl, his wife needing the services of such a person. He secured an orphan girl named “Kitty,” at the price of \$25. The mother had died at sea, leaving Kitty and her sister to be disposed of as Redemptioners. The master of the ship desired to sell the sisters to one person, that they might not be separated, and offered the two for \$40. Mr. Peters, having no use for two, declined to take them both, but he promised to find a purchaser for the other sister at

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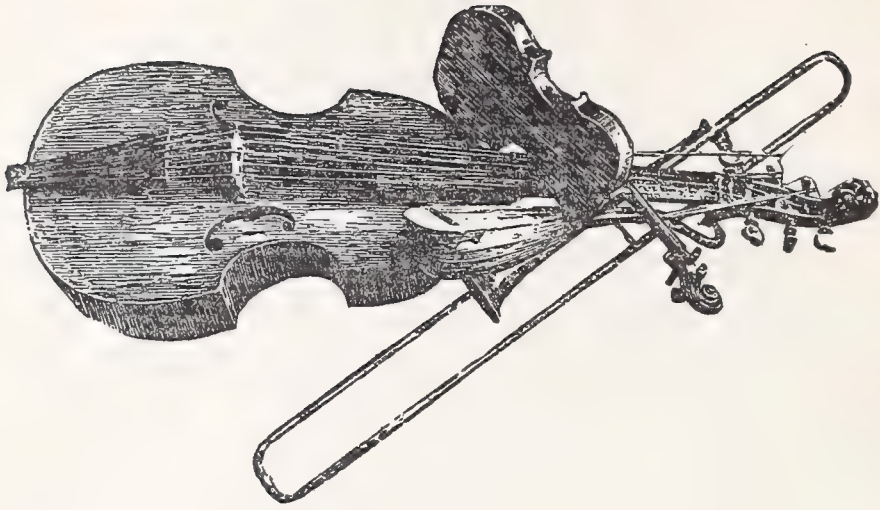
<sup>106</sup> From a document quoted elsewhere, it would seem the traffic reached its close about the year 1831.

\$15, if possible. On his way home he met a Quaker gentleman and his wife. The latter wished to buy Kitty. Peters declined to part with her but told them of the other sister still at Chester. The old Quaker at once went to that place and bought her. The two purchasers had exchanged addresses and promised to keep the two sisters in correspondence with each other. Both girls found kind mistresses and good homes, corresponded and visited each other regularly. Kitty finally married a wealthy German, a baker named Kolb, of Philadelphia.<sup>107</sup>

<sup>107</sup> I am indebted to S. M. Sener, Esq., for the facts of the above narrative.



EARLY PENNSYLVANIA POTTERY. EARTHEN PIE-PLATE.



### CHAPTER III.

ORIGIN AND MEANING OF THE TERM "REDEMPTIONER."—  
NARRATIVE OF GOTTLIEB MITTELBERGER, WHO AFTER RESIDING IN PENNSYLVANIA FOUR YEARS RETURNED TO THE FATHERLAND AND BY REQUEST WROTE A FULL ACCOUNT OF THE VOYAGE ACROSS THE SEA AND THE REDEMPTIONER TRAFFIC.

"Amerika, O neues Heimath land !  
Du Land der Freiheit, Land voll Licht und Wonne !  
Sei uns gegrüsst du gastlich holder Strand,  
Sei uns gegrüsst du goldene Freiheits-Sonne."



"They came, oft wronged beneath the mast,  
Or, when escaped the dreaded wave,  
How many wept their loved ones cast  
For burial, in an ocean grave."

THE term Redemptioner had its origin in a peculiar system of voluntary servitude, recognized by law and by custom, under which a freedman entered into a contract with another person, to serve the latter for a stipulated time and at a stipulated price, for moneys paid

to him or for his benefit, before the service was entered upon. Through the fulfillment of this contract apprenticeship or servitude, the servitor was said to redeem himself, hence the name of REDEMPTIONER given to those who entered into such agreements.

There were two kinds of Redemptioners, and the distinction should be borne in mind. The first were the so-called "indentured servants" who made specific contracts before setting sail, to serve a term of years to masters; the second, known sometimes as "free willers," were without money, but anxious to emigrate, therefore agreed with the ship-masters to sell themselves and their families on their arrival, for the captain's advantage, and thus repay the cost of their transportation.<sup>108</sup>

The historian Gordon very clearly and fully sets forth the character of still another class of immigrants. He says: "A part of the emigration to the Colonies was composed of servants, who were of two classes. The first and larger, poor and oppressed in the land of their nativity, sometimes the victims of political changes, or religious intolerance, submitted to a temporary servitude, as the price of freedom, plenty and peace. The second, vagrants and felons, the dregs of the British populace, were cast by the mother country upon her colonies, with the most selfish disregard of the feelings she outraged. From this moral pestilence the first settlers shrunk with horror. In 1682 the Pennsylvania Council proposed to prohibit the introduction of convicts, but the evil was then prospective to them only, and no law was enacted. But an act was now passed (1722), which, though not prohibitory in terms, was such in effect. A duty of five pounds was imposed upon every convicted felon brought into the Province, and the importer was re-

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<sup>108</sup> MELICK'S *Story of an Old Farm*, p. 149.

quired to give surety for the good behavior of the convict for one year; and to render these provisions effectual, the owner or master was bound under a penalty of twenty pounds, to render, on oath, or affirmation, within twenty-four hours after the arrival of the vessel, an account to the collector of the names of the servants and passengers. But such account was not required when bond was given conditioned for the reëxportation of such servants within six months.”<sup>109</sup>

The earliest direct reference to this traffic in German Redemptioners which I have found, appears in the work of Eickhoff<sup>110</sup> who cites a letter written in 1728 by several persons at that time, which fully bears out the existence of the trade in German Redemptioners at that period. The letter states that two persons, Oswald Siegfried and Peter Siegfried had informed them (the writers) for the second time from the city of Amsterdam, that there was a certain broker in that city, who would carry emigrants to Pennsylvania, even when they were unable to pay for their passage, if they could manage to scrape together only half the passage money; and those who had nothing at all, if they were in a condition to perform manual labor when they

<sup>109</sup> GORDON'S *History of Pennsylvania*, p. 189.

<sup>110</sup> “ Das diese art der Passagierbeförderung etwa im Jahr 1728 ihren Anfang nahm, laszt sich nach einem Schreiben von Heinrich Kundig, Michael Kriebel und David Kaufmann an ihre mennonitischen Glaubensgenossen in Amsterdam (Marz 1738) vermuthen, worin Jene erzöhlen, sie hätten Allen von der Auswanderung nach Pennsylvanian abgerathen, welche kein Geld hätten, um die Überfahrt selbst zu bezahlen, oder Freunde in Pennsylvanien, die dies thäten. ‘ Nun hat uns aber Oswald Siegfried und Peter Siegfried zum 2 mal aus Amsterdam geschreiben, dass einer gewissen Kauffman in Amsterdam habe, der de leit nach Benselfania führen wil, wenn sie schon die Fracht nicht haben, wenn sie nur durch einander die halbe Fracht ausmachen Können; wenn auch leit seien, die nichts haben, wenn sie nur im Stant seien, dass sie arbeiten Können, werden auch mit genommen. Missen davor arbeiten, bis sie 7½ Bischtolen abverdient haben.’ ”

arrived. They would be obliged to labor upon their arrival until their passage money amounting to 7½ pistoles (about \$30) had been earned.<sup>111</sup>

In my attempt to make this sketch as complete as possible, I have carefully examined all the sources of information that were accessible or of which I was cognizant. Many writers have touched upon the Redemptioners with more or less fullness but it was a German visitor to Pennsylvania to whom we are indebted for the fullest, and as I believe a most trustworthy account of the man-traffic which this is an attempt to describe. I refer to the little volume written by Gottlieb Mittelberger.<sup>112</sup> Without any attempt at fine writing he tells what he saw and had personal knowledge of. His narrative, in addition to bearing inherent evidences of reliability, is further fortified and supported by the concurrent testimony of numerous other writers. In fact, his veracity has never been questioned so far as I am aware, and the student of this period of our history will of necessity have to go to him when the era under review is discussed. He declares at the outset that he "carefully inquired into the condition of the country; and what I describe here, I have partly experienced myself, and partly heard from trustworthy people who were familiar with the circumstances."

Mittelberger was a native of Wurtemberg. He came to this country in 1750 and returned to Germany in 1754. He was an organist and came over in charge of an organ which was intended for Philadelphia. He served as the

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<sup>111</sup> ANTON EICKHOFF, *In Der Neuen Heimath*, p. 142.

<sup>112</sup> "Gottlieb Mittelberger's Reise nach Pennsylvanien im Jahre 1750 und Rückreise nach Teutschland im Jahr 1754. Enthaltend nicht nur eine Beschreibung des Landes nach seinem gegenwärtigen Zustande, sondern auch eine ausführliche Nachricht von den unglückseligen und betrübten Umständen der meisten Deutschen, die in dieses Landgezogen sind und dahin ziehen. Frankfurt und Leipzig 1756."

organist of the Augustus Church at the Trappe, and as a schoolmaster during his nearly four years' stay in Pennsylvania. His services in both capacities were so highly appreciated that, when he left, the church authorities gave him a most flattering testimonial.<sup>113</sup>

The account which Gottlieb Mittelberger gives of his voyage to Pennsylvania and of his return to Germany four years later is the fullest known to me of a complete trip from the heart of the Fatherland to the sea, the voyage across the ocean, the trials and sufferings of that eventful period and the further events that waited on such as came penniless and dependent and who had already in Holland entered into contracts to serve some master until all their passage charges and the food they had consumed were paid for.

Mittelberger did not come as a Redemptioner; his was a business trip; he pursued his profession of organist for four years and then returned to Germany. But, as was most natural in a man of his kind and tender nature, he thoroughly sympathized with his poor countrymen in their time of adversity, and, being in daily touch with them and all that was going on in Philadelphia, no man was better acquainted with the wrongs put upon them and of the trials they were compelled to encounter. He was moved by all this, and by the appeals of his Philadelphia acquaintances, to tell the story of what he had seen and heard, upon his return to Germany, and out of the promise he then made we have his book.

It must always be borne in mind that Mittelberger's aim was to dissuade his countrymen from emigrating, and that

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<sup>113</sup> A most excellent translation of this book has recently been made by Mr. Carl Theo. Eben, and published by John Jos. McVey, of Philadelphia, who has kindly permitted me to make use of the translation for my present purposes.

he puts the worst construction on the evils to be met and encountered possible, as if it was necessary to make his statements even worse than the reality!

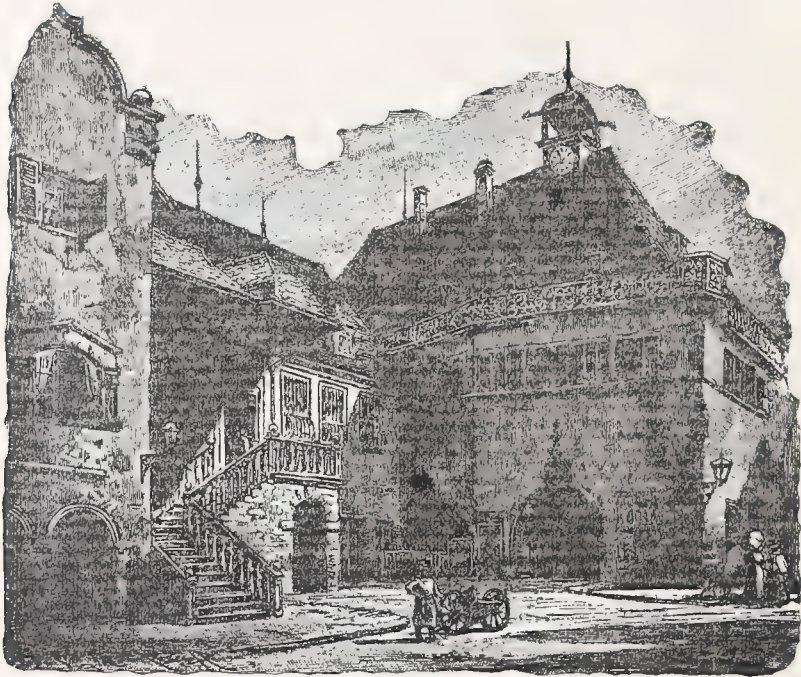
There are some few minor inaccuracies in it, and occasionally a statement he had from hearsay is exaggerated, but there are no intentional errors, and the general truthfulness of his narrative is unquestioned. He was not friendly to this immigration of his countrymen. It is true, he gives a most flattering account of the fertility and productiveness of the country and of the ease with which a living can be made there, but when he deals with the long voyage, the unpleasant events connected with it, its fatalities and losses, he is anxious that the people shall remain at home, and he says he believes they will after they have read what he has written, because such a journey with most involves a loss of property, liberty and peace; with some a loss of life and even of the salvation of their souls, this latter because of the lack of religious opportunities in the new home.

#### MITTELBERGER'S NARRATIVE.

“This journey from the Palatinate to Pennsylvania,” he says, “lasts from the beginning of May until the end of October, fully half a year, amid such hardships as no one is able to describe adequately. The cause is because the Rhine boats from Heilbronn to Holland have to pass by 36 custom houses, at all of which the ships are examined, which is done when it suits the convenience of the custom-house officials. In the meantime, the ships with the people are detained long, so that the passengers have to spend much money. The trip down the Rhine alone lasts four, five and even six weeks.

“When the ships and the people reach Holland, they

are detained there likewise five or six weeks. Because things are very dear there, the poor people have to spend nearly all they have during that time. \* \* \* Both in Rotterdam and Amsterdam the people are packed densely,



CASTLE IN THE PALATINATE.

like herrings, so to say, in the large sea vessels. One person receives a place scarcely two feet wide and six feet long in the beadstead, while many a ship carries four to six hundred souls ; not to mention the innumerable implements, tools, provisions, water barrels and other things which likewise occupy much space.

“On account of contrary winds it sometimes takes the ships two, three and four weeks to make the trip from Holland to Cowes (on the isle of Weight, on the South coast of England). But when the wind is good they get



THE PENNSYLVANIA-GERMAN SOCIETY.



(A) PENNSYLVANIA-GERMAN STOVE PLATE. HAROLD DIFFENDERFFER, PHOTO.

(B) FAMILY BAKE-OVEN, J. F. SACHSE, PHOTO.

there in eight days or sooner. Every thing is examined at the custom house and the duties paid, and ships are sometimes detained eight, ten and fourteen days before their cargoes are completed. During this delay every one is compelled to spend his last money and to consume the little stock of provisions which had been reserved for the ocean voyage ; so that most passengers, finding themselves on the ocean where they are in still greater need of them, suffer greatly from hunger and want.

“ When the ships have for the last time weighed their anchors at Cowes, the real misery begins, for from there the ships, unless they have good winds must often sail eight, nine, ten or twelve weeks before they reach Philadelphia. But with the best wind the voyage lasts seven weeks.

“ During the voyage there is on board these ships terrible misery, stench, fumes, horror, vomiting, many kinds of sicknesses, fever, dysentery, headache, heat, constipation, boils, scurvy, cancer mouth-rot and the like, all of which come from old and sharply salted food and meat, also from very bad and foul water so that many die miserably.

“ Add to this, want of provisions, hunger, thirst, cold, heat, dampness, anxiety, want, afflictions and lamentations, together with other troubles such as lice which abound so plentifully, especially on sick people, that they can be scraped off the body. The misery reaches the climax when a gale rages for two or three days and nights, so that every one believes that the ship will go to the bottom with all the human beings on board. \* \* \*

“ Among the healthy, impatience sometimes grows so great and cruel that one curses the other or himself, and the day of his birth, and sometimes come near killing each other. Misery and malice join each other, so that they cheat and rob one another. One always reproaches the

other for persuading him to undertake the journey. Frequently children cry out against their parents, husbands against their wives and wives against their husbands, brothers and sisters, friends and acquaintances against each other. But most against the soul-traffickers,—(the New-landers).

“Many sigh and cry: ‘Oh, that I were at home again, and if I had to lie in my pig sty!’ Or they say: ‘O God, if I only had a piece of good bread, or a good fresh drop of water.’ Many people whimper, and sigh and cry piteously for their homes; most of them get homesick. Many hundred people necessarily die and perish in such misery, and must be cast into the sea, which drives their relatives, or those who persuaded them to undertake the journey, to such despair that it is almost impossible to pacify and console them. In a word, the sighing and crying and lamenting on board the ship continues night and day, so as to cause the hearts even of the most hardened to bleed when they hear it. \* \* \*

“Children from one to seven years rarely survive the voyage; and many a time parents are compelled to see their children miserably suffer and die from hunger, thirst and sickness, and then see them cast into the water. I witnessed such misery in no less than thirty-two children in our ship, all of whom were thrown into the sea. \* \* \*

“Often a father is separated by death from his wife and children, or mothers from their little children, or even both parents from their children; and sometimes entire families die in quick succession; so that often many dead persons lie in the berths besides the living ones, especially when contagious diseases have broken out on the ship. \* \* \* That most of the people get sick is not surprising, because, in addition to all other trials and hardships, warm

food is served only three times a week, the rations being very poor and very small. These meals can hardly be eaten on account of being so unclean. The water which is served out on the ships is often very black, thick and full of worms, so that one cannot drink it without loathing, even with the greatest thirst. O surely, one would often give much money at sea for a piece of good bread, or a drink of good water, if it could only be had. I myself experienced that sufficiently, I am sorry to say. Toward the end we were compelled to eat the ship's biscuit which had been spoiled long ago; though in a whole biscuit there was scarcely a piece the size of a dollar that had not been full of red worms and spiders nests. Great hunger and thirst force us to eat and drink everything; but many do so at the risk of their lives. \* \* \*

“At length, when after a long and tedious voyage, the ships come in sight of land, so that the promontories can be seen, which the people were so eager and anxious to see, all creep from below to the deck to see the land from afar, and they weep for joy, and pray and sing, thanking and praising God. The sight of the land makes the people on board the ship, especially the sick and the half dead, alive again, so that their hearts leap within them; they shout and rejoice, and are content to bear their misery in patience, in the hope that they may soon reach the land in safety. But alas!

“When the ships have landed at Philadelphia after their long voyage no one is permitted to leave them except those who pay for their passage or can give good security; the others who cannot pay must remain on board the ships till they are purchased, and are released from the ships by their purchasers. The sick always fare the worst, for the healthy are naturally preferred and purchased first; and

so the sick and wretched must often remain on board in front of the city for two or three weeks, and frequently die, whereas many a one if he could pay his debt and was permitted to leave the ship immediately, might recover.

“Before I describe how this traffic in human flesh is conducted, I must mention how much the journey to Pennsylvania costs. A person over ten years pays for the passage from Rotterdam to Philadelphia, £10. Children from five to ten years pay half price, £5. All children under five years are free. For these prices the passengers are conveyed to Philadelphia, and as long as they are at sea provided with food, though with very poor food, as has been shown.

“But this is only the sea passage; the other costs on land, from home to Rotterdam, including the passage on the Rhine, are at least \$35, no matter how economically one may live. No account is here made of extraordinary contingencies. I may safely assert that with the greatest economy, many passengers have spent \$176 from home to Philadelphia.

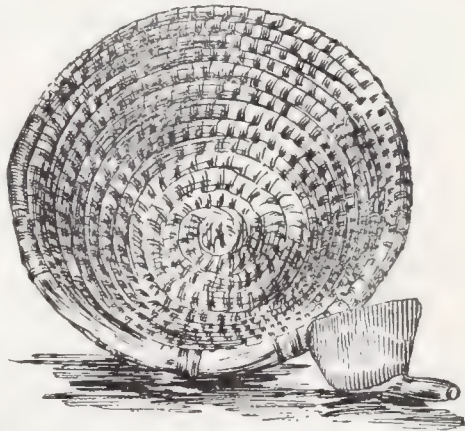
“The sale of human beings in the market on board the ship is carried on thus: Every day Englishmen, Dutchmen and high German people come from the city of Philadelphia and other places, some from a great distance, say sixty, ninety, and one hundred and twenty miles away, and go on board the newly arrived ship that has brought and offers for sale passengers from Europe, and select among the healthy persons such as they deem suitable for their business, and bargain with them how long they will serve for their passage money, for which most of them are still in debt. When they have come to an agreement, it happens that adult persons bind themselves in writing to serve three, four, five or six years for the amount due by

them, according to their age and strength. But very young people, from ten to fifteen years, must serve until they are twenty-one years old.

“Many persons must sell and trade away their children like so many head of cattle; for if their children take the debt upon themselves, the parents can leave the ship free and unrestrained; but as the parents often do not know where and to what people their children are going, it often happens that such parents and children, after leaving the ship do not see each other again for years, perhaps no more in all their lives.

“When people arrive who cannot make themselves free, but have children under five years of age, they cannot free themselves by them; for such children must be given to somebody without compensation to be brought up, and they must serve for their bringing up till they are twenty-one years old. Children from five to ten years, who pay half price for their passage, must likewise serve for it until they are twenty-one years old; they cannot, therefore, redeem their parents by taking the debt of the latter upon themselves. But children above ten years can take part of their parents' debts upon themselves.

“A woman must stand for her husband if he arrives sick, and in like manner a man for his sick wife, and take the debt upon herself or himself, and thus serve five or six years not alone for his or her own debt, but also for that of



STRAW BASKET FOR BAKING BREAD,  
AND SCRAPER.

the sick husband or wife. But if both are sick, such persons are sent from the ship to the hospital, but not until it appears probable that they will find no purchasers. As soon as they are well again they must serve for their passage, or pay if they have means.

“It often happens that whole families, husband, wife and children, are separated by being sold to different purchasers, especially when they have not paid any part of their passage money.

“When a husband or wife has died at sea, after the ship has completed more than half her trip, the survivor must pay or serve not only for himself or herself, but also for the deceased.<sup>114</sup>

“When both parents died after the voyage was more than half completed, their children, especially when they are young and have nothing to pawn or pay, must stand for their own and their parents’ passage, and serve till they are twenty-one years old. When one has served his or her term, he or she is entitled to a new suit of clothes at parting and if it has been so stipulated, a man gets in addition a horse and a woman a cow.

“When a servant has an opportunity to marry in this country, he or she must pay for each year he or she would still have to serve, £5 or £6. But many a one who has thus purchased and paid for his bride, has subsequently repented of his bargain, so that he would gladly have returned his dear ware and lost his money in addition.

“If a servant in this country runs away from his master who has treated him harshly, he cannot get far. Good provision has been made for such cases so that a runaway is soon recovered. He who detains or returns a deserter receives a good reward.

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<sup>114</sup> Less than half the voyage having been made when a passenger died, there was no claim for passage money.

“If such a runaway has been away from his master a single day, he must serve an entire week for it; if absent a week, then a month, and for a month, half a year. But if the master does not care to keep the runaway when he gets him back, he may sell him for as many years as he has still to serve.”

It must not be supposed that the scenes and events described in the foregoing quotations from Mittelberger were everyday occurrences, at least so far as the sufferings, sickness and deaths at sea are concerned. They did occur, but he takes especial pains to represent everything at its worst. Many a ship came over in good condition, with no unusual sickness on board, and under the charge of humane ship captains. But so far as the sale and disposal of the passengers upon their arrival was concerned, that was an unvarying affair. It was, however, just what many of these people were aware of, and may be said to have bargained for, before they stepped on shipboard to come here, and they had only themselves to blame for the after-misery it entailed. It is not to be doubted that by far the greater number of these people were misled and deceived by the Newlanders, and were ill prepared for the voyage besides, so that only disappointment, with many of the miseries rehearsed by Mittelberger, were realized by them on the voyage and when they arrived.

The following passage from Löher is interesting: “The Germans, who for so many years were hired out to pay costs of transportation, are called ‘Servants’ (Knechte) or Redemptioners (Käuflinge). When they serve with English people, their language soon becomes one of mixed English and German. (A notable proof of this fact is supplied by Pastor Brunholtz, of the Lutheran

Church, who recorded the following in his diary: "On March 25, 1745, a man called on me and requested me to go to Chester, and preach to the Germans there. \* \* \* On the morning of June 30 I went to Chester, which is about 16 miles from Philadelphia. The Germans here, who for the most part are 'servants,' as they are called, employed by English people, and so speaking a mixture of German and English."<sup>115</sup>) In the country they are usually well treated and cared for, especially when good fortune so wills it that they become inmates of a German household. If one of the latter secures an entire family, the man is generally occupied in field labor, and also carries on his trade if he has one, sometimes on his own account and at others on that of his master. It was allowed him to have a few head of cattle. The wife was generally a housemaid and a caretaker of children, while her own little ones were assigned to all kinds of light work. The servitude finally came to an end when the boy reached the age of 21 and the girl that of 18 years. They might not get married without the consent of their masters. A runaway was compelled to serve an additional week for each day's absence and six months for each week's absence, and could, what was otherwise unlawful, be sold to another person for the period of his unexpired service.

"When the term of service was over, a thrifty servant had saved quite a sum and secured a home for himself, for land was cheap.<sup>116</sup> Perhaps more than one-third of the original German immigrants and their descendants who are so well-to-do now, began life in this humble way. Their sons were already notable persons at the time of the Revolution. An Act of Parliament passed in 1756,

<sup>115</sup> MANN'S *Hallische Nachrichten*, Eng. Ed., p. 162.

<sup>116</sup> He could take up fifty acres of land at a nominal rent.

allowed servants, with the consent of their masters, to become soldiers. Many of these immigrants who brought considerable amounts of gold with them, hired themselves for a time until they should become acquainted with the country and people. The German and English-Irish Redemptioners came mostly to Pennsylvania; the English to Virginia, and the statistics of that State show that annually about 1,500 Redemptioners arrived there. In later times the service of these people became still more liberal. I have spoken to many householders and schoolmasters who were told by their fathers how they had been persuaded to come to America, but who, after serving half a year of their time, ran away. It was difficult to find a runaway from the settlements in the depths of the forest."<sup>117</sup>

<sup>117</sup> LÖHER'S *Die Deutschen in Amerika*, p. 82.





## CHAPTER IV.

THE NEWLANDERS OR SOUL-SELLERS.—MEN WHO MADE A BUSINESS OF SENDING REDEMPTIONERS TO PENNSYLVANIA.—HOW THEIR NEFARIOUS TRAFFIC WAS CARRIED ON IN THE FATHERLAND.—LETTERS FROM PASTOR MUHLENBERG AND OTHERS.

“ Yet here sits peace ; and rest sits here.  
 These wide-boughed oaks, they house wise men—  
 The student and the sage austere ;  
 And men of wondrous thought and ken.  
 Here men of God in holy guise  
 Invoke the peace of Paradise.”



SEAL OF GERMANTOWN.

**B**EFORE this influx of persons willing to sell their personal services to pay the expenses of their transportation had been long in operation, the possibilities of turning it to profitable account were considered by seafaring and other men, but more especially by a class of sharpers who, having

come to this country with a full knowledge of the desire of so many of their countrymen in Germany also to migrate, availed themselves of that fact, and of the circumstances surrounding it, to make money out of it.

These man-traffickers or Seelen-Hendler, as the elder Saur denominated them, were known to the Dutch as "Zeilverkoopers," that is, soul-sellers, but among the Germans themselves more generally as Newlanders. These pestiferous fellows associated and entered into agreements with sea captains, merchants and ship owners to handle this immigrant traffic. They were almost without exception persons who had left their country for their country's good, had come to Pennsylvania as mere adventurers and, after taking in the situation thoroughly, adopted schemes of rascality whereby they might defraud their more honest and unsuspecting countrymen.

Of themselves they could not carry out their nefarious plans, but wherever such rogues are found still others will be ready to aid and abet them in their schemes. These base coparceners were found in ship masters, ship owners and commission merchants, on both sides of the Atlantic. The Newlanders went up and down the Rhine and the adjacent country, well dressed, pretending to be prosperous merchants in Philadelphia, and used all their powers of persuasion to induce the humble peasantry to dispose of their small belongings and embark for the land of promise.<sup>118</sup> They commonly received a commission of seven dollars per head for every immigrant they could bring to the ship owner for embarkation, and a free passage for the Newlander himself besides. When two, three,

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<sup>118</sup> "Many Newlanders boast that they are rich merchants in Pennsylvania, that they sail in their own ships, and own houses in Germantown. Others are dressed in costly clothes, wearing wigs and ruffles to make an imposing appearance."—SAUR'S *German paper*, October 16, 1749.

four and five hundred souls embarked on a single vessel, it will readily be seen what a profitable business it was that these scoundrels were engaged in. Being so lucrative, it is little wonder that so many followed it. We are told that in the year 1749 alone, upwards of one hundred and thirty were engaged in it.<sup>119</sup> Sometimes, however, these precious scoundrels got their deserts. Here and there a German prince was to be found who was well acquainted with the nefarious character of these men, and the disreputable business they were engaged in. They retained an affection for their subjects even though the latter were leaving the Fatherland by hundreds and thousands. When, therefore, these Newlanders made themselves especially obnoxious some of them were seized, imprisoned and put to hauling dirt on the streets and other menial occupations.<sup>120</sup>

#### HENRY MELCHOIR MUHLENBERG'S ACCOUNT.

Pastor H. M. Muhlenberg, who was ever solicitous for the well-being of his misguided and maltreated countrymen, as was to be expected, also pays his respects to these Newlanders. In a letter written to a friend in Halle, in 1763, he says concerning them: "I cannot forbear making some remarks touching *Newlanders*, in order to caution our German countrymen. I do not speak of such as return to Germany for their patrimony, or to collect money for others, who reside here, and who sometimes use the

<sup>119</sup> Es sind dieses Jahr, 130 Neulaender drussen.—CHRISTOPHER SAUR'S *Pennsylvania Berichte*, September 16, 1749.

<sup>120</sup> So haben verschiedene Herrn im Reiche beschlossen dass die boese Neulaender, oder seelen-verkaeufer, anhalten und verhindern wollen dass ihre unter thanen sollen aus ihren Reiche nicht gekauft werden von den Rotterdamer Kauffeuten. Zu dem ende haben die Herrn im Reiche etliche solcher Neulaender in Gefaengnisse gesetzt in schul-karren geschlossen und dreck fahren lassen.—SAUR'S *Pennsylvania Berichte*, December 1, 1754.



THE PENNSYLVANIA-GERMAN SOCIETY.



WITMER'S BRIDGE ACROSS THE CONESTOGA RIVER, BUILT 1800.

money collected to purchase merchandise, which they sell in our markets. This is a lawful transaction. \* \* \* In speaking of the Newlanders I mean such as are not disposed to support themselves honestly. I mean those who solicit powers of attorney to collect money in Germany for others, they having none to collect for themselves—who are at the same time in the service of others—urging upon Germans, till they prevail upon them, by means fair or foul, to forsake their *Vaterland* and immigrate to the New World. The usual course pursued by them is, first to seek the acquaintance of merchants in Holland, from whom they receive free passage, also a stipulated sum of money, for every family or unmarried person, they can prevail on to leave their homes for Holland. To accomplish their mission successfully, they resort to various artifices. As a studied prelude to the tragedy, they appear gorgeously attired, make an imposing display with their watches, using every means to create the impression that they are persons of immense wealth.

“Thus the credulous are often deceived, become anxious to emigrate and live in so prosperous and rich a country as Pennsylvania. By these plausible representations and glowing descriptions of America, the impression is made that in Pennsylvania the Elysian fields are to be found—that every desirable vegetable grows spontaneously; hills and mountains are pregnant with unalloyed gold and sil-

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<sup>121</sup> Witmer's Bridge, one of the oldest and most picturesque of the stone bridges in Pennsylvania, spans the Conestoga river a short distance beyond the eastern limits of Lancaster city. A safe crossing over this stream was much needed to accommodate the great volume of traffic carried on between Philadelphia and the interior of the State. Its erection is due to the energy and enterprise of a single person of German descent, Mr. Abraham Witmer, who with his own resources undertook the task of construction in 1799, and completed it in 1800. The bridge is in a perfect state of preservation to-day and accommodates a heavy business traffic.

ver; that the fountains gush copious and ceaseless streams of milk and honey. The Newlanders aver that in Pennsylvania the menial servant becomes the independent lord; the spinster the perfect lady; the laborious husband soon plays nobleman at ease; the plodding care-worn peasant and the toiling mechanic are created Lord Barons. \* \* \* Many are naturally disposed to improve their temporal condition, consequently they desire to live in such a country. In Europe the country is overburdened with people—the labor of the poorer class is not in demand—the taxes are enormous—the service to the lords of the manor intolerable. Under such circumstances, the Newlander easily prevails with many to leave their hearths and homes. In haste the Germans convert their effects into money, honestly pay their debts, if they have any. The balance of the money is placed into the hands of the Newlander for safe keeping. Finally they enter upon their exodus from home. The expenses of the Rhine passage are charged to their account. On their arrival in Holland, if detained there, Dutch merchants advance the poorer classes some money, which is added to the bill for contingencies. The several sums with a poll tax<sup>122</sup> and ocean fare, swell the amount enormously. Before immigrants embark they must sign articles of agreement written in English, and the Newlanders persuade the people that they are their impartial friends to see that they have justice done them. The more human freight the ship captains can crowd into a ship the more profitable it is for them, if they do not die on the way, otherwise they may lose by it. For that reason the ships are kept clean and all kinds of precautions are taken to keep the passengers in good health, and to bring them to market in good condition. In former years they

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<sup>122</sup> This is an allusion to the tax levied on foreigners.

were not so careful, and allowed many to die. When parents died on ship board leaving children behind them the captains and Newlanders acted as guardians of the children, and took what property was left by the parents so that when the children reached the shore, they were sold to pay their and their parents' passage money. Children un-

Vom 12ten December 1742 bin ich Herr Mühlenberg als Prediger und Prediger in der Kirche für das Amt getraut und habe die Aufträge Handelt über das Evangelium Matth. 21 als am 111 Advents-Donnerstag vor der fünfzigsten Gedenk gegeben.

AUTOGRAPH ENTRY OF REV. H. M. MUHLENBERG IN TRAPPE RECORDS,  
1742.

der six are gratuitously disposed of. The chests and goods of the deceased are sold; the money thus realized squares the account. Such heaven-abhorrent deception, led to the formation of an association in Philadelphia to assist as far as was possible, and protect them in their right. So soon as the ships in Holland are fully freighted they set sail. The hardships that must be encountered are made lighter through the sweet hope that they speedily reach the new world and attain their longed for Paradise.

“Finally the ship reaches Philadelphia, where merchants and ship owners receive the bills of freight and articles of agreement subscribed by the immigrants. Before debarking, passengers are examined by a medical

officer, whether they are free from contagious diseases. If all is right the immigrants are marched to the Court House to take the oath of fealty to the King of Great Britain; after which they are taken back to the ship. Public notice is then given that German passengers will be sold for their freight. Those having means to pay are allowed to leave the vessel. To the less fortunate—*unbe-mittelte*—without means, the ship is a mart. Purchasers make their selections, agree afterwards with their preëmpted servants for a stipulated period of service. Young and unmarried persons of both sexes are sold first and their future condition depends much on their master's disposition, situation and rank in society. Married people, widows, and the infirm are dull sale. If they have children these are sold, and the parents' fare charged to the children's account, and the children are consequently obliged to serve a longer time. Children are in this way not infrequently separated forever from their parents. Some children are sold to English masters and in this way forget their mother tongue. By having their children sold, parents are allowed to leave the ship. Still, their condition is unenviable; they are destitute, poorly clad, the infirmities of age often weighing them down, making them appear as if they had emerged from a sepulchre.

“Many of them are compelled through their poverty, to beg their bread from door to door from their German countrymen. The English usually close their doors against them, through fear of infectious diseases. These things cause one's heart to bleed, to see and hear fellow mortals, who had been persuaded to leave a Christian country, lamenting, weeping, wringing their hands in sad despair, because of their misery, and the dispersion of their children. Little did the parents anticipate such things.

“Some having become exasperated beyond measure, invoke the angry elements of heaven and conjure up the denizens of hell, to crush to atoms the Newlanders, merchants in Holland and ship owners who so grossly deceived them. As those cannot hear the denunciations of their victims, they are of course not moved to compassion. Many of the Newlanders, who both hear and see these things, only laugh at their victims, giving them the taunting comfort which the priests of old gave to Judas Iscariot—‘what is that to us, see thou to it.’ The children of poor parents, if kept in hardship, learning that because of the non-sale of father or mother they have to serve the longer, often became incensed, yea even embittered against their own parents.”<sup>123</sup>

The immigrants that met with the readiest sale and brought the highest prices were mechanics and laboring men. That was the kind of labor most in demand both in city and country. Of course, when these conditions were united with good health and youth, or early middle age, the servant was not long in finding a purchaser and master. Old men and women were not desired, because their days of greatest usefulness were behind them.

There were Newlanders who had still other men or agents under them, engaged in this nefarious practice. Dr. Ernest Otto Hopp, of Germany, in his book on this German slavery in this country, tells of one Heerbrand who achieved unusual notoriety as a procurer of ignorant Germans for America. He had a considerable number of men in his pay who were continually procuring victims, kidnapping beggars and vagrants who had no connections, paying two florins for every one delivered to him. He was also a ship captain and is said to have alone brought six hundred of these people to America.

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<sup>123</sup>*Hallische Nachrichten*, pp. 997-1012.

Ship captains had a lien on their passengers until the ships' charges were paid, and Professor Kalm in his travels tells that when he reached Philadelphia in September, 1748, on the ship *Mary*, upon going on shore with the captain, the latter turned to his mate and charged him "not to let any one of the twenty-three Germans and their families go out of the vessel unless he paid for his passage, or some one else did it for him."<sup>124</sup>

Gottlieb Mittelberger also pays his respects to these rascals in his usual vigorous and off-hand manner. After saying that the large emigration to America is due to the persuasions and deceptions practiced by the Newlanders, he says :

"These men-thieves inveigle people of every rank and profession, among them many soldiers, scholars, artists and mechanics. They rob the princes and lords of their subjects and take them to Rotterdam or Amsterdam to be sold there. They receive there from their merchants for every person of ten years and over 3 florins or a ducat; whereas the merchants get in Philadelphia 60, 70 or 80 florins for such a person, in proportion as said person has incurred more or less debts during the voyage. When such a Newlander has collected a 'transport,' and if it does not suit him to accompany them to America, he stays behind, passes the winter in Holland or elsewhere; in the spring he again obtains money in advance for emigrants from his merchants, goes to Germany again, pretending that he had come from Pennsylvania with the intention of purchasing all sorts of merchandise which he was going to take there.

"Frequently these Newlanders say that they had received powers of attorney from some countrymen or from

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<sup>124</sup> PETER KALM'S *Travels in America*.

En  
Resa  
Till  
Sörtra AMERICA,  
På  
Kongl. Swenska Wetenskaps  
Academiens Befallning,  
Och  
Publict Förlagd,  
Förordnad  
Af  
PEHR KALM,  
Oeconomiz Professor i Åbo, samt Ledamot af  
Kongl. Swenska Wetenskaps Academien.  
Tom. II.

Med Kongl. Maj:ts Allernådigste Privilegio.

STOCKHOLM,  
Tryckt på LARS SALVIL Förlagd, 1756.

FAC-SIMILE OF TITLE-PAGE OF PETER KALM'S TRAVELS IN  
NORTH AMERICA.

the authorities of Pennsylvania to obtain legacies or inheritances for these countrymen ; and that they would avail themselves of this good and sure opportunity to take their friends, brothers or sisters, or even their parents with them ; and it has often happened that such old people followed them, trusting to the persuasion of these Newlanders that they would be better provided for.

“ Such old people they seek to get away with them in order to entice other people to follow them. Thus they have seduced many away who said if such and such relatives of theirs went to America, they would risk it too. These men-thieves resort to various tricks, never forgetting to display their money before the poor people, but which is nothing else but a bait from Holland, and accursed blood-money.

“ When these men-thieves persuade persons of rank, such as nobles, learned or skilled people who cannot pay



LESSER SEAL OF PROVINCE  
(Used by Supreme Court).

their passage and cannot give security, these are treated just like ordinary poor people, and must remain on board the ship till some one comes and buys them from the captain, and when they are released at last from the ship, they must serve their lords and masters, by whom they have been bought, like common day-laborers. Their rank, skill and learning avail them nothing, for here none but laborers and mechanics are wanted. But the worst is that such people, who are not accustomed to work, are treated to blows and cuffs, like cattle, till they have learned the hard work. Many a one, on finding himself thus shamefully deceived by the Newlanders, has shortened his own

life, or has given way to despair, so that he could not be helped, or has run away, only to fare worse afterwards than before.

“It often happens that the merchants in Holland make a secret contract with their captains and the Newlanders, to the effect that the latter must take the ships with their human freight to another place in America, and not to Pennsylvania where these people want to go, if they think they can elsewhere find a better market for them. Many a one who has a good friend or acquaintance, or a relative in Pennsylvania to whose helping care he has trusted, finds himself thus grievously disappointed in consequence of such infamous deception, being separated from friends whom he will never see again in this or in that country. Thus emigrants are compelled in Holland to submit to the wind and to the captain’s will, because they cannot know at sea where the ship is steered to. But all this is the fault of the Newlander and of some unscrupulous dealers in human flesh in Holland.

“Many people who go to Philadelphia, entrust their money, which they have brought with them from their homes, to these Newlanders, but these thieves often remain in Holland with the money, or sail from there with another ship to another English colony, so that the poor defrauded people, when they reach the country, have no other choice but to serve or sell their children, if they have any, only to get away from the ship.

“The following remarkable case may serve as an example. In 1753 a noble lady, N. V., came with her two half grown daughters and a young son to Philadelphia. On the trip down the Rhine she entrusted more than 1,000 rix-dollars to a Newlander who was well known to her. But when the ship on which the lady had taken passage,

started from Holland, this villain remained behind with the money; in consequence of which the lady found herself in such want and distress that her two daughters were compelled to serve. In the following spring this poor lady sent her son to Holland to search for the embezzler of her money, but at the time of my departure, in 1754, nothing had as yet been heard of him, and it was even rumored that the young gentleman had died during his voyage.”<sup>125</sup>

It is not easy to tell of all the hardships, indignities and injustices that were practiced upon these people, not always, it is true, but often. Many to whom they were indentured were wholly unscrupulous, and intent upon getting everything possible out of them, no matter what the terms of the indentures were. When possible such papers were treated as if they did not exist. They were kept beyond the time of service agreed upon. They were not sent to school according to promise, and although both German and English were to be taught them, only the latter language was employed. Sometimes they were restrained from attending church. Hard masters there were who often treated them cruelly, requiring labor at their hands which they were not bound to perform. The avarice of the masters frequently kept them from providing the necessary sustenance and clothing for their helpless servants.<sup>126</sup>

<sup>125</sup> MITTELBERGER'S *Reise nach Pennsylvanien*, pp. 38-41.

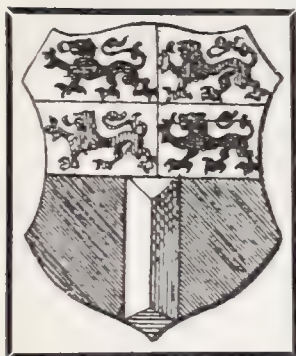
<sup>126</sup>“Die Berschwerungen armer Knecht sind mannichfaltig. Oft wollen die Meister ihre verbundenen Knecht über die zeit behalten. Oft versagen sie ihnen den in Fall, dass sie als Kinder verbunden wurden, mit ausgehaltenen unterricht. Oft geben sie denselben nur im Englischen wenn er auch im Deutschen ausgedungen war. Oft halten sie sie von ihrem Gottesdienste zurreck. Oft behandeln sie dieselben mit Wuth und Grans amkeit. Oft weisen sie ihnen Arbeit an dazu sie nicht verpflichtet waren. Oft verbietet ihnen der Geiz den gehoerigen unterhalt und Kleidung zurechen.”—PROF. KUNZE'S *Rede vor der Deutschen Gesellschaft zu Philadelphia*, 1782.



## CHAPTER V.

THE TESTIMONY OF THE NEWSPAPERS CONCERNING THE TRAFFIC IN REDEMPTIONERS IN THE EIGHTEENTH CENTURY.—A MERE ARTICLE OF MERCHANDISE IN THE MARKET AND DISPOSED OF TO THE FIRST BIDDER READY TO PAY THE PRICE DEMANDED.

“Ein armer Wand'rer bin ich hier,  
Und oftmals Schwer die Noth ;  
Oft weh und einsam ist es mir—  
Denn Wieb und Kind sind tod !  
So singe ich das Trauerlied—  
Und Sehnsucht drück't mich sehr,  
Und in mei'm Hertz schläft Weib und Kind,  
Wie Perlen tief i'm Meer !”



ARMS OF ROTTERDAM.

THE Redemptioners never had a more sincere, able or faithful friend than Christopher Saur the elder, the famous Germantown printer and publisher. He was one of the most prominent of all the Germans in the Province during many years. A godly man, his heart was alive to the wrongs and indignities that were heaped upon so many of his unfortunate countrymen. His presence in or near the city of Philadelphia made him acquainted from day to day with what was going on among these unfortunate people. As the publisher of a German newspaper, he took occasion to

keep this human traffic and everything connected with it before the public in the columns of his paper, *Der Hoch Deutsche Pennsylvanische Berichte*. Almost every number during the seasons of arrival, had paragraphs relating to the coming of vessels, the condition of the immigrants, their treatment, their wrongs and of much else which he no doubt hoped would have a salutary effect upon the public conscience, and in that way lead to the amelioration of the hard conditions under which they voyaged and their treatment upon their arrival.

Not only as throwing much light on various phases of the Redemptioner traffic, but also as showing Saur's unwearied assiduity in stirring up the public to better the condition of the German Redemptioner immigrants, a series of extracts from his newspaper are here given, and also some from *The American Weekly Mercury*, an English newspaper.<sup>127</sup>

From *The American Weekly Mercury*, Philadelphia, September 1, 1720 :

"On the 30 (arrived) the ship *Laurel* John Coppel, from Liverpool and Cork with 240 odd *Palatinate Passengers* come here to settle."

The above is the earliest record of any ship carrying Palatines I have met. Additional interest attaches to its arrival as it is most probably the vessel on which the well-known clergyman, Rev. J. Ph. Boehm, came to this country, August 30, 1720.

The first public notice of the Redemptioner traffic that

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<sup>127</sup> I am under many obligations to my learned and courteous antiquarian friend, Prof. W. J. Hinke, of the Ursinus School of Theology, for valuable aid along this line of my researches.

THE PENNSYLVANIA-GERMAN SOCIETY.



DOMESTIC INDUSTRIES.

MILK CELLAR AND SPRING.

SHED FOR FRUIT DRYING (SCHNITZ-HOUSE).



I have found is in *The American Weekly Mercury*, published in Philadelphia in 1722; it reads as follows:

“Thomas Denham to his good country friends adviseth: That he has some likely servants to dispose of. One hundred Palatines for five years, at £10 a head.”

From *The American Weekly Mercury*, November 7, 1728:

“Those Palatines who have hitherto neglected to pay for their passages in the ship *James Goodwill*, are to take notice that if they do not pay me on board of the said ship, or to Charles Reid of Philadelphia the sum from them respectively due, the 20th day of this Instant November, they will be proceeded against according to Law by David Crocket.”

From *The American Weekly Mercury*, November 7, 1728:

“Just arrived from London, in the ship *Borden*, William Harbert, Commander, a parcel of young likely *men servants*, consisting of Husbandmen, Joiners, Shoemakers, Weavers, Smiths, Brick-makers, Bricklayers, Sawyers, Taylers, Stay-Makers, Butchers, Chair makers, and several other trades, and are to be sold very reasonable either for ready money, wheat Bread, or Flour, by Edward Hoone, in Philadelphia.”

As the above ship is not listed among those enumerated in Rupp's *Thirty Thousand Names* nor among those in Vol. XVII. of the second series of *Pennsylvania Archives* it is most probable that they were Irish, Scotch and English immigrants who, as has already been stated, were compelled to pass through all the conditions of servitude imposed upon the Germans, and who came under like impoverished circumstances, but not to be registered.

From *The American Weekly Mercury*, February 18, 1729:

“Lately arrived from London, a parcel of very likely English Servants, men and women, several of the men Tradesmen; to be sold reasonable and Time allowed for payment. By Charles Read of Philadelphia, or Capt. John Ball, on board his ship, at *Anthony Millkinson's Wharf*.”

From *The American Weekly Mercury*, May 22, 1729:

“There is just arrived from Scotland, a parcel of choice *Scotch Servants*; Taylors, Weavers, Shoemakers and ploughmen, some for five and others for seven years; Imported by James Coult, they are on board a sloop lying opposite to the *Market Street Wharf*, where there is a boat constantly attending to carry any one on board that wants to see them.

“N. B. The said James Coult is to be spoke with, at Andrew Bradford's, at the sign of the Bible, in Second Street.”

From *The American Weekly Mercury*, May 22, 1729:

“Just arrived from London in the ship *Providence*, Capt. Jonathan Clarke, a parcel of very likely *servants*, most

*Christopher Sauer*

Tradesmen, to be sold on reasonable Terms; the ship now lies at Mr. *Lawrence's Wharf*, where either the Master or the said Lawrence are to be spoke with.”

From *The American Weekly Mercury*, August 28, 1729.

“Lately arrived from Plymouth in the ship *John and Anne*, Thomas Warcut, Master, a parcel of likely *servants*

on board the said ship, to be sold reasonable for money or country produce ; credit given if required.

“The above named ship is now lying at *William Fishbourn's Wharf* and will be ready to sail for Plymouth in three weeks after.”

From *The Pennsylvania Gazette*, June, 1742 :

“To be sold. A likely Servant Woman, having three years and a half to serve. She is a good spinner.”

From *Der Hoch Deutsche Pennsylvanische Berichte*, Philadelphia, February 16, 1745 :

“We have heard of the ship *Argyle*, Captain Stettman, from Rotterdam for Philadelphia, with Germans. It was one hundred hours distant from England when it met two Spanish war ships which put the Captain and some passengers on a Holland ship by which they were put on shore in England. Another ship, the *H. Andra*, Captain Braum, bound for Philadelphia with 300 Germans, who reached Charleston, Carolina ; some of the passengers have arrived in Philadelphia who each had still three doubloons to pay ; others reached New York who had money and some of these are still expected here. It seems that while the ship is again being loaded it is convenient for them to journey here. These people say the Captain offered in case they would sign a new contract, he would convey them to Charleston within four days ; but in case they refused then they must travel eight weeks more to Philadelphia. But if they insist in going direct to that city he would let them go hungry, he not having enough food to feed them.

“Still another ship with Germans bound for Philadelphia, was already in the Delaware but went back and entered the Susquehanna and so reached Maryland where the ship will again be loaded.

“ Another ship reached Philadelphia with 400 Germans and it is said not many over 50 remain alive. They received their bread ration every two weeks and many ate in 4, 5 and 6 days what should have done them 15 days. And when they get no cooked food for 8 days their bread was all so much the sooner ; and when they had to wait 3 days over the three weeks, those without money became enfeebled, and those who had money could get plenty of flour from the captain, at three pence sterling per pound and a quart bottle of wine for seven thalers. A certain man whose wife was nearly famished bought every day meal and wine for her and their children, thus kept them alive : another man who had eaten all his week’s bread asked the captain for a little bread, but in vain. He then came to the captain and requested the latter to throw them overboard at once rather than allow them to die by inches. He brought his meal sack to the captain and asked him to put a small quantity into it : the captain took the bag, put in some sand and stones and returned it to the man. The latter shed some tears, laid down and died, together with his wife. The living had as much to pay as before for the bread that should have been given to the dead. When such people have no Christian love or mercy on each other, we may well ask if there is no justice in this bepraised land, and we will be answered, Yes, but he who does not know the road thither, must pay dearly for his experience. After having fasted long, no man is ready to bell the cat. Should Cain return to earth in our time and interview a good lawyer, with gold enough, he would be able to prove he had not even seen Abel.”

From *The Pennsylvania Berichte*, May 16, 1748 :

“ Robert and Amos Strettle, of Philadelphia, announce

Der  
hochdeutsche  
Beyläufige  
Schrift-Schreiber,  
oder:  
Sammlung

Wichtiger Nachrichten, aus dem Natur- und Kirchen-Reich.

Erstes Stück August 20 / 1739.

Geneigter Leser

**S**ter andern Abgöttern, benen die grobe und subtille Welt der sogenannten Christen dienet, ist nicht der Geringste der Normis. Curisioser und Begierde gerne oft was neues

hen, in Hoffnung es werde nicht ohne etzigen Nutzen, wenigst der Aufweckung und des Aufschauens bey einigen, die es lesen, schaffen. Auch möchten wohl künftig einige Anmerkungen und der Zeit dienliche Sagen ernstlichen Gemüthern zum Nachk

FAC-SIMILE OF PART OF FIRST PAGE OF CHRISTOPH SAUR'S PAPER, THE FIRST PERMANENT GERMAN PAPER PUBLISHED IN AMERICA.

that their contracts with their debtors expire on June 30, and all the Germans who came to Philadelphia from Rotterdam on their ship and have not paid their passage money will be legally proceeded against unless they pay by that time."

From *The Pennsylvania Berichte*, Philadelphia, August 1, 1749:

"A letter has been received in Germantown, written in the beginning of August, 1749, in Virginia, in which two potters say they sailed from Rotterdam for Philadelphia. Their company contracted with the Captain of the ship to pay ten doubloons for their passage, but he deceived them and carried them all to Virginia, and sold them for five years. They ask whether there is no help for them, as they never entered into such a contract. It appears the ship belonged to the Captain and was not consigned to any agent in Philadelphia."

From *The Pennsylvania Berichte*, Germantown, November 16, 1749:

"The ships on which so many persons had put their chests, and which were so long in coming over, arrived on the 9 and 11 of the present month in Philadelphia. We hear that many of these chests were broken open. It is customary that when a ship captain receives goods and wares for delivery, he must turn them over to the owner as he receives them when the freight is paid, and what is lacking must be made good by him. But the Germans pay and must pay when their chests are robbed or when famished with hunger, even though their contracts are expressly to the contrary."

From *The Pennsylvania Berichte*, December 1, 1749:

"It is well known that after ships arrive in Philadelphia

with Newlanders, there is always a new crop of spurious twenty-shilling Philadelphia bills in circulation, dated August 10, 1739."

From *The Pennsylvania Berichte*, Germantown, July 16, 1750:

"During the past summer Abraham Bär, of Madedeche, took with him on his trip to Rotterdam, two beggar boys who bound themselves to serve seven years for their passage money. When they reached here they learned that they could not be made to serve longer than 4 years or until the age of 21 years."

From *The Pennsylvania Berichte*, No. 123, August 16, 1750:

"Six ships with Irish servants have arrived at Philadelphia, and two ships with German Newcomers. Some say 18 more are on their way here; others say 24 and still others 10,000 persons."

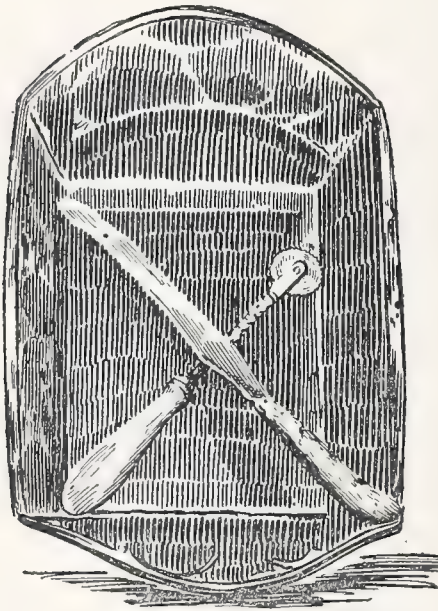
From *The Pennsylvania Berichte*, Germantown, December 16, 1750:

"Capt. Hasselwood has arrived from Holland with the latest ship that brought Germans. It is the fourteenth that has come laden with Germans this year. 4,317 have registered in the Court House. (The last one mutinied against the captain and all the chests of the salesmen and themselves are under arrest.) Besides these, 1,000 servants and passengers arrived from Ireland and England."

From *The Pennsylvania Berichte*, Germantown, June 16, 1752:

"On the 5th of the present month a ship with a few Ger-

mans reached Philadelphia. It is a year since they left Germany and they were five months in reaching the Delaware, which being frozen, they sailed for the island of Antiqua in the West Indies. They suffered much from lack



BREAD TRAY, KNIFE AND PIE  
CRUST SCORER.

of food and from scurvy, from which many died, among the latter being the captain himself. Out of 200 passengers only 19 survived, besides the helmsman and two sailors. It is said they were Suabians and it became a second nature to them to use an oath to every second word, and they wished to each other that thunder and lightning would strike them. The kind of religion these people have is not known, but they use a hundred thousand cuss words."

From *The Pennsylvania Berichte*, Boston, September 25, 1752:

"On last Tuesday a ship arrived from Holland with 300 Germans, men, women and children. Some of them will settle in Germantown, and the rest in the eastern part of the Province. There were 40 births on board during the voyage. Among the mechanics and artists were a great many glass workers, and a factory will be established for them as soon as possible."

From *The Pennsylvania Berichte*, New York, October 16, 1752:

“During the past week came Captain Pikeman with Palatines.”

From *The Pennsylvania Berichte*, October 16, 1752:

“From a letter received from Charleston, South Carolina, we learn that a vessel reached that harbor after a voyage of 18 weeks’ duration. The people were all suffering from hunger and thirst. Another vessel that came from Rotterdam by way of Liverpool, also arrived with a cargo of Palatines, all of whom were fresh and well. When the Captains are stingy and save the money that should be used in buying provisions, the poor passengers die of starvation, while their friends must pay for their deaths. If however the Captains are liberal and buy sufficient food, then it is just to pay for the food.”

From *The Pennsylvania Berichte*, Germantown, December 1, 1752:

“While tyrannical Sea Captains for many years past kept the poor German immigrants in such a plight, that many of them died, the Government of the Province passed a law that when the newly arrived Germans made complaint hereafter, that they were not allowed the room on shipboard that was contracted for, nor the food agreed upon, the Captain should pay a fine of ten pounds. But nevertheless we hear that although the poor people almost died of hunger: when they reached the river Delaware they were informed by the Newlanders that visitors would arrive and would ask them whether they had room enough, and sufficient to eat, then they should all exclaim Yes! yes! but if they complained, they would not be allowed to land under four weeks’ time. When the passengers are therefore tired of the sea and ship and of the want

of food, all who were able to do so called out, Yes! yes. If they complained after they landed, concerning a lack of food and space, then there was no help for them. The tyrannical captains would rather spend a hundred pounds among Newlanders and visitors than a thousand pounds in fines."

From *The Pennsylvania Berichte*, March 1, 1753:

"Captain Hyman Thompson, being about to return to Europe, all those who came over on his Ship, and are still indebted to him, are notified that the accounts have been placed in the hands of Mrs. Carl and Alexander Stedmann. If they do not come forward promptly they will be legally proceeded against and put into the costs."

From *The Pennsylvania Berichte*, September 16, 1755:

"Many Redemptioners having joined the army in Philadelphia, they will again be delivered to their former masters. They are sharply questioned whether they are servants, but when they declare they are not, when they really are, they are whipped."

From *The Pennsylvania Berichte*, Germantown, February 16, 1756:

"We have heard during the past fall that a ship with Germans was driven on the coast of France and many were drowned. The rest were taken to England and sent over in a merchant vessel to this country, and it is known that they were five months on the sea, when the ship sprung a leak which could not be found, compelling all on board to labor at the pumps for seven days and nights. At last they were overtaken by a ship bound for Charleston, when the Captain of the latter took off sixteen families with the

necessary provisions and nothing else, soon after which the ship went down while the rescued ones reached Carolina."

From *The Pennsylvania Berichte*, Philadelphia, August 16, 1756:

"A ship having arrived from Ireland with servants, some artisans, those interested can call on Thomas Gardens, at Mr. Parnell's wharf, or on the Captain Nathanael Ambler on the ship. They are Irish."

From *The Pennsylvania Staatsbote*, November 9, 1764:

"GERMAN ARRIVALS.

"To-day the ship Boston, Captain Mathem Carr, arrived from Rotterdam, with several hundred Germans. Among them are all kinds of mechanics, day laborers and young people, men as well as women, and boys and girls. All those who desire to procure such servants are requested to call on David Rundle, on Front Street."

From *The Pennsylvania Staatsbote*, December 14, 1773:

"To be sold. A Dutch Apprentice lad, who has five years and three months to serve; he has been brought up to the tailor's business. Can work well."

From *The Pennsylvania Staatsbote*, January 18, 1774:

"GERMAN PEOPLE.

"There are still 50 or 60 German persons newly arrived from Germany. They can be found with the widow Kriдерin, at the sign of the Golden Swan. Among them are two Schoolmasters, Mechanics, Farmers, also young children as well as boys and girls. They are desirous of serving for their passage money."

From *The Pennsylvania Staatsbote*, April 25, 1785:

"For sale, a bound German maid-servant. She is a strong, fresh and sound person, and is not sold because of any defect, but only because she is unsuited to the work she is engaged in. She understands all kinds of farm labor, is very affable and suitable for a hotel. She still has five years to serve."

Not only farmers and mechanics were among these people, but students and schoolmasters also came into this work-market. Pastor Kunze tells us that he himself had this experience: A student who arrived was secured, and with his help a Latin school was started.<sup>128</sup> In 1793 the elders of the Lutheran and Reformed church at Hamburg, Berks county, secured a schoolmaster, John Friedrich Schock, who served them three years and four months, in consideration of having his passage money paid, and receiving the customary outfit (*gebräuchlichen Freiheits Kleidung*) at the end of his term of service.

As an example of the manner in which the arrivals of ships bringing German passengers whose passage money was unpaid, was brought to public attention, I quote the following announcement from *Bradford's Journal* for September 29, 1773:

"GERMAN PASSENGERS.

"Just arrived in the ship *Britannia*, James Peter, Master. A number of healthy GERMAN PASSENGERS, chiefly young people, whose freights are to be paid to *Joshua Fisher* and Sons, or to the Master on board the Ship lying off the draw-bridge."

<sup>128</sup> *Hallische Nachrichten*, p. 1477.

THE PENNSYLVANIA-GERMAN SOCIETY.



PENNSYLVANIA-GERMAN FARM LIFE.

MAKING CIDER FOR HOME USE.



From Rupp's collection of names I find this ship had reached Philadelphia eleven days before the advertisement appeared in the newspaper. A reasonable inference is that at that particular time the Redemptioner market was not as brisk as it might have been, and that special efforts were necessary to work off the human cargo.

The above-named firm seems to have been largely engaged in the business of bringing over German immigrants.

Here is a partial list of the passengers on the already named ship *Britannia*, prepared in the office of Messrs. Joshua Fisher & Sons, showing the amount of the passage money due by each, as well as some additional expenses incurred by them on the voyage, most probably for provisions, which were never over-abundant and generally insufficient.

Andreas Keym .....	£26.7
Lena Bekker, his wife .....	22.2
Expense 16 days.....	1.12
	<u>£50.1</u>
Hendrick Soueau.....	£20.15
Dorothea, his wife .....	20.11
Expenses.....	1.12
	<u>42.18</u>
John Frederick Camerloo .....	£23.15
Anna, his wife.....	22.1
Expenses.....	1.12
	<u>£47.8</u>
Simon Martz .....	
Ann, his wife.....	
Anna Margaretta, daughter .....	
Expenses.....	<u>£ 2.8</u>

Augustinus Hess .....	£19.1
Maria, wife.....	18.19
Anna Margtta daughter .....	19.4
Expenses.....	2.8
	<u>£59.12</u>
Jacob Schott } .....	£17.1
Anna, wife }	
Expenses.....	1.12
	<u>18.13</u>
Christopher Schever } .....	£50.7
Anna, wife }	
.....	1.12
	<u>£51.19</u>
John George Kunkell } .....	£41.5
Anna, wife }	
Catherina, daughter }	
Expenses.....	3.4
	<u>£44.9</u>
Jacob Steyheler .....	£19.19
Catharina, wife .....	17.18
Expenses.....	1.12
	<u>£39.9</u>
Bernard Schmit } .....	£61.5
Margaretta, wife }	
Turgen, son }	
Catharina, daughter }	
Expenses.....	3.4
	<u>£64.9</u>
Andreas Otto } .....	£41.7
Sophi, wife }	
Expenses.....	1.12
	<u>£42.19</u>
John Danl. Roth } .....	£49.8
Anna, wife }	
Expenses.....	1.12
	<u>£51.</u>

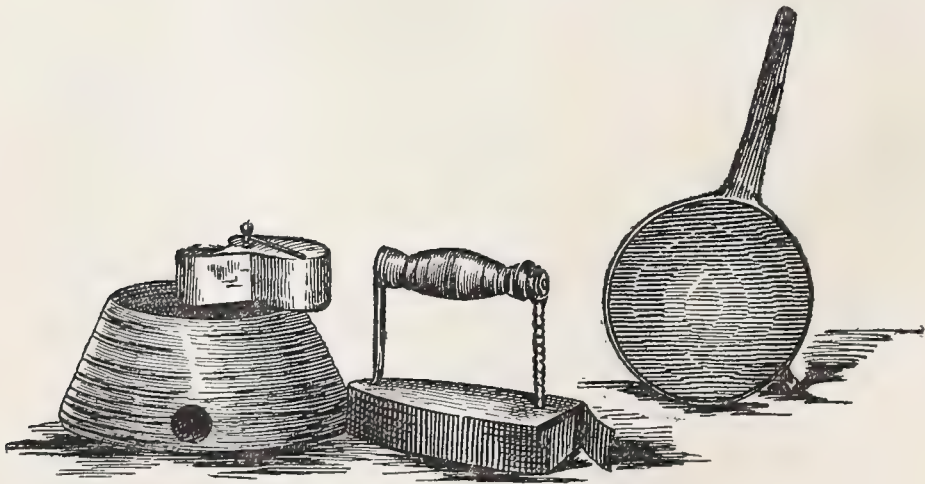
*Charges Against Immigrants.*

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Jacob Wanner } Maria wife }	£20.15
Expensse .....	1.12
	<u>£22.7</u>
Daniel Spees } Anna, wife }	£38.17
Expenses.....	1.12
	<u>£40.9</u>
Christian Habert } Anna Maria, wife }	£43.4
Expenses.....	1.12
	<u>£44.16</u>
Daniel Spees Jr. } Anna, wife }	£36.17
Expenses.....	1.12
	<u>£38.9</u>
Andreas Kirch } Anna Maria, wife }	£44.9
Maria Elizabeth }	
Expenses.....	2.8
	<u>£46.17</u>
Jacob Twytser } Johanna Barbara, wife }	£42.7
Expenses.....	1.12
	<u>£43.19</u>
Conrad Foltz } Susanna, wife }	£51.
Maria, daughter }	
Expenses.....	2.8
	<u>£53.8</u>
William Schwartz } Anna Maria, wife }	£35.16
Expenses.....	1.12
	<u>£37.8</u>
Christian Nell .....	£20.
Expenses.....	.16
	<u>£20.16</u>

Johann Jeremiah Snell .....	£24.19
Expenses.....	.16
	£25.15
Gerrett Benengé.....	£23.11
Expenses .....	.16
	£24.7
Anty. Guerin .....	£21. 3.6
Expenses.....	.16.
	£21.19.6
Pierie Mullott.....	£21.
Expenses.....	.16
	£21.16
Gertuna Vogelsand <sup>129</sup> .....	£17.18
	.16
	£18.14

<sup>129</sup> The original of the foregoing interesting document is among the manuscript collections of the Historical Society of Pennsylvania. Rupp, in his *Thirty Thousand Names*, gives the names of the passengers on the *Britannia*, but not all of them. This list gives additional ones.



ROACH TRAP, BUEGLEISEN AND BREI-PFANNE.



## CHAPTER VI.

REDEMPTIONERS OR INDENTURED SERVANTS NOT ALL GERMAN.—IRELAND, WALES, SCOTLAND AND ENGLAND CONTRIBUTED LARGE NUMBERS TO CARRY ON THE WORK OF COMMONWEALTH-BUILDING IN PENNSYLVANIA.

“Be this my home till some fair star  
 Stoops earthward and shall beckon me ;  
 For surely Godland lies not far  
 From these green heights and this great sea,  
 My friend, my lover, trend this way  
 Not far along lies Arcady.”



AN EPHRATA SYMBOL.

**W**HILE, of course, under the general title of Redemptioners, I have reference mainly to those of German birth, these people were composed of nearly every other nationality that contributed material to the upbuilding of the American commonwealths. Such being the case, and while, when we find reference to indentured servants and Redemptioners in many authors, the refer-

ence, where no direct distinction is made, is to Germans. I have deemed it quite germane to the subject to devote a few

paragraphs to those of other nationalities, to the Irish, who, after the Germans, were the most numerous, the English, the Scotch and the Welsh. There was no legal distinction between any of them prior to the registry law of 1727. The Germans only were required to take the oath of allegiance, that not being required of the others who were already subjects of the British crown.

Furthermore, in the early days of the history of Pennsylvania and the three Lower Counties of New Castle, Kent and Sussex, many of the indentured servants came over as already such, having been either in the service of well-to-do masters at home, or, having been taken into such service there to supply the needed labor on the lands which their masters had already bought from the Proprietary. Once here, all the other conditions were applicable to them as to those from foreign countries. They received the same outfit upon the completion of their term of service, and were equally entitled to take up fifty acres of land at a nominal annual rental.

Such being the state of the case, the indentured servants, whatever their nationality, naturally fall into the same category and may be considered together. A further reason for so doing is found in the fact that those writers who have dealt with the general question, have given their attention almost exclusively to those who came from Germany, while the rest have barely received mention and in most cases have been passed by without any reference whatever.

So greatly was the value of colonists regarded by Penn, that when he prepared his frame of laws in England, in 1682, a section was given to the manner in which these persons should be registered, treated and otherwise cared for. Special advantages were offered to such as should

bring along servants. Both the master and the servant were entitled to fifty acres of land upon the conclusion of the latter's term of service, upon special conditions. The servant under the conditions imposed was not necessarily a menial. His standing might be as good as his master's and some were sent here to take charge of the property of owners who remained behind. William Penn himself sent over about a score of such indentured servants, the list of which is still extant.

The result was that during the first decade or two after Penn's acquisition of the Province, a large number of these people were brought over. Evidently, all who could bring servants did so. Either the arrivals were not all registered as the law provided, or else the registry books have been lost. James Claypole was appointed register in 1686 and a registry book in his handwriting is still extant, covering a period of about three years, which in a measure reveals the extent to which these indentured servants were brought into the Province at that time. A few extracts are here quoted from the book.

"Came in the ship *Endeavour* of London. George Thorp M<sup>r</sup> Richard Hough, of Maxfield in Cheshire husbandman, (Servants) Fran. Hough, Jam: Sutton, Tho. Woodhouse, Mary Woodhouse.

"In ditto shipp: Fran: Stanfield & Grace his wife late of Garton in Cheshire Husbandman. (children) Jam: Mary, Sarah, Eliz: Grace (and) Hannah Stanfield. (Servants) Dan: Browne, Theo: Maxsey, Isa: Brookesby, Rob. Sidbotham, John Smith, Rob<sup>t</sup> Bryan, W<sup>m</sup> Rudway, Tho. Sidbotham.

"John Maddock, in ditto shipp. Servants, George Phillips Ralph Duckard.

"The Providence of Scarborough Rob<sup>t</sup> Hopper M<sup>r</sup> Grif-

fith Owen & his wife Sarah and their sone Rob<sup>t</sup> & 2 daughters Sarah & Elenor & 7 servants named Thos. Armes, John Ball 4 years, Robert Lort for 8 years, Alexander Edwards; Jeane, Bridget & Eliza Watts 3 years.

“ Henry Baker & Margaret his wife & their Daughters Rachell, Rebecca, Phebey & Hester and Nathan & Samuel their sones. Mary Becket & 10 servts named John Slidell for 4 years, Hen: Slidell 4 ye<sup>rs</sup>, James Yeates 5 ye<sup>rs</sup>, Jno Hurst 4 ye<sup>rs</sup>, Tho: ffisher 4 ye<sup>rs</sup>, John Steadman 4 years, Thos. Candy for Joseph Feoror 4 ye<sup>rs</sup>, Deborah Booth 4 yrs. Joshua Lert 4 years.

“ The Bristoll Merchant John Stephens Commander Arrived here the 10<sup>th</sup> of 9<sup>th</sup> Month 1685.

“ The passengers names are as followeth viz :

“ *Jasper Farmer, Senior, his Family* (names given).

“ Jasper Farmer Junior's family (names given).

“ *Their Servants are as followeth viz.:*

“ Ioone Daly, Philip Mayow and Helen his wife, John Mayow, John Whitloe, Nicholas Whitloe, George Fisher, Arthur Smith, Thomas Alferry, Henry Wells, Robert Wilkinson, Elizabeth Mayow, Martha Mayow, Sara Burke, Shebe Orevan, Andrew Walbridge.

“ In the Lion of Leverpoole.

“ Joseph Fisher & Elizabeth Fisher his wife late of Stillor-gin near Dublin in Ireland, Yeoman, born in Elton in Cheshire in old England. (Children) Moses, Joseph, Mary, and Marth Fisher.

Servants.	Time to Serve.	Payment in Money.	Acres of Land.
Edward Lancaster.....	4	£4. 10	50
W. Robertson.....	4	—	50
Ed. Doyle.....	4	—	50
Ben: Cilft.....	4	—	50

Servants.	Time to Serve.	Payment in Money.	Acres of Land.
Tho: Tearewood.....	4	—	50
Robert Kilcarth.....	8	—	50
Peter Long.....	2	6.	50
Phill Packer.....	4	—	50
Wm. Conduit.....	4	3.	50
Mary Toole.....	4	3.	50
Elez: Johnson.....	4		50 <sup>130</sup>

REDEMPTIONERS IN DELAWARE.

The Duke of York made provision for the holding of indentured servants in his Colony of Delaware, in 1676. Under the law of September 22d of that year servants were not permitted to give or sell any commodity whatever during their term of service. All were compelled to work at their callings the whole day, with intervals for food and rest. Runaways could be seized and brought back. If cruelly treated by master or mistress, servants could lodge complaint, and if lamed or an eye struck out, they were to be at once freed and due recompense made. If, however, servants complained against their owners without cause, or were unable to prove their case, they were “enjoynd to serve three Months time extraordinary (Gratis) for every such ondue Complaint.” No servants except slaves could be assigned over to other masters “by themselves, Executors or Administrators for above the Space of one year, unless for good reasons offered.” Finally the law said, “All Servants who have served Dilligently; and faithfully to the benefit of their Masters or Dames five or Seaven yeares, shall not be Sent empty away, and if any have proved unfaithful or negligent in their Service, notwithstanding the good usage of their Masters,

<sup>130</sup> *Penna. Magazine of History and Biography*, Vol. VIII., pp. 328-335.

This Indenture MADE the *Thirteenth* Day of *May* in the Year of our Lord one thousand, seven hundred and *eighty four* BETWEEN *Alva P. Dwyer of Boroughham in the County of Andrew Taylor* by *consent of his wife* of the one Part, and *John Dwyer of Cullybackey* of the other Part, WITNESSETH, that the said *Alva P. Dwyer* doth hereby covenant, promise and grant, to and with the said *John Dwyer* his --- Executors, Administrators and Assigns, from the Day of the Date hereof until the first and next Arrival at *Philadelphia* in America, and after for and during the Term of *Three* Years to serve in such Service and Employment as the said *John Dwyer* or his Assigns shall there employ *him* according to the Custom of the Country in the like Kind. In Consideration whereof the said *Alva P. Dwyer* doth hereby covenant and grant to and with the said *John Dwyer* to pay for his Passage, and to find allow him Meat, Drink, Apparel and Lodging, with other Necessaries, during the said Term; and at the End of the said Term to pay unto him the usual Allowance, according to the Custom of the Country in the like Kind. IN WITNESS whereof the Parties above-mentioned to these Indentures have interchangeably put their Hands and Seals, the Day and Year first above written.

Signed, Sealed, and Delivered,  
in the Presence of

*Alva P. Dwyer*  
*John Dwyer*

*Alva P. Dwyer*  
*John Dwyer*

they shall not be dismissed till they have made satisfaction according to the Judgment of the Constable and Overseers of the parish where they dwell.”<sup>131</sup>

#### IRISH REDEMPTIONERS.

Almost every writer who has dealt with the Provincial period of our history has had something to say about this servant slavery among the German immigrants, and yet it is rare to find allusions to the Irish servants who either came voluntarily or were sent over, who were also disposed of in precisely the same way, and who were as eminently deserving of the name of “Redemptioners” as any passengers that ever came from the Rhine country. The only distinction I have been able to find between the German and Irish trade is that those who came from the German provinces, while for the most part poor and needy, were nevertheless honest peasants and handicraftsmen, who were not expatriated for any crimes, but who voluntarily forsook their homes to better themselves in Pennsylvania; while, on the other hand, those who came from Ireland did but rarely come of their own free will, were not honorable and industrious members of the body politic, but on the contrary, were largely composed of the criminal classes whom it was deemed desirable to get out of the country, and who were hurried on ship-board by any and every expedient that would accomplish that purpose.

The fact that they were called “Servants” by those who shipped them here, and by those who purchased or hired them, instead of “Redemptioners,” as in the case of the Germans, has no significance whatever. The process in both cases was precisely alike. The further fact that fewer of these “Servants” came from Ireland than Ger-

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<sup>131</sup> *Duke of York's Book of Laws*, 1676-1682, pp. 37-38.

many, and the additional one that they were already citizens of Great Britain and, therefore, not so likely to attract attention, has apparently kept their coming and their conditional servitude out of general sight.

This sending of jailbirds and promiscuous malefactors was not a new idea when put into practice in Pennsylvania.

Irish indentured servants had the reputation of being incorrigible runaways.<sup>132</sup> Franklin's *Pennsylvania Gazette* in almost every issue for many years contained advertisements about runaway servants.

#### REDEMPTIONERS IN VIRGINIA.

“Conditional servitude under indentures or covenants, had from the first existed in Virginia. The servant stood to his master in the relation of a debtor, bound to discharge the costs of emigration by the entire employment of his powers for the benefit of his creditor. Oppression early ensued: men who had been transported into Virginia at an expense of eight or ten pounds, were sometimes sold for forty, fifty, or even threescore pounds. The supply of white servants became a regular business; and a class of men, nick-named ‘spirits,’ used to delude young persons, servants and idlers, into embarking for America, as to a land of spontaneous plenty. White servants came to be a usual article of traffic. They were sold in England to be transported, and in Virginia were resold to the highest bidder; like negroes, they were to be purchased on ship-board, as men buy horses at a fair. In 1672, the average price in the colonies, where five years of service were due, was about ten pounds; while a negro was worth twenty or twenty-five pounds. So usual was this manner of dealing in Englishmen, that not the Scots only, who were taken

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<sup>132</sup> JOHN RUSSELL YOUNG'S *Memorial History of Philadelphia*.

on the battlefield of Dunbar, were sent into involuntary servitude in New England, but the royalist prisoners of the battle of Worcester; and the leaders in the insurrection of Penruddoc, in spite of the remonstrances of Haselrig and Henry Vane, were shipped to America. At the corresponding period, in Ireland the crowded exportation of Irish Catholics was a frequent event, and was attended by aggravations hardly inferior to the atrocities of the African slave trade. In 1685, when nearly a thousand of the prisoners, condemned for participating in the insurrection of Monmouth, were sentenced to transportation, men of influence at court, with rival importunity, scrambled for the convicted insurgents as a merchantable commodity."<sup>133</sup>

It is a curious fact that during the administration of Governor Thomas, 1740-1747, the enlisting of indentured or bought servants—Redemptioners—as soldiers, was permitted to be put into execution, England being then at war with Spain. It was an innovation and injurious to many. John Wright, an old and most worthy Lancaster county magistrate and member of the Assembly having denounced the practice, was dismissed from his office. Proud says: "The number of bought and indentured servants who were thus taken from their masters, as appears by the printed votes in the Assembly, were about 276, whose masters were compensated by the Assembly for their loss sustained thereby, to the amount of about £2,588."<sup>134</sup>

#### IN IRELAND ALSO.

While it appears there were agents in England and Ireland engaged in the business of hunting up immigrants for

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<sup>133</sup> BANCROFT'S *History of the United States*. Boston Ed., 10 vols. Vol. I., pp. 175-176.

<sup>134</sup> PROUD'S *History of Pennsylvania*, Vol. II., p. 220.

sale and service in Pennsylvania, and that these dealers in human poverty were as base and unscrupulous as the New-landers who zigzagged across Germany on the same mission, it is nevertheless an established fact that it was an authorized business, recognized by law as well as sanctioned by custom, and that a number of honorable men, of excellent standing in their respective communities on both sides of the water were engaged in this servant traffic, for servants these people were called and not redemptioners.



ONE OF THE CLOISTER BUILDINGS AT EPHRATA.

Mr. Benjamin Marshall was a Philadelphia merchant, shipper and importer. His father was the celebrated diarist Chistopher Marshall, of Revolutionary memory, a born Irishman, but a true and unswerving supporter of the patriot cause. I present several letters written by Benjamin Marshall to his business correspondents in Ireland, which throw much light on this part of my subject and are of genuine historical value. The first one is as follows :

“ Philadelphia, November 9, 1765.

“ To Barney Egan :

“ Should thee have a mind (to send) a Vessel this Way, about 100 Men and Boys Servants with as many passengers as could be got, so as to be here by the Middle

or Latter end of May, I think might answer well. Stout, able Laboring men & Tradesmen out of the Country with Young Boys & Lads answers best. Women are so troublesome (that) it would be best to send few or none, as there is often so many Drawbacks on them. This I mention should thee have any intention of sending a Vessel this way for any thing."

Mr. Marshall was seemingly desirous that a ship-load of Irish Servants should be consigned to his house in the spring of 1766; so to make sure of it he wrote another letter on the same day to another Irish correspondent as follows :

" Philadelphia, November 9, 1765.

" To Thomas Murphy :

" The chief articles that answer here from Ireland which can be brought are Linnens, (which ought to go to Liverpool to receive the Bounty) Beef, Butter, Men, Women & Boys Servants the less Women the better as they are very troublesome, and the best time for Servants is about the month of May."

A year later Mr. Marshall again writes to the correspondent first named, the following letter :

" Philadelphia, June 7th, 1766.

" To Barney Egan, Esq. :

" Irish servants will be very dull such numbers have already arrived from Different parts & many more expected, that I believe it will be over done, especially as several Dutch vessels are expected here, which will always command the Market. Captain Power I believe has near sold all his, he being pretty early."<sup>135</sup>

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<sup>135</sup> *Pennsylvania Magazine of History and Biography*, Vol. XX., pp. 210-212.

The fact is, this traffic was profitable all around. We have seen how the agent made it pay in securing the immigrants; how the ship masters coined money out of it in a number of ways, most of which were disreputable, and, finally, how even respectable merchants on this side of the water were prompt to take a hand in disposing of these cargoes of human beings for the money that was in the business: for when has money failed to carry the day?

I have found in a very long letter written in October, 1725, by Robert Parke, from Chester township in Delaware county, to Mary Valentine, in Ireland, the following interesting passage, which throws much light on the subject of indentured servants: the writer recommended that his old friend might indenture some of his children if he had not sufficient means to pay all the passage money.

“I desire thee may tell my old friend Samuel Thornton that he could give so much Credit to my words & find no Iffs nor ands in my Letter that in Plain terms he could not do better than Come here, for both his & his wife’s trade are very good here, the best way for him to do is to pay what money he Can Conveniently Spare at that Side & Engage himself to Pay the rest at this side & when he Comes here if he Can get no friend to lay down the money for him, when it Comes to the worst, he may hire out 2 or 3 Children & I wod have him Cloath his family as well as his Small Ability will allow, thee may tell him what things are proper to bring with him both for his Sea Store & for his Use in this Country. I wod have him Procure 3 or 4 Lusty Servants & Agree to pay their passage at this Side he might sell 2 & pay the others passage with the money. \* \* \* ”<sup>136</sup>

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<sup>136</sup>*Pennsylvania Magazine of History and Biography*, Vol. V., p. 357.

THE PENNSYLVANIA-GERMAN SOCIETY.



DOMESTIC UTENSILS.

ROCKING MEAT CHOPPER, SHEEP SHEARS, ETC.

A KITCHEN OUTFIT.



The following letters from the then British Consul in Philadelphia, are of exceeding interest. They show not only that this traffic was still active at the time they were written, but give actual figures indicating that while the arrival of German Redemptioners had greatly declined, those from Ireland were pouring in more numerous than ever.

“ Philadelphia, September 22, 1789.

“ To the Duke of Leeds :

“ \* \* \* Few indentured servants have arrived since the Peace 'till the present year,—In the course of which many hundreds have arrived in the Delaware from Ireland alone and more are expected. Some have been imported into Maryland but not in so great a proportion as into Pennsylvania. The trade is a lucrative one and will be pursued eagerly unless proper obstacles are thrown in the way which I humbly presume may be done upon principles perfectly consistent with the (English) constitution ; having in view so humane a purpose as the providing for the convenience and comfort of the unwary emigrants so often seduced from their country by the force of artful and false suggestions. \* \* \* They pass the term of their servitude and when that expires they for the most part continue laborers for years in the neighborhood where they have served, having no immediate means to enable them to settle lands<sup>137</sup> or to enable them to migrate to a distant country ; the mere temporary loss of labor of this description of people is an object of great consequence to any country, but when it is considered that few of them ever return to their native land, the importance of their loss is immensely aggravated.

“ P. Bond.”

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<sup>137</sup> This is a mistake ; they could take up fifty acres of land, as has already been stated, at a rent of one cent per acre, annually, if they so desired.

“ Philadelphia, November 10, 1789.

“ To the Duke of Leeds :

“ \* \* \* The migration hither since the Peace, my Lord, have been much greater from Ireland than from all other parts of Europe. Of 25,716 passengers (Redemptioners and Servants) imported into Pennsylvania since the Peace, 1,893 only were Germans, the rest consisting of Irish and some few Scotch. Of these (2,176) imported during the present year, 114 only were Germans. An almost total stop has been lately put to the migration hither from the Palatinate and other parts of Germany, so that the few who now come hither from that country, get into Holland by stealth and embark at Amsterdam and Rotterdam, and these are very ordinary people. \* \* \* As to the condition and treatment of these people, many were crowded into small vessels destitute of proper room and accommodations, and abridged of the proper allowance of food. They suffered greatly and contagious diseases were often introduced into the Province by them. The terms, too, of paying the passage money were frequently departed from : passengers who embarked as Redemptioners were hurried from on ship board before the limited time for their redemption was expired, and before their friends could have notice of their arrival to interpose their relief and rescue them from servitude.” <sup>138</sup>

Phenias Bond was the British Consul at Philadelphia during 1787-1788 and 1789. He was born in Philadelphia in 1749 and was the son of Dr. Phineas Bond and Wilhelmina Moore, and a nephew of the distinguished Dr. Thomas Bond, of the University of Pennsylvania. His royalistic tendencies during the Revolution resulted in his

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<sup>138</sup> *Annual Report of the American Historical Association*, 1896, Vol. I., pp. 619-620.

arrest as a public enemy, but he was subsequently released on parole. From his private and public stations he was certainly acquainted with the situation.<sup>139</sup>

James Logan did not look with a kindly eye on the arrival of any nationality save Englishmen. This dislike seems to have extended to the Irish, albeit he himself was Irish born. In the Logan MSS are found frequent allusions expressive of this frame of mind. In 1725 he says: "There are so many as one hundred thousand acres of land, possessed by persons, (including Germans), who resolutely set down and improved it without any right to it," and he is much at a loss



MYSTIC SEAL OF THE EPHRATA  
BRETHRRN.

to determine how to dispossess them. In 1729 he expresses himself as glad to find that Parliament is about to take measures to prevent the too free immigration to this country. In that year the twenty-shilling tax on every servant arriving was laid but even that was evaded by the captain of a ship arriving from Dublin, who landed one hundred convicts and papists at Burlington, thus escaping the tax. It looks, he says, as if Ireland is to send all her inhabitants hither, for last week not less than six ships arrived, and every day two or three arrive also. The common fear is, that if they continue to come, they will make themselves proprietors of the province. It is strange, he says, that they thus crowd where they are not wanted.

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<sup>139</sup> I am indebted to S. M. Sener, Esq., for having drawn my attention to the above valuable letters.

But, besides, convicts are imported thither.<sup>140</sup> The Indians themselves were alarmed at the swarms of strangers, and he was afraid of a breach between them, for the Irish were very rough to them.

In 1730 he returns to the same subject and complains of the Scotch-Irish, "who were acting in a very disorderly manner and possessing themselves of Conestoga Manor, fifteen thousand acres, being the best land in Lancaster county. In doing this by force, they alleged that it was against the laws of God and nature, that so much land should be idle, while so many Christians wanted it to labor on, and to raise their bread."<sup>141</sup>

There can be no doubt that some of these German and Irish immigrants gave the Proprietary a great deal of trouble. They availed themselves of all the advantages they were able to secure and very often concerned themselves very little whether they complied with the laws of the Province or not. Secretary Logan more than once refers to this matter in his correspondence. In a letter to John Penn, dated November 25, 1727, he says:

"We have many thousands of foreigners, mostly Palatines, so called, already in y<sup>e</sup> Countrey, of whom nearly 1,500 came in this last summer; many of them are a surley people, divers Papists amongst them, & y<sup>e</sup> men generally well arm'd. We have from the North of Ireland, great numbers yearly, 8 or 9 Ships this last ffall discharged at Newcastle. Both these sorts sitt frequently down on any spott of vacant Land they can find, without asking questions; the last Palatines say there will be

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<sup>140</sup> One Augustus Gun, of Cork, advertised in the Philadelphia papers that he had powers from the Mayor of Cork, for many years to procure servants for America. (RUPP'S *History of Berks and Lebanon Counties*, p. 115.)

<sup>141</sup> Quoted by RUPP in his *History of Berks and Lebanon Counties*, pp. 114-115.

twice the number next year, & ye Irish say y<sup>e</sup> same of their People; last week one of these latter (y<sup>e</sup> Irish) applied to me, in the name of 400, as he said, who depended all on me, for directions where they should settle. They say the Proprietor invited People to come & settle his Countrey, that they are come for that end, & must live; both they and the Palatines pretend they would buy, but not one in twenty has anything to pay with.”<sup>142</sup>

In 1729, John, Thomas and Richard Penn wrote to Logan as follows concerning this vexed question:

“As to the Palatines, you have often taken notice of to us, wee apprehend have Lately arrived in greater Quantities than may be consistent with the welfare of the Country, and therefore, applied ourselves to our Councill to find a proper way to prevent it, the result of which was, that an act of assembly should be got or endeavoured at, and sent us over immediately, when we would take sufficient Care to get it approved by the King.<sup>143</sup> With this resolution we acquainted the Govenour, by Cap<sup>t</sup> Stringfellow, to Maryland, the 25<sup>th</sup> Feb<sup>ry</sup>, a Duplicate of which we have since sent by another shipp, both w<sup>ch</sup> times we also enclos’d Letters for thee; but as to any other people coming over who are the subjects of the British Crown, we can’t Conceive it anyways practicable to prohibit it: but supposing they are natives of Ireland & Roman Catholicks, they ought not to settle till they have taken the proper Oaths to the King, & Promis’d Obedience to the Laws of the Country, and, indeed, we Can’t Conceive it unreasonable that if they are Inclinaire to settle, THEY SHOULD BE OBLIG’D TO SETTLE, EITHER BACKWARDS TO

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<sup>142</sup> *Pennsylvania Archives*: Second Series, Vol. VII., pp. 96-97.

<sup>143</sup> All laws passed by the Provincial Assembly were subject to the approval of the Crown. Frequently action on them was delayed for long periods, and sometimes they were not acted on at all.

# This INDENTURE Witnesseth that

*John Spelman a Shermaker*

doth Voluntarily put *him* self Servant to *Hugh Lyle*  
Master of the Ship *Harmony*

to serve the said *Hugh Lyle*  
and his Assigns, for and during the full Space, Time and Term  
of ~~three~~  $\frac{1}{2}$  Years from the first Day of the said *John's*  
arrival in *Baltimore* in the United States of AMERICA,  
during which Time or Term the said Master or his Assigns shall  
and will find and supply the said *John* with sufficient  
Meat, Drink, Apparel, Lodging and all other necessaries befitting  
such a Servant, and at the end and expiration of said Term, the  
said *John* to be made Free, and receive  
according to the Custom of the Country. Provided nevertheless,  
and these Presents are on this Condition, that if the said *John*  
shall pay the said *Hugh Lyle*  
or his Assigns ~~ten Pounds British~~ *in twenty one* Days after  
~~his arrival~~ *he* shall be Free, and the above Indenture and every  
Clause therein, absolutely Void and of no Effect. In Witness  
whereof the said Parties have hereunto interchangeably put their  
Hands and Seals the ~~16th~~ *16th* Day of ~~Feb~~ *Feb* in the  
Year of our Lord, One Thousand Seven Hundred and Eighty  
~~four~~ *four* in the Presence of the Right  
Worshipful *Richard Pellett Esq* Mayor of the City of Cork

*Richard Pellett Mayor* *John Spelman*  
*W. L. Pellett* *Mark Lyle*  
*W. L.*

A REDEMPTIONER'S CERTIFICATE.

SASQUEHANNAH OR NORTH IN Y<sup>e</sup> COUNTRY BEYOND THE OTHER settlements, *as we had mentioned before in relation to the Palatines*; but we must desire Care may be taken that they are not suffered to settle towards Maryland, on any account.”<sup>144</sup>

Just as the Ubii, a German tribe was moved to the banks of the Rhine by the Romans, that they might serve as a guard and outpost against invaders,<sup>145</sup> so did the Government of Penn also try to settle them on the frontiers as a guard against the incursions of the Red men.

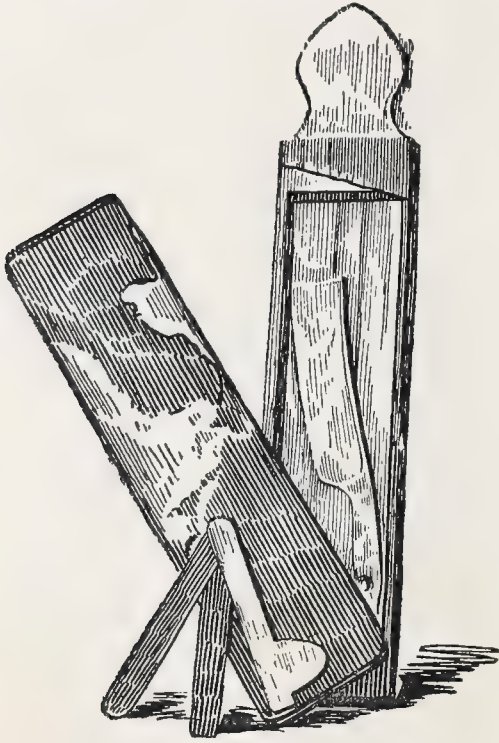
Further light is thrown on this interesting question by an original manuscript in the collection of the Historical Society of Pennsylvania. It is “A List of Serv<sup>ts</sup> Indented on Board the Pennsylvania Packet Capt. Peter Osborne for Philadelphia the 15<sup>th</sup> day of March, 1775. Coming from a British port, it is of course not mentioned by Rupp nor in Volume XVII. of the second series of State Archives. It gives a list of thirty-seven names of tradesmen, evidently all English, Scotch or Irish, with the amount due the ship owner and the sums for which they were sold, as well as the names of the buyers. This list is too long to be given here, but we will quote a few items :

Benj. Boswell, Baker,	Due £21.4	Sold for £18.
John Haynes, Hair Dresser,	“ 22.4	“ “ 20.
John Thomas, Smith,	“ 26.4	“ “ 20.
William Avery, Taylor,	“ 21.4	“ “ 20.
W <sup>m</sup> Edwards, Painter,	“ 36.4	“ “ 20.
W <sup>m</sup> Chase, Cordwainer,	“ 23.4	“ “ 19.
James Vanlone, Watchfinisher,	“ 17.5	“ “ 21.
W <sup>m</sup> Longwood, Groom,	“ 23.4	“ “ 20.
Geo. Warren, Labourer,	“ 14.7	“ “ 24.
John Longan, Husbandman,	“ 19.5	“ “ 19.
W <sup>m</sup> Mitchell, Stone Mason,	“ 21.4	“ “ 20.

<sup>144</sup> *Pennsylvania Archives*: Second Series, Vol. VII., pp. 131-132.

<sup>145</sup> TACITUS, *Germania*, C. 28.

We here get a glimpse at the sums these servants were sold for, and find that in a majority of cases the amount was less than the cost incurred by their passage across the ocean.



RAZOR CASE, RAZOR AND LANCET.

Just how this traffic was profitable to the ship-master or the broker, is not evident from the meager revelations furnished by the paper itself. The explanation probably is that there was a large profit on the extra charges always set against each immigrant, and that a reduction of a few pounds could well be made on each one sold and still leave a handsome surplus on the investment. From other sources we learn that when a passenger died, leaving no

relative behind to look after his possessions, his chest—and a great oaken chest was the almost invariable accompaniment of the German immigrant—was seized by the ship-master and all its contents appropriated. Even when young children were left by the deceased, their rights were often ignored and whatever of value there may have been was confiscated in the rough, sailor-like fashion of the times, without the slightest regard for the rights of these unprotected and helpless ones. The heart often sinks at the recital of these inhuman proceedings practiced because there were none to protest or defend.

It deserves to be stated that many who came here and were well to do, bringing their servants along, often lost the standing in the community they at first held. They were unable to maintain their old social standing against the democratic spirit which even then prevailed, and in many instances their humble servitors, the Redemptioners, taught to labor in the stern school of adversity, prospered, and in the second and third generations, by their thrift and industry, took the places once held by their old masters.



ARMS OF CITY OF LONDON.



STREET SCENE IN OLD GERMANTOWN.

## CHAPTER VII.

CHRISTOPHER SAUR'S NOTABLE LETTERS TO GOVERNOR MORRIS, PLEADING FOR LEGISLATION LOOKING TO THE BETTER PROTECTION OF GERMAN IMMIGRANTS IN GENERAL AND THE GERMAN REDEMPTIONERS IN PARTICULAR.

"They, wandering here, made barren forests bloom,  
And the new soil a happier robe assume :  
They planned no schemes that virtue disapproves.  
They robbed no Indian of his native groves,  
But, just to all, beheld their tribes increase,  
Did what they could to bind the world in peace,  
And, far retreating from a selfish band,  
Bade Freedom flourish in this foreign land."



SEAL OF WILLIAM PENN.

CHRISTOPHER SAUR did not confine his efforts for rendering aid to his countrymen to the columns of his wide-awake newspaper. Nor did he confine his energy and activity to words alone. He went among the newly arrived Redemptioners and rendered whatever material assistance was in his power. In certain cases he gave money to relieve their necessities ; in others he

saw that they were cared for when such care was required, and in still others, the sick and starving wretches were taken to his own home and those of his friends to be cared for and nursed back to health there. If they died, he saw that they received Christian burial.

But, while ever on the alert to render assistance of this practical kind, he was at work in still other ways, his efforts all being directed towards the end so near his loyal German nature. His name will always be revered by Pennsylvania-Germans for his unselfish work in the interest of his countrymen, and the two letters in their behalf, addressed to Governor Morris, alone constitute a monument to his memory as enduring as brass or the pyramids of Egypt. They are here given in grateful memory of his excellent service in the cause of humanity.

CHRISTOPHER SAUR'S FIRST LETTER TO GOVERNOR  
MORRIS ON THE TRIALS AND WRONGS OF  
THE EARLY GERMAN IMMIGRANTS.

“Germantown, Pa., March 15th, 1755.

“Honored and Beloved Sir:—

“Confidence in your wisdom and clemency made me so free as to write this letter to you. I would not have it that anybody should know of these private lines, otherwise it would have become me to get a hand able to write in a proper manner and style to a person as your station requireth.

“It is now thirty years since I came to this Province, out of a country where no liberty of conscience was, nor humanity reigned in the house of my then country lord, and where all the people are owned with their bodies to the lord there, and are obliged to work for him six days in every week, viz.: three days with a horse, and three days with a hoe,

shovel or spade; or if he cannot come himself, he must send somebody in his place. And when I came to this Province and found everything to the contrary from where I came from, I wrote largely to all my friends and acquaintances of the civil and religious liberty, privileges, etc. and of the goodness I have heard and seen, and my letters were printed and reprinted and provoked many a thousand people to come to this Province, and many thanked the Lord for it, and desired their friends also to come here.

“Some years the price was five pistoles per head freight, and the merchants and the captains crowded for passengers, finding more profit by passengers than by goods, etc.

“But the love for great gain caused Steadman to lodge the poor passengers like herrings, and as too many had not room between decks, he kept abundance of them upon deck; and sailing to the *Southward*, where the people were at once out of their climate, and for the want of water and room, became sick and died very fast, in such a manner that in one year no less than two thousand were buried in the seas and in Philadelphia. Steadman at that time bought a license in Holland that no captain or merchant could load any as long as he had not two thousand loaded. This murderous trade made my heart ache, especially, when I heard that there was more profit by their death than by carrying them alive. I thought of my provoking letters being partly the cause of so many people's deaths. I wrote to the magistrate at Rotterdam, and immediately the “*Monopolium*” was taken from John Steadman.

“Our Legislature was also petitioned, and a law was made as good as it is, but was never executed. Mr. Spofford, an old, poor captain, was made overseer for the

vessels that came loaded with passengers, whose salary came to from \$200 to \$300 a year, for concealing the fact that sometimes the poor people had but twelve inches place and not half bread nor water. Spofford died and our Assembly chose one Mr. Trotter who left every ship slip, although he knew that a great many people had no room at all, except in the long boat, where every man perished. There were so many complaints that many in Philadelphia and almost all in Germantown signed a petition that our Assembly might give that office to one Thomas Say, an English merchant, at Philadelphia, of whom we have the confidence that he would take no bribe for concealing what the poor people suffered; or if they will not turn Mr. Trotter out of office, to give him as assistant one Daniel Mackinett, a shopkeeper in Philadelphia, who speaks Dutch and English, who might speak with the people in their language, but in vain, except they have done what I know not.

“Among other grievances the Germans suffer is one viz : that the ignorant Germans agree fairly with merchants at Holland for seven pistoles and a half<sup>146</sup>; when they come to Philadelphia the merchants make them pay what they please, and take at least nine pistoles. The poor people on board are prisoners. They durst not go ashore, or have their chests delivered, except they allow in a bond or pay what they owe not; and when they go into the country, they loudly complain there, that no justice is to be had for poor strangers. They show their agreements, wherein is fairly mentioned that they are to pay seven pistoles and a half to Isaac and Zacharay Hoke, at Rotterdam, or their order at Philadelphia, etc. This is so much practiced,

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<sup>146</sup> SAUR here means the price for carrying immigrants from Rotterdam to Philadelphia.

that of at least 2,000 or 3,000 pounds in each year the country is wronged. It was much desired that among wholesome laws, such a one may be made that when vessels arrive, a commissioner might be appointed to inspect their and agreement and judge if  $7\frac{1}{2}$  pistoles make not seven and a half. Some of the Assemblymen were asked whether there was no remedy? They answered, 'The law is such that what is above forty shillings must be decided at court, and every one must make his own cause appear

## *Francis Daniel Pastorius.*

good and stand a trial.' A very poor comfort for two or three thousand wronged people, to live at the discretion of their merchants. They so long to go ashore, and fill once their belly, that they submit and pay what is demanded; and some are sighing, some are cursing, and some believe that their case differs very little from such as fall into the hands of highwaymen who present a pistol upon their breast and are desired to give whatever the highwaymen pleaseth; and who can hinder them thinking so? I, myself, thought a commission could be ordered in only such cases, but I observed that our assembly has more a mind to prevent the importation of such passengers than to do justice to them; and seeing that your honor is not of the same mind, and intends to alter the said bill, I find myself obliged to let your Honor know the main points, without which nothing will be done to the purpose.

"I was surprised to see the title of the bill, which, in my opinion, is not the will of the crown, nor of the proprietors; neither is it the will of the Lord, who gives an open way that the poor and distressed, the afflicted, and any people

THE PENNSYLVANIA-GERMAN SOCIETY.



J. F. NACHF. PHOTO.

PENNSYLVANIA-GERMAN ENTERPRISE.

INTERIOR OF AN OLD BORING MILL ON THE TULPEHOCKEN HERE RIFLE BARRELS WERE MADE DURING THE REVOLUTION.

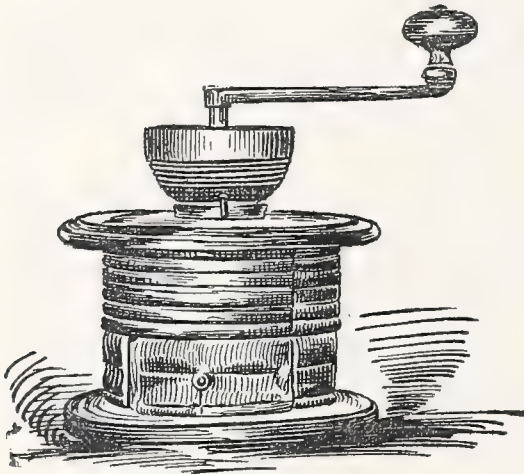


may come to a place where there is room for them ; and if there is no room for any more, there is land enough in our neighborhood, as there are eight or nine counties of Dutch (German) people in Virginia, where many out of Pennsylvania are removed to. Methinks it will be proper to let them come, and let justice be done them. The order of the Lord is such: ‘Defend the poor and fatherless; do justice to the afflicted and needy, deliver the poor and needy, and rid them out of the land of the wicked.’—Ps. 82.

“ Beloved sir, you are certainly a servant of the Lord our God, and I do believe you are willing to do what lies in your power ; but I am ready to think, that as you left the bill to your councillors, you will not be so fully informed of the worst of the grievances, as one of them has a great share of the interest. If these are not looked particularly into, that which is the most complained of viz: that the captains often hurry them away without an agreement, or the agreement is not signed; or, if a fair agreement is written, signed or sealed, it will not be performed, and they must pay whatever they please ; and when the people’s chests are put in stores until they go and fetch money by their friends, and pay for what they agreed upon, and much more, and demand their chest, they will find it opened and plundered of part or all ; or the chest is not at all to be found wherefore they have paid, and no justice for them, because they have no English tongue, and no money to go to law with such as they are ; and that we have no such an officer as will, or can speak with the people but will rather take pay for concealing their grievances—and who will speak to such an one, as it stands?

“ The law is, that ‘ a man may get security as good as he can.’ But when merchants BIND some other people to-

gether, whose families were obliged to die, and who are famished for want, and as a prisoner at the vessel is retained and forced to bind himself—one for two or three, who are greatly indebted and who, perhaps, pays his own debt while the others can't—he is freed to go out of the



EARLY COFFEE MILL.

country, and will go rather than go to prison; and if poor widows are bound for others much in debt, who will marry such a one? Must she not go sorrowful most of her lifetime?

“Formerly, our Assembly has bought a house on an island in the river Delaware, where healthy

people will soon become sick. This house might do very well in contagious distempers, but if a place were allowed on a healthy, dry ground—where, by a collection, the Germans might build a house, with convenient places, and stoves for winter, etc.; it would be better for the people in common sickness where their friends might attend them and take care of them. They would do better than to perish under the merciless hands of these merchants; for life is sweet.

“Beloved sir, I am old and infirm, bending with my staff to the grave, and will be gone by and by, and hope that your Honor will not take it amiss to have recommended to you the helpless. We beg and desire in our prayers that the Lord may protect you from all evil, and from all encroachments, and if we do the like unto them that are in

poor condition and danger, we may expect the Lord will do so to us accordingly ; but, if we do to the contrary, how can we expect the Lord's protection over us? For He promises to measure to us as we do measure.

“I conclude with a hearty desire that the Lord will give your Honor wisdom and patience, that your administration may be blessed, and in His time give you the reward of a good, true and faithful servant, and I remain your humble servant,

“Christoph Saur,  
“Printer in Germantown.”

For some reason, Governor Morris, who was on bad terms with the House, did not regard the proposed bill favorably although he had recommended such a measure himself in a message to the House on December 12th of the previous year.<sup>147</sup> This angered the Assembly who sent him a sharp message on May 15, 1755, part of which is here given. “\* \* \* The greivous Calamities we were then threatened with, the melancholy Spectacle of the Distress of so many of our Fellow Creatures perishing for Want of Change of Apparel, Room, and other necessities on board their Ships, and after being landed among Us the extreme Danger of the Benevolent and the Charitable exposed them to in approaching those unhappy Sufferers, together with the Governor's own Recommendation, gave Us Reason to hope that he might be at Liberty and that his own Inclinations would have induced him to have passed such a Bill as might prevent the like for the future, but we are under the greatest Concern to find Ourselves disappointed in these our reasonable Expectations.

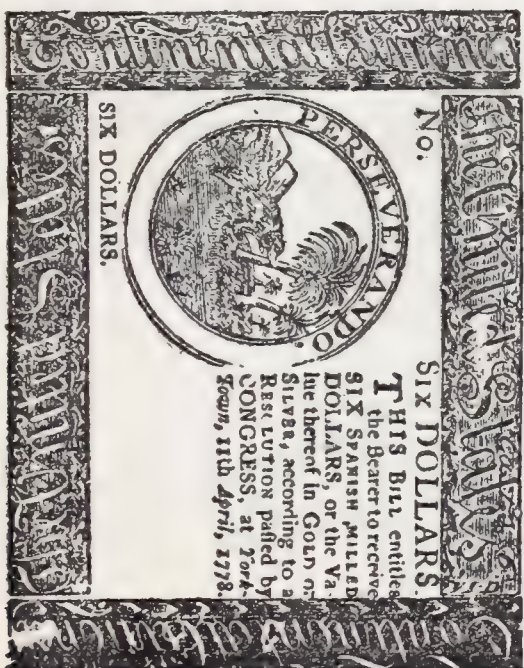
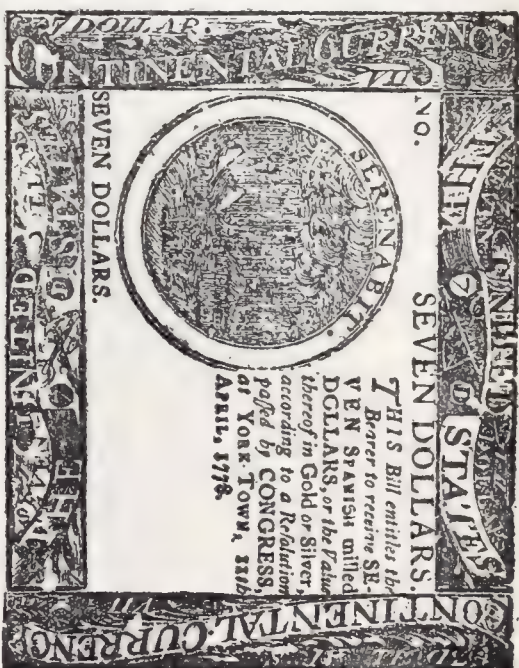
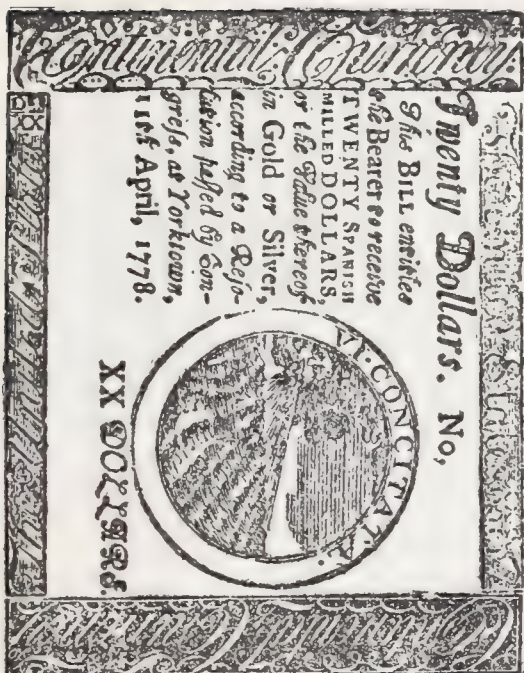
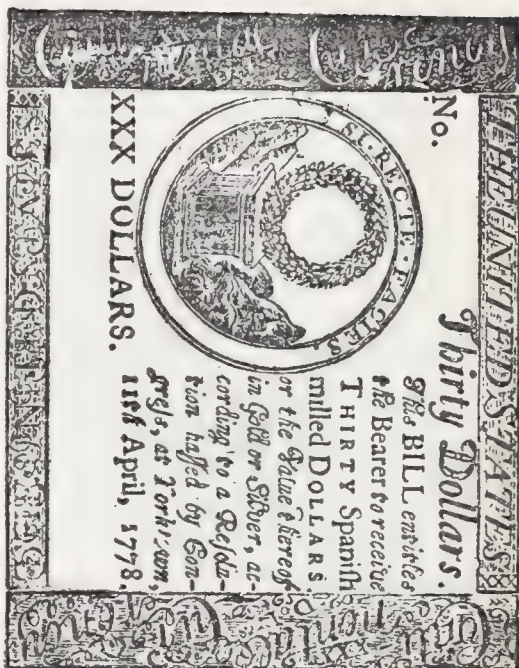
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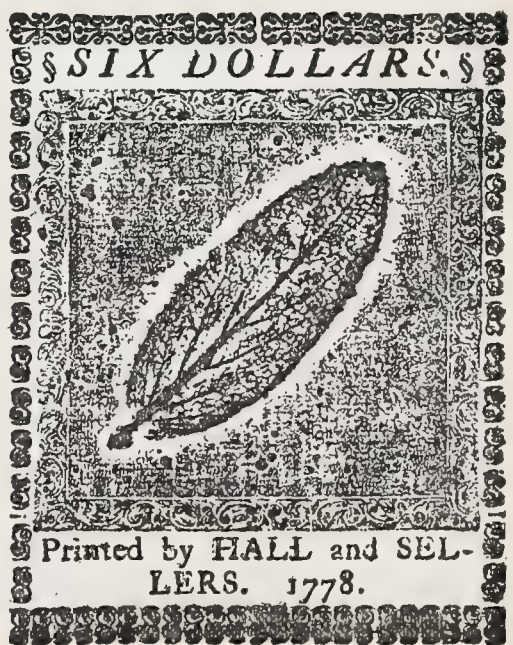
<sup>147</sup> *Colonial Records*, Vol. VI., p. 190.

“By our Charters and the Laws of this Province the whole Legislative Power is vested in the Governor and the Representatives of the People; and as we know of no other Negative upon our Bills but what the Governor himself has, we could wish he had been pleased to exercise his own Judgment upon this our Bill without referring the Consideration of it to a Committee of his Council most of them Such, as We are informed, *who are or have lately been concerned in the Importations, the Abuses of which this bill was designed to regulate and redress.*

“The German Importations were at first and for a considerable Time of such as were Families of Substance and industrious, sober, People, who constantly brought with them their Chests and Apparel and other Necessaries for so long a voyage. But these we apprehend have for some time past been shipped on board other vessels in order to leave more Room for crowding their unhappy Passengers in greater Numbers, and to secure the Freights of such as might perish during the voyage, which experience has convinced us must be the Case of very many where such Numbers (as have been lately imported in each Vessel) are crowded together without Change of Raiment or any other Means of Keeping themselves sweet and clean. But this Provision the Governor has been pleased to throw out of our Bill; and yet we think it so essentially necessary that the Want of it must necessarily poison the Air those unhappy Passengers breathe on Shipboard, and spread it wherever they land to infect the Country which receives them, especially as the Governor has likewise altered the Provision We had made by the Advice of the Physicians for accommodating them with more Room and Air upon their Arrival here.

“We have reason to believe that the Importations of





Germans have been for some Time composed of a great Mixture of the Refuse of their People and that the very Gaols have contributed to the Supplies We are burdened with. But as there are many of more Substance and better Character, We thought it reasonable to hinder the Importer from obliging such as had no connections with one another to become jointly bound for their respective Freights or Passages; but the Governor has thought fit to alter this also in such a manner as to elude the good Purposes intended by the Act, by which means those who are of more Substance are involved in the Contracts and Debts of Others, and the Merchants secured at the Expence of the Country where they are necessitated and do become very frequently Beggars from Door to Door, to the great Injury of the Inhabitants, and the Increase and Propagation of the Distempers they have brought among us. Many who have indented themselves for the Payment of their Passages have frequently been afflicted with such frequent and loathesome Diseases at the time as have rendered them altogether unfit for the Services they had contracted to perform, for which we had provided a remedy by the Bill; but the Governor has thought fit to strike it out and leave Us exposed to this greivous Imposition without a Remedy," etc.

It was this action on the part of the Governor Morris that called out Christopher Saur's second letter, which is also given.

Two months later this staunch and steady friend of his countrymen, whose wrongs were daily brought under his notice, again wrote to Governor Morris on this subject, as follows:

“Germantown, Pa., May 12, 1755.

“*Honored and Beloved Sir:*

“Although I do believe with sincerity, that you have

at this time serious and troublesome business enough, nevertheless, my confidence in your wisdom makes me to write the following defective lines, whereby I desire not so much as a farthing of profit for myself.

“When I heard last that the Assembly adjourned, I was desirous to know what was done concerning the Dutch bill and was told that your Honor have consented to all points, except that the German passengers need not have their chests along with them; and because you was busy with more needful business, it was not ended. I was sorry for it, and thought, either your Honor has not good counselors or you cant think of the consequences, otherwise you could not insist on this point. Therefore I hope you will not take it amiss to be informed of the case, and of some of the consequences, viz.:—The crown of England found it profitable to peopling the American colonies; and for the encouragement thereof, the coming and transportation of German Protestants was indulged, and orders were given to the officers at the customhouses in the parts of England, not to be sharp with the vessels of German passengers—knowing that the populating of the British colonies will, in time become, profit more than the trifles of duty at the customhouses would import in the present time. This the merchants and importers experienced.

“They filled the vessels with passengers and as much of the merchant’s goods as they thought fit, and left the passengers’ chests &c behind, and sometimes they loaded vessels wholly with Palatines’ chests. But the poor people depended upon their chests, wherein was some provision, such as they were used to, as dried-apples, pears, plums, mustard, medicines, vinegar, brandy, gammons, butter, clothing, shirts and other necessary linens, money and whatever they brought with them; and when their chests

were left behind, or were shipped in some other vessel they had lack of nourishment. When not sufficient provision was shipped for the passengers, and they had nothing themselves, they famished and died. When they arrived alive, they had no money to buy bread, nor anything to sell. If they would spare clothes, they had no clothes nor shirt to strip themselves, nor were they able to cleanse themselves of lice and nastiness. If they were taken into houses, trusting on their effects and money, when it comes, it was either left behind, or robbed and plundered by the sailors behind or in the vessels. If such a vessel arrived before them, it was searched by the merchants' boys, &c., and their best effects all taken out, and no remedy for it, and this last mentioned practice, that people's chests are opened and their best effects taken out, is not only a practice this twenty five, twenty, ten or five years, or sometime only; but it is the common custom and daily complaints to the week last past; when a pious man, living with me, had his chest broken open and three fine shirts and a flute taken out. The lock was broken to pieces and the lid of the chest split with iron and chisels. Such, my dear Sir, is the case, and if your honor will countenance the mentioned practices, the consequences will be, that the vessels with passengers will be filled with merchant's goods, wine, &c., as much as possible, and at



CLOCK OF THE PROVINCIAL PERIOD.

the King's custom they will call it passengers' drink, and necessaries for the people, then household goods, &c., which will be called free of duty. And if they please to load the vessels only with chests of passengers and what lies under them, that will be called also free of duty at the custom-houses; and as there are no owners of the chests with them, and no bill of loading is ever given, nor will be given, the chests will be freely opened and plundered by the sailors and others, and what is left will be searched in the stores by the merchants' boys and their friends and acquaintances. Thus, by the consequence, the King will be cheated, and the smugglers and store boys will be glad of your upholding and encouraging this, their profitable business; but the poor sufferers will sigh or carry a revenge in their bosoms, according as they are godly or ungodly, that such thievery and robbery is maintained.

“If such a merchant should lose thirty, forty, fifty or ten thousand pounds, he may have some yet to spend and to spare, and has friends, but if a poor man's chest is left behind, or plundered either at sea or in the stores he has lost all he has. If a rich man's store, or house, or chest is broken open and robbed or plundered there is abundance of noise about it; but if 1,000 poor men's property is taken from them, in the manner mentioned, there is not a word to be said.

“If I were ordered to print advertisements of people who lost their chests, by leaving them behind against their will, or whose chests were opened and plundered at sea, when they were sent after them in other vessels, or whose were opened and plundered in the stores of Philadelphia—should come and receive their value for it, (not four fold) but only single or half; your honor would be wondering of a swarm from more than two or three thousand people.

But as such is not to be expected, it must be referred to the decision of the great, great, long, long day, where certainly an impartial judgment will be seen, and the last farthing must be paid, whereas in this present time, such poor sufferers has, and will have no better answer than is commonly given: 'Can you prove who has opened and stolen out of your chest?' or 'Have you a bill of loading?' this has been the practice by some of the merchants of Philadelphia, and if it must continue longer, the Lord our God must compare that city to her sister Sodom, as he said: 'Behold this was the iniquity of Sodom: pride, fullness of bread and abundance of idleness was in her. Neither did she strengthen the hand of the poor and needy (Ezekiel, 16:40) but rather weakened the hand of the poor and needy' (18:2)."

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In a postscript, as if he could not write too often or too forcibly of the wrongs of these poor people, he adds, conveying a threat:

"The Lord bless our good King and all his faithful ministers, and your Honor, and protect the city of Philadelphia and country from all incursions and attempts of enemies. But if you should insist against a remedy for the poor Germans' grievances—although no remedy is to be had for that which is past—and an attempt of enemies should ensue before the city of Philadelphia, you will certainly find the Germans faithful to the English nation; as you might have seen how industrious they are to serve the King and government, for the protection of their substance, life and liberties. But, as there are many and many thousands who have suffered injustice of their merchants at Philadelphia, it would not be prudent to call on them all for assistance, as there are certainly many wicked

among the Germans; which, if they should find themselves overpowered by the French, I would not be bound for their behaviour, that they would not make reprisals on them that picked their chests and forced them to pay what they owed not! and hindered yet the remedy for others. No! if they were all Englishmen who suffered so much, I would much less be bound for their good behaviour.

“Pray sir do not look upon this as a trifle; for there are many Germans, who have been wealthy people are many Germans, who have lost sixty, eighty, one, two, three, four hundred to a thousand pounds’ worth, by leaving their chests behind, or were deprived and robbed in the stores, of their substance, and are obliged now to live poor, with grief. If you do scruple the truth of this assertion, let them be called in the newspaper, with hopes for remedies, and your Honor will believe me; but if the Dutch (German) nation should hear that no regard is for them, and no justice to be obtained, it will be utterly in vain to offer them free schools—especially as they are to be regulated and inspected by one who is not respected in all this Province.

“I hope your Honor will pardon my scribbling; as it has no other aim than a needful redressing of the multitude of grievances of the poor people, and for the preserving of their lives and property, and that the Germans may be adhered to the friendship of the English nation, and for securing the honor of your Excellency, and not for a farthing for your humble servant.

“Christopher Saur,

“Printer of Germantown.”

It will be noted that both the Assembly and Saur averred that some of the members of the Governor’s Council were engaged in this most disreputable business, and it may be

that the influence of these interested persons was at the bottom of his rejection of the measures proposed to remedy these evils. On the day following the delivery of the message of the House to the Governor, the latter replied with equal acerbity. He briefly gives his reasons for his action in the matter, but they are lame and unsatisfactory, strengthening the belief that he was trying to take care of his friends.

It is said of the elder Christopher Saur that "on learning from time to time that a vessel containing passengers had arrived in Philadelphia from Germany, he and his neighbors gathered vehicles and hastened to the landing place, whence those of the newcomers who were ill, were taken to his house, which for the time being was turned into a hospital, and there they were treated medically, nursed and supported by him until they became convalescent and able to earn their own living."<sup>148</sup>

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<sup>148</sup> CHARLES G. SAUER'S *Address at Memorial Services at the Church of the Brethren*, at Germantown, January 1, 1899.



AN OLD GERMANTOWN LANDMARK.



OLD ROBERT'S MILL, NEAR GERMANTOWN.

## CHAPTER VIII.

THE MORTALITY THAT SOMETIMES CAME UPON THE IMMIGRANTS ON SHIP-BOARD.—ORGANIZATION OF THE GERMAN SOCIETY OF PENNSYLVANIA, AND ITS EXCELLENT WORK.—LANDS ASSIGNED TO REDEMPTIONERS AT THE END OF THEIR TERMS OF SERVICE, ON EASY TERMS.

“Er ward in engen Koje Kalt,  
Kam nie zurück zum Port.  
Man hat ihn auf ein Brett geschnallt,  
Und warf ihn über Bord.”

“Dem bieten grane Eltern noch  
Zum letztenmal die Hand ;  
Den Koser Bruder, Schwester, Freund ;  
Und alles schweigt, und alles weint,  
Todtbloss von uns gewandt.”



ARMS OF THE PALATINATE.<sup>149</sup>

IN a general way, the mortality among the immigrants resulting from the crowded condition of the ships, the bad character of the provisions and water and frequently from the scant supply of the same, the length of the voyage and other causes, has al-

<sup>149</sup> The arms, or *wappen*, of the Palatinate is an imposing piece of heraldic art, sufficient, one would think, to do honor to a land a thousand times the size

ready been alluded to. But it is only when we come down to an actual presentation of the records that have reached our day, that we get a correct idea of the appalling character of the death rate upon which the German settlements in Pennsylvania were built. Doubtless something beyond the ordinary was seen in the migration from Europe to other portions of the American continent, but as that migration was more circumscribed in its numbers and the rapidity of its inflow, so also was the death rate attending it on a minor scale. It is surprising that the reality, as it became known in the Fatherland, did not hold back the multitudes anxious to come over. Perhaps the ebb and flow, as we now know it, greater in some years, and then again greatly diminished in others, may be accounted for by the fears that came upon the intending immigrants as letters from friends gradually drifted back to the old home. Some

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of the Palatinate. Even the shield of Achilles, as pictured by Homer, was not more elaborate or picturesque. Its manifold armorial divisions arose out of the numerous changes and acquisitions to the original fief. I subjoin a description of it in German, without venturing on a translation.

Das Kurpfälzischen wappen bestehet aus zusam mengebrunden ovalrunden Schilden. Der 1. ist quadriert mit einem Mittelschilde, welcher im Schwarzen Felde einem goldenen rothgeprouren Löwen, wegen der Pfaltz am Rhein hat. Das 1. Quartier des Haupt-Schilders ist von Silber und Blau, Schraggeweckt, wegen Baiern ; in 2. goldenen ist ein Schwazer gekrärter Löwe, wegen Julich : im 3. bauen ein silbernes Schildchen, aus dem 8. goldene Stabe im Kreis gesetzt, heroorgehen, wegen Cleve ; im 4. silbernen is ein rother Löwe, mit einer blauen Krone, wegen Berg. Der 2. Hauptschild ist quergetheilt. In der abern Hälfte, in goldenem Felde, ist vorn ein Schwarzer Querbalken, wegen der Grafschaft Mors ; hintem im blauen, 3. goldene Kreuzchen, über einem dreyfachen grünen Hügel, wegen Bergen op Zoom. Die untere Hälfte ist 3 mal in die Länge getheilt. Im vordersten silbernen Felde ist ein Blauer Löwe, wegen Veldenz ; im mittlern goldenen ein von Silber und Roth, zu 4. Reihen geschackter Querbalken, wegen der Graffschaft Mark, im hintersten silbernen sind 3 rothe Sparren, wegen Ravensburg. Der 3te rothe Hauptschild enthält den goldenen Reichsapfel, wegen des Erztruchsestenamts. Diese 3. Hauptschilde werden von dem Kurhute bedeckt, und von der Kelte des St. Georgen und St. Hubertordens und des goldenen Bliesses umgeben ; und von 2. Löwen gehalten.

of them must have been of a character to daunt the courage of even the stout-hearted dwellers along the Rhine. We only know that these people continued to pour into the province for more than a century in spite of all the drawbacks that were presenting themselves during all that time.

Although the first large colony of German immigrants to cross the ocean, and that suffered excessive losses on the voyage, did not come to Pennsylvania, it nevertheless deserves special mention here, because it was the largest single body of colonists that ever reached America, and because many of its members eventually found their way into the valleys of the Swatara and Tulpehocken. It was the colony sent to the State of New York at the request of Governor Hunter, who happened to be in England when the great German Exodus to London occurred, in 1709. Even the members of this early colony were redemptioners, in fact if not in name. They contracted to repay the British government the expenses incurred in sending them over. They were called "Servants to the Crown." After they had discharged their obligations, they were to receive five pounds each and every family forty acres of land.

Three thousand and more of these people were embarked in midwinter for New York. The exact date is unknown. It was probably some time during the month of January, 1710. The diarist Luttrell says, under date of December 28, 1709, "Colonel Hunter designs, next week to embark for his government at New York, and most of the Palatines remaining here goe with him to people that colony." Conrad Weiser, who was among them, wrote at a late period of his life that "About Christmas-day (1709) we embarked, and ten ship loads with about 4,000 souls were sent to America." Weiser was a lad of thirteen

years at the time, and wrote from recollection many years after. As he was wrong in the number who set sail, so he no doubt was as to the time of embarkation. These 3,000 persons of both sexes and all ages were crowded into ten ships. No official register of them is known. The vessels were small and as about 300 persons were crowded into each one, the voyage was a dreary one. By the middle of June seven of the ships had made land; the latest did not arrive until near the close of July—a five months' voyage, and one, the *Herbert*, did not come at all, having been cast ashore on Long Island and lost. The deaths during the voyage were "above 470," writes Governor Hunter, but other authorities place them at a far higher number. Conrad Weiser, in his old age and without actual data for his estimate, places the loss at 1,700, which is much too high. The best authorities place the number at 859, showing a mortality of more than 25 per cent. Boehme states that "Of some families neither parents nor children survive." Eighty are said to have died on a single ship, with most of the living ill. It deserves also to be stated that the children of these maltreated immigrants were by order of Governor Hunter apprenticed among the colonists, which act was bitterly resented by the parents. It was one of the first of the long series of wrongs that befell them. It was no doubt the sorrowful experience of these ten shiploads of Germans that thereafter turned all the immigrants towards Pennsylvania. But one more ship with Palatines went to New York, and that was in 1772. It is even possible this ship was carried out of its course and made port at New York instead of Philadelphia.



SEAL OF GERMAN-TOWN.

Christopher Saur in his first letter to Governor Morris asserts that in a single year two thousand German immigrants found ocean burial while on their way to Pennsylvania.

Caspar Wistar wrote in 1732: "Last year a ship was twenty-four weeks at sea, and of the 150 passengers on board thereof, more than 100 died of hunger and privation, and the survivors were imprisoned and compelled to pay the entire passage-money for themselves and the deceased. In this year 10 ships arrived in Philadelphia with 5,000 passengers. One ship was seventeen weeks at sea and about 60 passengers thereof died."

Christopher Saur in 1758 estimated that 2,000 of the passengers on the fifteen ships that arrived that year, died during the voyage.

Johann Heinrich Keppele, who afterwards became the first president of the German Society of Pennsylvania, says in his diary that of the 312½ passengers on board the ship in which he came over, 250 died during the voyage.

But it must not be supposed that all ships carrying immigrants encountered the appalling losses we have mentioned. In 1748 I find this in Saur's paper: "Seven ships loaded with German immigrants left Rotterdam; of these three have arrived in Philadelphia, making the passage from port to port in 31 days, all fresh and well so far as we know. They were also humanely treated on the voyage."

A ship that left Europe in December, 1738, with 400 Palatines, was wrecked on the coast of Block Island. All save 105 had previously died and fifteen of those who landed also died after landing, making a loss of seventy-seven per cent.

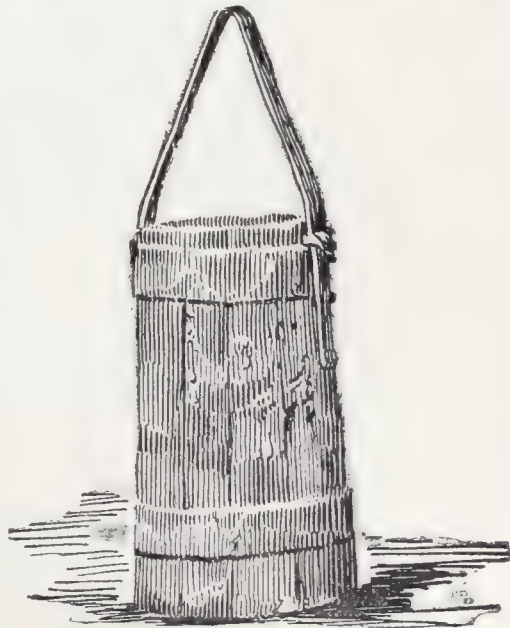
A vessel that reached the port of Philadelphia in 1745, landed only 50 survivors out of a total of 400 souls that

had sailed away from Europe. In this case starvation was the principal cause of the appalling mortality.

In 1754, the sexton of the Stranger's Burying Ground in Philadelphia, testified under oath that he had buried 253 Palatines up to November 14th, to which "six or eight more should be added." It seems the diseases contracted on ship-board followed them long after they reached Philadelphia.<sup>150</sup>

In February, 1745, Saur said in his newspaper: "Another ship arrived in Philadelphia with Germans. It is said she left port with 400 souls and that there are now not many more than 50 left alive."

"On the 26th of December, 1738, a ship of three hundred tons was wrecked on Block



AN OLD TAR BUCKET, SUCH AS WAS ALWAYS CARRIED BY THE CONESTOGA WAGONS.

Island, near the coast of the State of Rhode Island. This ship sailed from Rotterdam in August, 1738, last from Cowes, England. John Wanton, the Governor of Rhode Island, sent Mr. Peter Bouse, and others, from Newport, to Block Island, to see how matters were. On the 19th of January, 1739, they returned to Newport, R. I., reporting that the ship was commanded by Capt. Geo. Long, that he died on the inward passage, and that the mate then took

<sup>150</sup> *Colonial Records*, Vol. VI., p. 173.

charge of the ship which had sailed from Rotterdam with 400 Palatines, destined for Philadelphia, that an exceedingly malignant fever and flux had prevailed among them, only 105 landing at Block Island, and that by death the number had been further reduced to 90. The chief reason alleged for this great mortality was the bad condition of the water taken in at Rotterdam. It was filled in casks that before had contained white and red wine. The greater part of the goods of the Palatines was lost.”<sup>151</sup>

It may be stated in this connection that the ship *Welcome*, on which Penn came over in the fall of 1683, was of 300 tons. The small-pox broke out on board and proved fatal to nearly one-third of those on board.<sup>152</sup>

#### FORMATION OF THE GERMAN SOCIETY.

Despite all the efforts made by private individuals, and the various enactments of the Provincial Assembly, effectual and permanent relief was not destined to come in that way. It was not until a united, influential and determined body of men formed themselves into a corporation and set to work at the task before them with a will, that the dawn at last began to break. It was on Christmas day in 1764 that a number of the most influential German residents in Philadelphia met in the Lutheran School House, on Cherry street and organized the “German Society of Pennsylvania.” It was legally incorporated on September 20, 1787, but it did not wait for that legal recognition to begin its work. Its first president was Johann Heinrich Keppele, an opulent and influential merchant of Philadelphia. His efficiency in conducting the affairs of the Society was so clearly recognized that he was annually reelected to the Presidency for a period of seventeen years.

<sup>151</sup> *Pennsylvania Gazette*, February 8, 1739.

<sup>152</sup> WATSON'S *Annals of Philadelphia*, Vol. I., p. 15.

THE PENNSYLVANIA-GERMAN SOCIETY.



HENRY KEPPELE.



No time was lost in beginning the work mapped out, to do away with the manifold abuses that attended the immigration of Germans, to succor the sick and to lend substantial aid to the needy and deserving. The Assembly was at once taken in hand and certain reforms demanded. The matter came up before that body on January 11, 1765, and an act in nine sections, prepared by the Society, was laid before it, in which the rights of immigrants were provided for while on the sea, and safeguarded after their landing. Objections were at once made by prominent merchants who had previously driven a very profitable trade in Redemptioners, and who saw in the passage of the proposed act an end to their iniquitous but profitable traffic; but it was enacted into a law despite their protests. Governor John Penn, however, refused to sign the act because it was presented to him on the last day of the session. It has been suspected that his principal reason was that he was unwilling to give offense to his many influential English friends whose revenues it was certain would be interfered with.

But the German Society meant business and was not to be turned down by a single rebuff, from whatever source. During the following summer another bill was brought forward, modifying the former one in some particulars. This one was also passed and this time the Governor's signature was added, May 18, 1765. All immigrants who had complaints to make were invited to present them to the Society, which in turn became the champion of these oppressed people. In 1785 it succeeded in procuring legis-

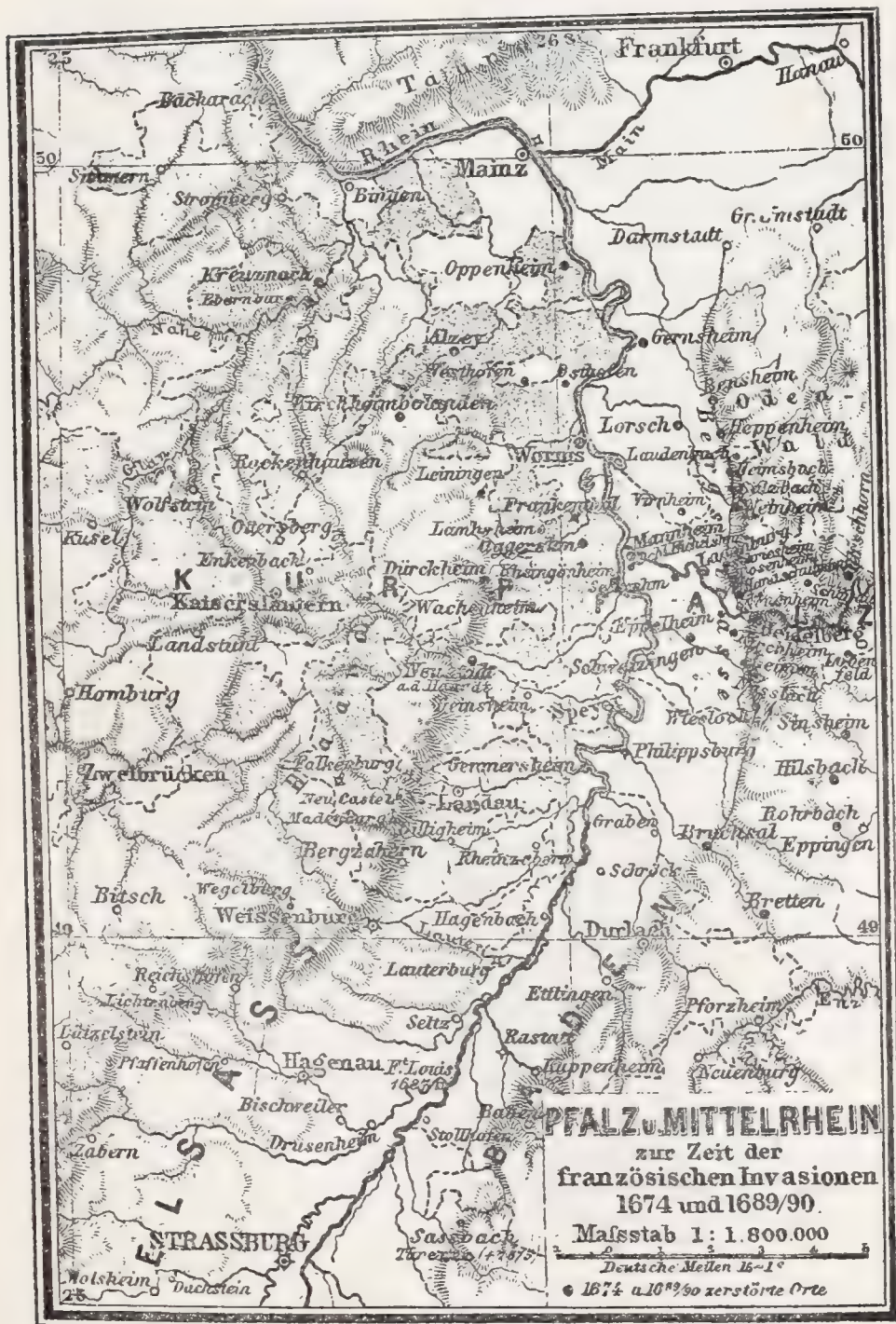


SEAL OF THE GERMAN  
SOCIETY OF PENN-  
SYLVANIA.

lation providing for the establishment of a Bureau of Registration, and the appointment of an official who could speak both the German and English languages. Previously the newcomers had been haled before the Mayors of the city, to take the necessary oaths; yet Seidensticker tells us that from 1700 to 1800 there were only two Mayors of Philadelphia who could speak the German language. For a time, this active and unceasing energy put an end to the most serious complaints, but later they again came to the front, and in 1818 still another act, and a more strict and exacting one, was passed, after which these long-continued wrongs finally disappeared.

The Society was of much assistance in a financial way to the needy immigrants, aiding thousands to better their condition, and on the whole did an untold amount of good. It solicited outside contributions but most of the money expended was contributed by the members themselves. It supplied bread, meat and other good and fresh food to the needy ones, but sometimes the need was even greater than the Society's means would allow. It sent the sick to special houses and appealed to the authorities whenever an injustice was brought to its notice. But the Society frequently had its own troubles with those whom it tried to succor. Its generous deeds sometimes failed to satisfy the wishes and expectations of the newcomers. They looked for more. They expected that the Society would also clear the rough land for them and hand it over to them according to the terms of their contracts with the Newlanders, which was of course an impossibility. Some also insisted that the Society should buy their time, clothe and keep all the old, poor, infirm and sick, and give them a decent burial when dead.<sup>153</sup>

<sup>153</sup> See MUHLENBERG'S letter in *Hallische Nachrichten*, p. 998.



MAP OF THE PALATINATE IN 1690.

Able men presided over the destinies of the Society. The elder Muhlenberg took a warm interest in it and had advised its organization in the *Hallische Nachrichten*. Two of his sons were among its presidents; General Peter Muhlenberg in 1788 and also from 1801 to 1807 and his brother Frederick Augustus Muhlenberg from 1789 to 1797, at the same time that he was serving as Speaker of the Federal House of Representatives. The Society has continued its good work down to our own time. It has not only a fine Society Hall, but an excellent library and a very considerable endowment.

Friedrich Kapp gives a single example out of the hundreds of cases in which the German Society interfered in the interests of persons and families and saw justice done them. It is the case of one George Martin, who, for himself, his wife and five children, two of whom were under five years of age and who under the regular custom should be counted as one full freight, contracted with the captain of the ship *Minerva* to be carried to Pennsylvania for the sum of £9 per head, or £54 for all charges. He advanced forty guilders in Rotterdam, or about \$16.66. Martin died on the passage across the ocean. When the rest of the family reached Philadelphia, the three eldest sons were each sold by the captain to five years' service for £30, or £90 in all; the remaining two children under five years of age were disposed of for £10 for the two, in all £100 to pay the £58 agreed upon in the contract. But that was not all; the forty-six-year-old widow was also sold to five years of servitude for £22. The Society secured the widow's release, but she made no objection to the children paying the passage money in the manner indicated.<sup>154</sup>

At the present hour steamship companies are doing

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<sup>154</sup> FRIEDRICH KAPP, *Die Deutschen im Staate New York*, p. 219.

just what the individual ship owners did one hundred and fifty years ago. They have their regular agents in Italy, Austria, Germany and Poland, who are painting the old pictures over again, holding up the old attractions and, often in ways far from reputable, securing emigrants to fill their coffers. In this way we can easily account for the 500,000 persons who have come to this country during the present year. Before the Chinese exclusion law was passed, thousands of those people were brought here by syndicates and their services sold to those who would have them. The *Padrone* system which prevails among the Italian immigrants of the poorer classes is also little else than a revival of the old-time methods that prevailed in the goodly Province of Pennsylvania during the period under consideration. As practiced now it is shorn of its worst features by the humanity of the times, but the underlying principles are not widely different.

#### LAND PROVIDED FOR REDEMPTIONERS.

At some time, and somewhere, either by written page or verbal declaration, it was decreed that bond servants should receive at the expiration of their term of service, fifty acres of land from the Proprietary Government at the exceedingly low annual quit rent of two shillings, or about one cent per acre. Nothing in the various regulations and laws prescribed for the government of the Province was more generous and wise than that. It was designed to give the newly freed man an opportunity with every other immigrant to get a good start in life. It cast behind what the man had previously been and recognized him as a free man, entitled to all the rights and privileges of full citizenship. His quit rent was to be only one-half that

which his former master was required to pay. In short, the fullest opportunity was given him to repair his fortunes if his industry and thrift so inclined him.

But all my researches to trace the origin of this practice of bestowing these fifty acres of land upon bond servants, have been unavailing. There are many allusions to it scattered throughout the laws regulating the affairs of the Province, as well as among more recent writers, but it is always alluded to as an already existing law. The original decree or place of record is nowhere revealed. For in-



GOURD FOR SEINE FLOAT.

stance, in Penn's "Conditions and Concessions" the seventh section reads as follows: "That for every *Fifty Acres* that shall be allotted to a Servant at the End of his Service, his Quitrent shall be *Two Shillings per Annum*, and the Master or Owner of the Servant, when he shall take up the other *Fifty Acres*, his Quitrent shall be *Four Shillings* by the Year, or if the Master of the Servant (by reason in the Indentures he is so obliged to do) allot out to the Servant *Fifty Acres* in his own

Division, the said Master shall have on Demand allotted to him from the Governor, the *One Hundred Acres* at the chief Rent of *Six Shillings per Annum*." <sup>155</sup> Grahame

<sup>155</sup> "Certain Conditions and Concessions agreed upon by William Penn, Proprietary and Governor of the Province of Pennsylvania, and those who are the Adventurers and Purchasers in the same Province, the Eleventh of July, One Thousand Six Hundred and Eighty One."

makes an emphatic declaration about such a law in a paragraph discussing this very article in the "Conditions and Concessions."<sup>156</sup>

Benjamin Furley, the English Quaker and a life-long friend of Penn, whose principal agent he was for the sale of lands in the newly acquired Province, in a letter to a friend sets forth under date of March 6, 1684, certain explanations concerning the conditions granted to settlers. Among other things he has a paragraph relative to

#### RENTERS.

"To those who have enough money to pay the expense of their passage as well for themselves as for their wives, children, and servants, but upon their arrival have no more money with which to buy lands, the Governor gives full liberty for themselves, their wives, children and servants who are not under the age of sixteen years, whether male or female, each to take fifty acres at an annual rent in perpetuity of an English *dernier* for each acre, which is less than a Dutch *sol*. It will be rented to them and to their children in perpetuity the same as if they had bought the said land. For the children and servants after the term of their service will have expired, in order to encourage them to serve faithfully their fathers and masters, the Governor gives them full liberty for themselves and their heirs in perpetuity, to take for each 50 acres, paying only a little annual rent of two English shillings (Escalins) for 50 acres, which is less than a farthing for each acre. And they and

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<sup>156</sup> "To the constitutional frame was appended a code of 40 conditional laws. Among them it proclaimed that the rank and rights of freemen of the Province should accrue to all purchasers of a hundred acres of land: to all servants or bondsmen who at the expiration of their engagements should cultivate the quota of land (50 acres) allotted to them by law." (GRAHAME'S *History of Pennsylvania*, pp. 333-334.)

their fathers and masters will be regarded as true citizens. They will have the right of suffrage not only for the election of Magistrates of the place where they live but also for that of the members of the Council of the Province and the General Assembly, which two bodies joined with the Governor are the Sovereignty, and what is much more they may be chosen to exercise some office, if the community of the place where they live considers them capable of it, no matter what their nationality or religion.”<sup>157</sup>

It will be seen from the foregoing that these 50 acres of land which were allotted to Redemptioners at the conclusion of their term of service, were not an absolute gift or donation by the Proprietors, as so many writers seem to think, but were rented to them on more reasonable terms than to their masters. I have nowhere found whether other equally favorable concessions were made when the Redemptioner purchased his 50 acres outright or when he after a while preferred exclusive ownership in preference to the payment of quit-rent. Doubtless, in the latter case, he came in on the same footing as any other original purchaser. A recent history ventures upon the following explanation: “The land secured by settlers and servants who had worked out their term of years, was granted in fee under favor which came directly or indirectly from the crown.”<sup>158</sup> To the average reader that must appear like an explanation that does not explain, and is incorrect in addition. The regulation did not convey an absolute title to land. It was granted under a reservation and not in fee simple. Every student knows that all the laws passed in the Province were subject to revision by the crown, and

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<sup>157</sup> See article by Judge S. W. PENNYPACKER in *Pennsylvania Magazine of History and Biography*, Vol. VI., pp. 320-321.

<sup>158</sup> SCHARF & WESTCOTT'S *History of Philadelphia*, Vol. I., p. 134.

therefore whatever law or custom, to be legal, must have received the royal assent. What is much more to the point is when and where that concession to indentured servants was first proclaimed and put upon record. It seems unreasonable that there was no legal authorization of the practice.

ADDENDA.

Long after the foregoing remarks and speculations concerning the time and place where the custom of allowing indentured servitors to take up 50 acres of land at a nominal quit-rent had been written, and after the chapter in which they appear had been printed, I had the good fortune to find the authorization that had so long eluded my search.

On March 4, 1681, King Charles signed the document which gave to William Penn the Province of Pennsylvania. Very soon thereafter Penn wrote an account of his new possessions from the best information he then had. It was printed in a folio pamphlet of ten pages, entitled: "*SOME ACCOUNT of the PROVINCE of PENNSILVANIA in AMERICA; Lately Granted under the Great Seal of ENGLAND to WILLIAM PENN, ETC. Together with Priviledges and Powers necessary to the well-governing thereof. Made publick for the Information of such as are or may be disposed to Transport themselves or Servants into those Parts. London: Printed, and Sold by Benjamin Clark Bookseller in George-Yard Lombard-Street, 1681.*" The title of the tract in fac-simile will be found on page 272.

In this scarce and valuable little tract Penn sets forth the "Conditions" under which he was disposed to colonize his new Province. Condition No. III. reads as follows:

SOME  
**ACCOUNT**  
 OF THE  
**PROVINCE**  
 OF  
**PENNSILVANIA**  
 IN  
**AMERICA;**  
 Lately Granted under the Great Seal  
 OF  
**ENGLAND**  
 TO  
**William Penn, &c.**

Together with Priviledges and Powers necessary to the well-governing thereof.

Made publick for the Information of such as are or may be disposed to Transport themselves or Servants into those Parts.

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LONDON: Printed, and Sold by *Benjamin Clark*  
 Bookseller in *George-Yard Lombard-street*, 1681.

PENN'S FIRST PAMPHLET ON HIS AMERICAN POSSESSIONS.

“ My conditions will relate to three sorts of people : 1st. Those that will buy : 2dly. Those that take up land upon rent : 3dly. Servants. To the first, the shares I sell shall be certain as to number of acres ; that is to say, every one shall contain five thousand acres, free from any Indian incumbrance, the price a hundred pounds and for the quit-rent but one English shilling or the value of it yearly for a hundred acres ; and the said quit-rent not to begin to be paid till 1684. To the second sort, that take up land upon rent, they shall have liberty so to do paying yearly one penny per acre, not exceeding two hundred acres.—To the third sort, to wit, servants that are carried over, fifty acres shall be allowed to the master for every head, AND FIFTY ACRES TO EVERY SERVANT WHEN THEIR TIME IS EXPIRED. And because some engaged with me that may not be disposed to go, it were very advisable for every three adventurers to send an overseer with their servants, which would well pay the cost.”



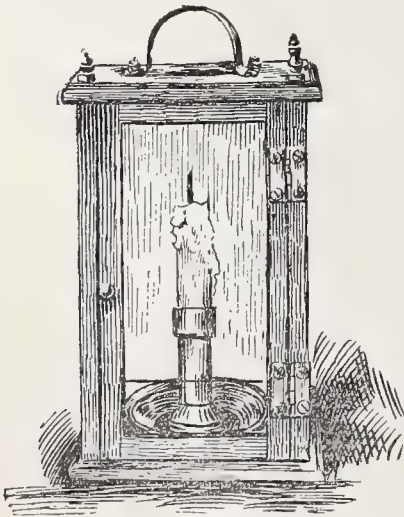
COAT-OF-ARMS OF GEORGE ROSS, SIGNER OF THE DECLARATION OF INDEPENDENCE, FROM LANCASTER, PA.



THE OLD MARKET SQUARE AT GERMANTOWN.

## CHAPTER IX.

THE TRAFFIC IN REDEMPTIONERS AS CARRIED ON IN THE NEIGHBORING COLONIES—MEN KIDNAPPED IN THE STREETS OF LONDON AND DEPORTED—PRISONERS OF WAR SENT TO AMERICA AND SOLD INTO BONDAGE IN CROMWELL'S TIME.



OLD-TIME WOODEN LANTERN.

"God's blessing on the Fatherland,  
And all beneath her dome ;  
And also on the newer land  
We now have made our home."

"Ein dichter Kreis von Lieben steh ,  
Ihr Brüder, um uns her ;  
Uns Knüpft so manches theuere Band  
An unser deutsches Vaterland,  
Drum fällt der Abschied schwer."

**W**HILE my discussion of this question has special reference to the Province of Pennsylvania, the trade had so ramified into the neighboring regions to the south of us, that a brief glance at what prevailed there will

assist us in understanding the situation at our own doors. In fact we may be said to have taken it from them, because

it prevailed there many years before it developed in Pennsylvania. It prevailed in Virginia from an early period, and when Lord Baltimore established his government in his new Province of Maryland, he was prompt to recognize the same system in order to more rapidly secure colonists. In the beginning the term of service there was fixed at five years. In 1638 the Maryland Assembly passed an act reducing it to four years, which remained in force until 1715, when it was amended by fixing the period of service for servants above the age of twenty-five years, at five years; those between the age of eighteen and twenty-five years, at six years; those between fifteen and eighteen at seven years, while all below fifteen years were compelled to remain with their masters until they reached the age of twenty-two years.<sup>159</sup>

Servants in Maryland were from the first placed under the protection of the law, which no doubt threw many safeguards around them, preventing impositions in many cases, and securing them justice from hard and inhuman masters. Either by law or by custom the practice grew up of rewarding these servants at the expiration of their time of service, as we find in 1637 one of these servants entitled to "one cap or hat, one new cloth or frieze suit, one shirt, one pair of shoes and stockings, one axe, one broad and one narrow hoe, fifty acres of land and three barrels of corn" out of the estate of his deceased master.<sup>160</sup> There, as in Pennsylvania, the way to preferment was open to man and master alike. There as here many of these Redemptioners became in time prosperous, prominent people. No stigma was attached to this temporary ser-

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<sup>159</sup> LOUIS P. HENNIGHAUSEN, *The Redemptioners and the German Society of Maryland*, pp. 1-2.

<sup>160</sup> LOUIS P. HENNIGHAUSEN, Case quoted from *Maryland Archives*, 1637.

vitute, and intermarriages between masters and their female servants were not infrequent, nor between servants and members of the master's household. But these people could not select their masters. They were compelled to serve those who paid the sums due the ship captain or ship owner. Indeed their lot was often during its duration actually harder than that of the negro slaves, for it was to the owner's interests to take care of his slaves, who were his all their lives, while the indentured servants remained with him for a few years only. There were consequently as many complaints there as in Pennsylvania.

We must not lose sight of the fact, however, that for many years these Redemptioners were almost exclusively of English and Irish birth. It was not so easy to deal with them as with foreigners. They sent their complaints to England, and measures were taken there to prevent the abuses complained of. The press even took up the refrain and the letters sent home appeared in the newspapers, ac-

A handwritten signature in dark ink, reading "Wm Markham". The "W" is stylized with a long horizontal stroke that extends to the right, underlining the first part of the name. The "Markham" is written in a cursive script.

companied by warnings against entering into these contracts. It was not until the institution was in full career in Penn's province that it began there. The first Germans who reached Maryland in considerable numbers were such as migrated out of Pennsylvania. Lancaster county lay on the Maryland border, and the migrating instinct soon took them to Baltimore, Harford, Frederick and the western counties. As these people made themselves homes and became prosperous, they needed labor for their fields and naturally enough preferred their own countrymen. The

Newlanders, however, were just as willing to send their ship-loads of human freight to Baltimore as to Philadelphia, and it was not long before ships began to arrive in the former port even as they were doing at the latter.

While Pennsylvania, in 1765, at the instigation of the German Society newly formed in the State, passed laws for the protection of these immigrants, nothing of the kind was done in Maryland until a long time afterwards. The Maryland newspapers of the period teem with notices of the arrivals of immigrant ships and offerings for sale of the passengers, just as did those of Philadelphia. Here are a few examples :

From the *Baltimore American*, February 8, 1817—

“GERMAN REDEMPTIONERS.

“The Dutch ship *Jungfrau Johanna*, Capt. H. H. Bleeker, has arrived off Annapolis, from Amsterdam with a number of passengers, principally farmers and mechanics of all sorts, and several fine young boys and girls, whose time will be disposed of. Mr. Bolte, ship broker of Baltimore, will attend on board at Annapolis, to whom those who wish to supply themselves with good servants, will please apply ; also to Capt. Bleeker on board.”

Two weeks later this appeared in the same paper :

“That a few entire families are still on board the *Johanna* to be hired.”

Here is another :

“FOR SALE OR HIRE.

“A German Redemptioner, for the term of two years.

He is a stout, healthy man, and well acquainted with farming, wagon driving and the management of horses. For further particulars apply to

“C. R. GREEN, Auctioneer.”

### Redemptioners.

**THERE** still remain on board the ship *Aurora*, from Amsterdam, about 18 passengers, amongst whom are,

Servant girls, gardeners, butchers, masons, sugar bakers, bread bakers, 1 shoemaker, 1 silver smith, 1 leather dresser, 1 tobaccoist, 1 pastry cook, and some a little acquainted with waiting on families, as well as farming and tending horses, &c. They are all in good health. Any person desirous of being accommodated in the above branch es will please speedily to apply to

Captain JOHN BOWLES,  
in the stream, off Fall's-Point.

*Who offers for Sale.*

80 Iron-bound Water Casks  
1 chest elegant Fowling Pieces, single and double-barrelled  
15,000 Dutch Brick, and  
Sundry ships Provisions.

July 24.

d3h:es9t

SHIPMASTER'S ADVERTISEMENT OF REDEMPTIONERS.

On April 11th we have this :

“GERMAN REDEMPTIONER—\$30 REWARD.

“Absconded from the Subscriber on Sunday, the 5th inst., a German Redemptioner, who arrived here in November last, by name Maurice Schumacher, about 30 years of age, 5 feet 9 inches, well proportioned, good countenance, but rather pale in complexion, short hair, has a very genteel suit of clothes, by trade a cabinet maker, but has been employed by me in the making of brushes. He is a good German scholar, understands

French and Latin, an excellent workman, speaks English imperfectly. \$30 Reward if lodged in jail.

“Jos. M. Stapleton,

“Brush Maker,

“139 Baltimore Street.”

On March 3d a reward is offered for the capture of a German Redemptioner, a tailor who took French leave from Washington.

On March 11th a reward of \$30 is offered for the capture of a German Redemptioner, a bricklayer.

As late as April 7th of the same year, 1817, I find our old friend, the *Johanna*, which, arriving on February 8th, had not yet disposed of her living cargo, as the following advertisement shows :

“GERMAN REDEMPTION-  
ERS.

“The Dutch ship *Johanna*, Captain H. H. Bleeker, has arrived before this City, and lies now in the cove of Wiegman’s Wharf; there are on board, desirous of

Recd Phil. June 16 '17 of Mr John Lawrence.  
ten pound Sea Bunting & two young Snappers for  
a Dutch Boye  
Charles & Alex. McDonald  
No. 6: 2

THE PRICE OF A “DUTCH BOYE.”

binding themselves, for their passage, the following single men: Two capital blacksmiths, a rope maker, a carrier, a smart apothecary, a tailor, a good man to cook, several young men as waiters, etc. Among those with families are gardeners, weavers, a stonemason, a miller, a baker, a sugar baker, farmers and other professions, etc."

Two months in port and not all sold yet!

One more extract from the *Baltimore American* and I am done. It is this, in the issue of February 7, 1817, a winter of extraordinary severity in that latitude:

"A ship with upward of 300 German men, women and children has arrived off Annapolis, where she is detained by ice. These people have been fifteen weeks on board and are short of provisions. Upon making the Capes, their bedding having become filthy, was thrown overboard. They are now actually perishing from the cold and want of provisions."

No bedding, few provisions, with the thermometer ranging from five degrees above to four below zero. Surely the Maryland Redemptor was tasting all the miseries of servitude, as his Pennsylvania brother had done for three-quarters of a century previously.

In answer to a strong newspaper appeal made by a German descendant, a meeting of Germans and descendants of Germans was called on February 13, 1817, to form a society to protect and assist, so far as was possible, the German immigrants. That action resulted in the formation of the German Society of Maryland. The membership was composed of the best and most prominent men in the State, and it at once went to work with an energy and determination that promised good results. The captain of the *Johanna* was prosecuted for illegal practices and for appropriating to his own use the effects of dead passengers. The sick on board were sent to hospitals.

THE PENNSYLVANIA-GERMAN SOCIETY.



John Brann

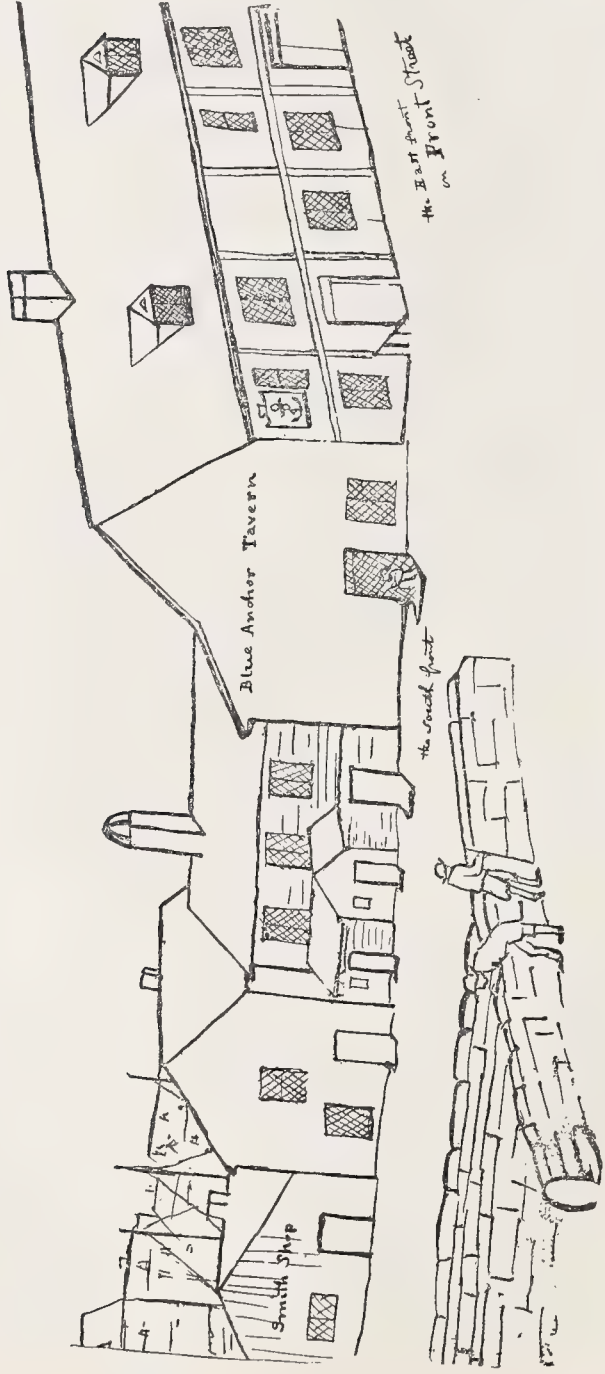


In 1818 the Society was instrumental in securing the passage of an act by the Maryland Assembly consisting of numerous sections in which provision was made to do away with the evils which had hitherto prevailed in the importation, sale and treatment of Redemptioners of German and Swiss ancestry. Every one of the disgraceful practices which formerly obtained was done away with. The Society took care that this excellent law was strictly enforced and in a few years the bringing over of Redemptioners became so unprofitable that the very name disappeared from the records. Upon one occasion—it was in March, 1819—a ship, the *Vrouw Elizabeth*, reached Baltimore with a number of immigrants, who before embarking had subscribed to the usual conditions. But when they reached this country, they refused to comply with their agreements. The officers of the Society refused to countenance this action and wrote them a letter in which they said that as the Captain of the ship had treated them with the utmost kindness, they must comply with their contracts and that the Society would not countenance their attempt to evade their honest obligations. Herein the Society manifested its desire to deal fairly with Shipmasters as well as with the poor people they brought over.<sup>161</sup>

It deserves to be stated that, in addition to the large number of Germans who went to Maryland from Pennsylvania, there was also considerable immigration into that State through the port of Annapolis. From the entries at that city we learn the fact that from 1752 to 1755, 1,060 German immigrants arrived there; in 1752, 150; in 1753, 460; and in 1755, 450. They are spoken of as Palatines.<sup>162</sup>

<sup>161</sup> I desire to express my acknowledgment for many of the foregoing facts relating to the Redemptioners of Maryland, to the excellent little work of LOUIS P. HENNIGHAUSEN, Esq., to which I have already referred.

<sup>162</sup> *Publications of the Society for the History of the Germans in Maryland*, for 1890-1891, pp. 18-19.



THE BLUE ANCHOR TAVERN. 163

“No public records were kept of the contracts entered into abroad by the Redemptioners (of Maryland) nor of the time of the expiration of their service. The Redemptioners were not furnished with duplicates of their contracts. They could be, and sometimes were, mortgaged, hired out for a shorter period, sold and transferred like chattel by their masters. (*Maryland Archives*, 1637-50, pp. 132-486.) The Redemptioners, belonging to the poor and most of them to the ignorant class, it is apparent that under these circumstances were at a great disadvantage against rapacious masters, who kept them in servitude after the expiration of their true contract time, claiming their services for a longer period.

“As the number of slaves increased in the colony, and labor became despised, the Redemptioner lost caste and the respect which is accorded to working people in non-slave-holding communities. He was in many respects treated like the black slave. He could neither purchase nor sell anything without the permission of the master. If

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<sup>163</sup> One of the historical buildings of early Philadelphia was “The Blue Anchor Tavern.” It was built at the confluence of Dock Creek with the Delaware. This creek was formed by several springs leading out of the swampy ground near its mouth. The tavern was built by George Griest. It stood on what is now the southwest corner of South and Ninth streets. The river bank in front of it was low and sandy and elsewhere high and precipitous. Penn left the ship *Welcome* on which he had come over, at Upland, now Chester, and came up the river in a boat, landing at “The Blue Anchor.” Tradition assigns to it the honor of being the first house built in Philadelphia. It was small in size, having fronts on both Front and Dock streets, with ceilings 8½ feet high. While it looked like a brick house it in reality was framed of wood with bricks filled in. The tavern, from its favored locality, was a noted place for business. All small vessels made their landing there. There was a public ferry across Dock Creek at the tavern, Dock Creek being then navigable for small craft. Griest, the first landlord, was a Quaker, as were his successors, Reese Price, Peter Howard and Benjamin Humphries. Proud says the house was not quite finished at the time of Penn’s arrival in November, 1682. Later the tavern went by the name of “The Boatswain and Call.” It was torn down in 1828. (See WATSON’S *Annals of Philadelphia*.)

caught ten miles away from home, without the written permission of his master, he was liable to be taken up as a runaway and severely punished. The person who harbored a runaway was fined 500 pounds of tobacco for each twenty-four hours, and to be whipped if unable to pay the fine. There was a standing reward of 200 pounds of tobacco for capturing runaways, and the Indians received for every captured runaway they turned in a 'match coat.' For every day's absence from work ten days were added to his time of servitude. The master had a right to whip his Redemptioner for any real or imaginary offense, which must have been a very difficult matter to determine, for offenses may be multiplied. The laws also provided for his protection. For excessively cruel punishment the master could be fined and the Redemptioner set free. I presume in most cases this was only effective when the Redemptioner had influential friends who would take up his case."<sup>164</sup>

#### THE SYSTEM IN NEW YORK.

New York had a similar system, although, owing to the fact that the many large landed estates owned by the Patroons, were worked by free tenant farmers, the number of white indentured servants was not nearly so great as in Pennsylvania. The character of this labor was, however, the same as in Pennsylvania and Maryland. They consisted of convicts sent from England and Ireland, of the miserably poor who were kidnapped and sold into servitude, and of Redemptioners who were disposed of on their arrival, as in Pennsylvania, to pay the cost of transportation and other expenses.<sup>165</sup> It is elsewhere stated in these

<sup>164</sup> LOUIS P. HENNIGHAUSEN, *The Redemptioners*, pp. 5-6.

<sup>165</sup> See JOHN FISKE'S *Dutch and Quaker Colonies in America*, Vol. II., p. 286.

At a Council at the Court House, Saturday the  
Eighth. of September 1753.

Present

Joshua. Maddox Esquire.

The Foreigners whose names are underwritten, imported in the Ship  
St Michael. Thomas Ellis Commander from Hamburg brought  
last from. Cows did this day take the usual Qualifications.

1762

Johann Benedictus Breitenfeld

Friedrich Ginnig Ozeru.

Johann Ginnig

Andreas + Lindner

Schuman in Gieß

Johann Schlegel

Johann Hans Kohn

John Henry + Ratiker

J. Henry + Gooljar

Johann Gussman + Margow

Hans Henry + Fete

Johann Erich Recker

Johann Friedrich Gassner

Johann Henry + Saxe

Christian Wilhelm Cöll

Johann Gassner

J. George + Saxe

Johannes + Kohn

Friederich + Ranberg

Willhelm + Latink

Christian + Latink

J. Henry + Seydberg

Lorenz + Schüller

J. Friederich + Utten

J. Andreas + Soutz

J. Christoph + Warmken

J. Henry + Krape

Cord Henry + Sander

J. Peter + Millberg

Gas Cotten + Kröger

J. Christian + Heijl

Michael + Kind

Johann Daniel Glau

Christoph Wegener

Simon + Eufner

Conrad + Eickler

Ludwig + Töpfer

H. Christoph + Gall

pages that many of the children of parents who died on the ten ships that brought over the more than three thousand Germans to New York in 1710, were bound out to servitude by the Government authorities.

The State of New York also legislated on this perplexing question, as may be seen by the following :

“AND WHEREAS, the emigration of poor persons from Europe hath greatly conduced to the settlement of this State, while a Colony; AND WHEREAS, doubts have arisen tending to the discouragement of further importations of such poor persons;—*therefore* be it further enacted, by the authority aforesaid that every contract already made or hereafter to be made by any infant or other person coming from beyond the sea, executed in the presence of two witnesses and acknowledged by the servant, before any Mayor, Recorder, Alderman or Justice of the Peace, shall bind the party entering into the same, for such term and for such services as shall be therein specified: And that every assignment of the same executed before two credible witnesses shall be effectual to transfer the same contract for the residue of the term therein mentioned. But that no contract shall bind any infant longer than his or her arrival to the full age of twenty-one years; excepting such as are or shall be bound in order to raise money for the payment of their passages, who may be bound until the age of twenty-four years, provided the term of such service shall not exceed four years in the whole.”<sup>166</sup>

#### THE TRAFFIC IN VIRGINIA.

The early Virginia colonists were a class, who came not to work themselves, but to live on the labor of others.

<sup>166</sup> *New York Laws*, Chapter 15. “An act concerning apprentices and Servants.” Passed February 6, 1788.

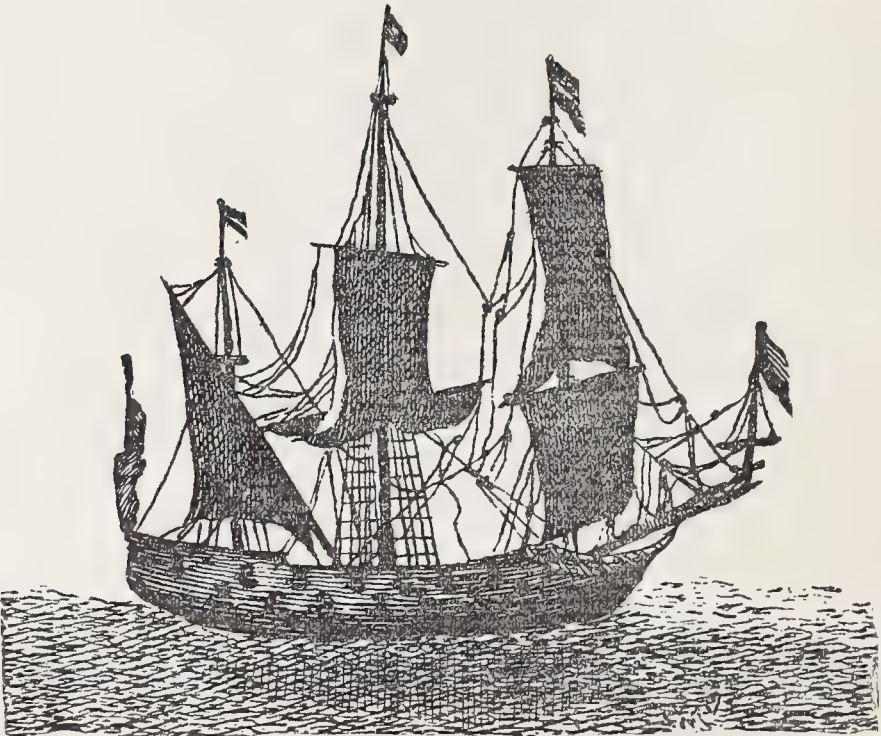
This required the aid of servile labor. Negro labor was at first resorted to. That was in 1619, but as the demand was greater than the supply, other sources had to be found. Convicted criminals were sent from the mother country in large numbers. But other means were also resorted to. Men, boys and girls were kidnapped in the streets of London, hurried on ship-board and sent to the new colony, where they were indentured as servants for a term of years. The usual term of service was four years but this was only too frequently prolonged beyond that period for trivial offenses. Fiske says "their lives were in theory protected by law, but when an indentured servant came to his death from prolonged ill usage or from excessive punishment, or even from sudden violence, it was not easy to get a verdict against the master. In those days of frequent flogging, the lash was inflicted upon the indentured servant with scarcely less compunction than upon the purchased slave."<sup>167</sup> But the majority of the indentured white servants of Virginia, like those of Pennsylvania, were honest, well-behaved persons, who like the latter sold themselves into temporary servitude to pay the charges of transportation. The purchaser paid the ship master with the then coin of the colony, tobacco, and received his servant. There as in Pennsylvania they were known as Redemptioners, and like those in this State numbered many of excellent character. There was no let up in this importation of convicts and servants until it was terminated by the Revolutionary War. It has been variously estimated that the number of involuntary immigrants sent to America from Great Britain between 1717 and 1775 was 10,000 and during the seventeenth and eighteenth centuries 50,000.<sup>168</sup> Probably a ma-

<sup>167</sup> JOHN FISKE'S *Old Virginia and her Neighbours*, Vol. I., p. 177.

<sup>168</sup> *American Historical Review*, II., p. 25. See also the *Penny Cyclopaedia*, Vol. XXV., p. 138.

jority of these reached Virginia. The latter colony received more Redemptioners than any of the other colonies during the seventeenth century, but in the eighteenth, Pennsylvania was the more favored province.

There were still another class of servants who were sent to America who deserve to be mentioned in this connection. They were prisoners of war, men who were captured by Cromwell at Dunbar and Worcester. Some of



PASSENGER SHIP OF THE PERIOD—1750.

From a Contemporary Drawing.

these were sent to Virginia. After the restoration of the Stuart dynasty, so many non-conformists were sold into servitude in Virginia as to lead to an insurrection in 1663,

followed by legislation designed to keep all convicts out of the colony.<sup>169</sup>

Of the services rendered to the colony of Virginia by these indentured servants it has been said they were "the main pillar of the industrial fabric, and performed the most honorable work in establishing and sustaining it."<sup>170</sup>

In Virginia, as in Pennsylvania, many of these Redemptioners rose to be persons of wealth and importance in the Commonwealth, and occasionally became members of the House of Burgesses. At the same time it deserves to be very distinctly stated that the general character of the Redemptioners in Virginia was by no means equal to that of the Germans who came to Pennsylvania; nor was anything else to be expected considering the classes from whom so many sprung.

#### IN NEW JERSEY.

Mellick informs us that the laws of New Jersey were about like those of Pennsylvania in relation to the Redemptioners. Contiguous as the two were, with only the Delaware river between, this was to be expected. In Section 5, of the *Colonial Entry Book* of that State, occurs the following:

"The waies of obtayning these servants have beene usually by employing a sorte of men and women who make it their profession to tempt or gaine poore or idle persons to goe to the Plantations and having persuaded or deceived them on Shipp board they receive a reward from the person who employed them."

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<sup>169</sup> FISKE'S *Old Virginia and her Neighbours*, Vol. II., pp. 184-185.

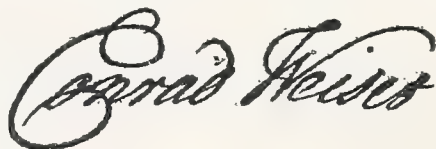
<sup>170</sup> BRUCE'S *Economic History of Virginia*, Vol. I., p. 609.

"Many of the early settlers of Virginia reached that colony as servants, doomed according to the severe laws of that age, to temporary bondage. Some of them, even, were convicts." (BANCROFT'S *History of the United States*, Vol. II., p. 191.)

In New Jersey, under the laws, white servants could not be compelled to serve more than four years if sold or bound after attaining the age of seventeen years. Young children were held until they attained their majority. When the term of service expired the redemptioner received two suits of clothing, one falling axe, one good hoe and seven bushels of corn. The master was not allowed to inflict corporeal punishment upon his bond servant, but he could bring the case to the attention of a civil magistrate.

It is a noteworthy fact that the most popular novel published in the United States in the year 1899 has a Redemptioner for its hero, and for the most part the scene of the novel is laid in New Jersey. Another work of fiction, almost equal to the previous one mentioned in popularity, deals with a Redemptioner hero in Virginia.<sup>171</sup>

The colony South Carolina also received some of this Redemptioner immigration, and pretty nearly the same

A handwritten signature in cursive script, reading "Conrad Weiser". The signature is written in dark ink and is centered on the page.

conditions and terms for taking them there, and holding them in bondage, prevailed as elsewhere.

Joshua Kocherthal in his little pamphlet, published in Frankfort in 1709, in which he strives to divert German emigration from Pennsylvania to South Carolina, says in his ninth chapter that "Special arrangements have to be made with the Captain for each half grown child. Persons too poor to pay, sometimes find proprietors willing to advance the funds, in return for which they serve the latter for some time in Carolina. The period of service, in time

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<sup>171</sup> FORD'S *Janice Meredith* and JOHNSTON'S *To Have and to Hold*.

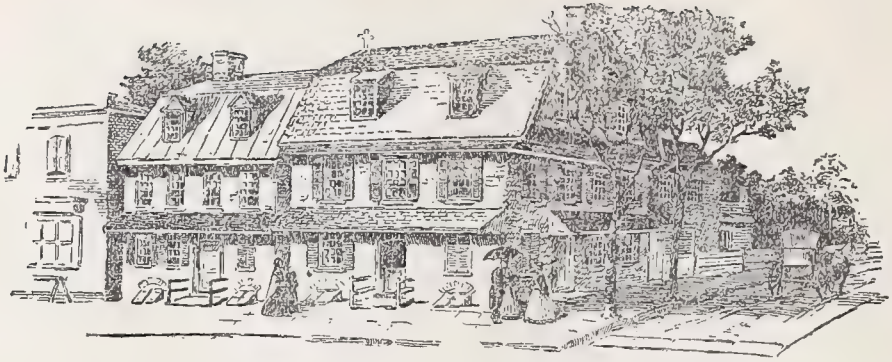
of peace, is from two to three years, but when the fare is higher (he states it to be from five to six pounds sterling, but the cost of a convoy and other expenses, raise it to seven and eight pounds for every adult), the time is necessarily longer.”<sup>172</sup> He adds in an appendix that “an immigrant to Pennsylvania must have the ready money with which to prepay his passage, while for one going to Carolina, this is not necessary.”

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<sup>172</sup> *Full and Circumstantial Report Concerning the Renowned District of Carolina in British America*, 1709.

See also DR. JACOBS' *German Emigration to America*, pp. 39-40.





THE DE LA PLAINE HOUSE, GERMANTOWN.

## CHAPTER X.

ARGUMENT ATTEMPTING TO SHOW THE REDEMPTIONER SYSTEM WAS BY NO MEANS AN UNMIXED EVIL.—THAT MUCH GOOD CAME OUT OF IT.—THAT IN MOST RESPECTS IT WAS PREFERABLE TO THE UNENDING ROUND OF TOIL THAT HAD TO BE ENCOUNTERED IN THE FATHERLAND.



FRANKLIN ARMS.

"O, Rivers, with your beauty time-defying,  
Flowing along our peaceful shores to-day,  
Be glad you fostered them—the heroes lying  
Deep in the silent clay.

"Be jubilant ye Hill-tops old and hoary—  
Proud that their feet have trod your rocky  
ways ;  
Rejoice, ye Vales, for they have brought you  
glory  
And ever during praise."

ONE hundred and fifty years  
are but a short period in  
the history of the human race.  
In the early ages of the world  
that number of years would come

and go and at their close men thought and did and felt  
about as at their beginning. Habits and morals were not as  
now, things that change almost as regularly and frequently

as the earth's revolutions around the sun. But times have undergone a wonderful transformation during the past century and a-half. So far away is 1730 in its customs and manner of thought, that we hardly realize that it was the time in which our great-grandfathers lived, and yet in some things we seem as far removed from those days as we are from the biblical patriarchs who lived and died upon the Judean hills, thousands of years ago.

This man-traffic, which I have attempted to describe in these pages, did not at that time create the general abhorrence with which we now regard it. It was a matter of every-day business in every community. It had the



SPECIMEN OF EPHRATA DISPLAY TYPE, MADE AND USED AT THAT PLACE PRIOR TO 1748.

endorsement, so far as we may judge from the records and the spirit of that time, of the majority of the community. It was recognized as a legitimate business by

the laws of the land. It was in full accord with the common life of the people. Even Sauer, Mittelberger, Muhlenberg and the other worthies of that period who have been referred to and liberally quoted, did not arraign the system itself, but the numberless and almost nameless abuses it called forth. It was the injustice, the hardships, the rascality, misrepresentations, methods of transportation, the crowded condition of the ships, the hunger and starvation, the sufferings, the general horrors by which it was accompanied, that called forth their protests. Never, since men have gone down to the sea in ships, have such sufferings and iniquities been known. Only men dead to all the better instincts of our human nature could have been guilty of the barbarities practiced upon these innocent, helpless victims of man's inhumanity to man.

Even as I read them to-day, I cannot understand why these men did not arise in their might and their wrath, smite their oppressors, and cast them into the sea, even as their own dead were thrown into the kindly waters, unknelled, uncoffined and unknown. They were many and their oppressors few; smarting under the deceptions and wrongs practiced upon them, their forbearance seems almost inexplicable. Here, too, the spirit of the age played its part. It was an age of loyalty to lord and master. To them the doctrine of *jure divino* was not a mere abstraction. It was one of the overmastering principles of their lives. They were respecters of authority, and to an extent that for half a century and more led to their disadvantage. For once the divine precept of obedience to authority worked to their undoing.

We fail to understand how these poor people should have consented to all this unutterable injustice and wrong-doing for several generations. If the immigrant of 1728 was

unaware of what was in store for him, the same cannot be said of those who came in 1750 and thereafter. The At-

Lancaster: Gedruckt bey Francis Bailey.



FAC-SIMILE OF COVER ON BAILEY'S GERMAN ALMANAC.<sup>173</sup>

<sup>173</sup> The above cut is a fac-simile of the cover on an almanac—*Der Gantz Neue Verbesserte Nord-Americanische Calender. Auf das 1779ste Jahr u. f. w. Berfertigt von David Rittenhaus*,—published at Lancaster, Pa., by Francis

lantic was wide, but not so wide that letters could not reach the relatives and friends who were still in the old home. We know many of them wrote and told the horrors that had been encountered. It is true, as is elsewhere recounted, that the Newlanders even stole the letters from America, when they could, to prevent the dismal tales they told from becoming known to those for whom they were intended; but that, doubtless, was an infrequent occurrence, and possible only on favorable occasions. Why then did these people persist in coming, five and six thousand yearly, for lengthy periods? The question is difficult to answer, perhaps, and yet I venture upon an explanation.

Why do thousands of gold-seekers and other adventurers brave all the hardships of Alaskan winters to find fortunes in the Klondike? Everybody knows that not one in a score of them is successful, and yet the hegira thitherward is as active to-day as when that wealth-fever first set the gold-seekers in motion. We hear and know some are successful. The rest hope they may be. All who came to America did not score failures. Not all were penniless and needy. Those who were able to make a fair start were successful far beyond anything they could ever have attained in their old homes. The virgin lands were rich almost beyond description. In that the booklets of Penn, Pastorius, Thomas and others did not exaggerate. The situation in this particular was not overdrawn, and the lands were cheap. It is true there was hard labor and plenty of it before the settler. But he was a German, strong of will

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Bailey. It possesses especial historical interest from the fact that the winged allegorical figure of Fame, seen in the upper part, holds in one of her hands a medallion portrait of Washington, while in the other she has a horn, from which a blast is blown with the legend *Des Landes Vater*. This is the first recorded instance where the designation of "Father of his Country" was given to Washington.

THE PENNSYLVANIA-GERMAN SOCIETY.



PENNSYLVANIA-GERMAN FARM LIFE.

A COMMUNITY CIDER-PRESS.



and limb, inured to toil and not afraid to labor every day in the year except Sundays, if the situation required such service. The seasons were on his side and he saw houses and lands, such as he never dreamed of owning, belonging to him, yielding him an abundant support and providing an inheritance for those whom he should leave behind him.

Another important condition of life came to the front with these people, to which most of them perhaps had been strangers in the old home. It was the question of food. Not only did the soil yield its abundant harvests, but the fields and the woods made no mean additions to their larder. Game of many kinds was at their command. Fur and feather and fin may almost be said to have been as much the product of their farms as wheat and corn and potatoes. Meat could be on their tables daily if they so desired. Mittelberger is very explicit on this point. He says: "Provisions are cheap in Pennsylvania. The people live well, especially on all sorts of grain, which thrives very well, because the soil is wild and fat. They have good cattle, fast horses and many bees. The sheep which are larger than the German ones, have generally two lambs a year. Hogs and poultry, especially turkeys are raised by almost everybody. Every evening many a tree is so full of chickens that the boughs bend beneath them. *Even in the humblest and poorest houses in this country* there is no meal without meat, and no one eats the bread without the butter or cheese, although the bread is as good as with us. On account of the extensive stock raising, meat is very cheap: one can buy the best beef for three kreuzers a pound."<sup>174</sup> He tells of poultry and eggs, fish, turtles, venison, wild pigeons, and other foods; not

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<sup>174</sup> MITTELBERGER'S *Reise nach Pennsylvanien im Jahr 1754*, pp. 64-65.

to mention nuts, grapes and other fruits that were to be had in every woods for the gathering.

All these things were well known in the Fatherland. Every letter spoke of them. Such flattering tales had their effect. They came for the most part to men and women whose lines in life were hard and drawn. The struggle for existence there was all those words imply. Nowhere in Europe was it harder. It was a from-hand-to-mouth life. The food was often scant, and not of the best at that. As these letters and the various descriptions of Penn's wonderful land which were everywhere distributed by the Newlanders were read around the fireside during the bleak winters, and the ever-present scant larder forced itself upon the mind, there could be but one result.

The overmastering instinct of the race to better its condition came upon them. There are many causes that lead men to seek new homes, in distant lands, but there is one that overtops all the rest. It is the desire to better their worldly condition, the hope of material advancement, in short, it is better bread and more of it that lies at the source of nearly all the migrations of the human family. The love of gain, the desire for property and the accumulation of wealth was the great underlying principle of all colonization on the American continent. It was this all-powerful motive that crowded out all else, and led these people to brave all dangers, known and unknown, to reach this western Eden. So long as distress and danger and difficulties are in the dim distance, we fail to give them due consideration. It is only when they become a present reality, a source of trial and sorrow, that we realize the true condition of things.

These people were ready to encounter the obstacles they knew were to be met. Perhaps they underestimated their

importance and character. That was something which could not be guarded against. At all events, their fears were cast behind them and that hope which springs eternal in the human breast held sway, and spurred them to take the leap in the dark which many lived to regret, and which thousands regretted while dying. No sadder tale can ever be told. It has become an imperishable page in the history of the Germans of Pennsylvania ; one that the historian reluctantly deals with, so full of sorrow and heart-break is it.

So abominable and inhuman were the dealings of the Newlanders, ship-masters, ship-owners and most of the commission merchants with these helpless immigrants, and so sad and sorrowful the fate of many of them, that the wrath of the reader is also aroused and the denunciation has become universal. The same incidents are told by them all, and the worst are of course chosen for exposure ; the same tale of starvation and pestilence and death is rehearsed so that we almost insensibly reach the conclusion that from the beginning until the end, there was one long, continuous cloud over the horizon of these people, unrelieved by a single rift and un-illuminated by a single ray.

Almost every writer whom I have consulted has written only in terms of unqualified condemnation of the evils that arose out of the system of bonded servants. There is however one noteworthy exception.



BARBER'S BASIN, IN USE 150  
YEARS AGO.

Elder Johannes Naas, who, next to Alexander Mack, was the most celebrated and influential member of the Taufer or Brethren church in Germany, came to this country in 1733. Shortly after his arrival he wrote a long letter to his son, Jacob Wilhelm Naas, who was living in Switzerland at the time, in which all the incidents and circumstances of his voyage are minutely detailed. The letter is well worth reading by every one who has an interest in the events I have been trying to depict. Want of space prevents its appearance here in its entirety. The concluding portion bears directly on the case of the Redemptioners, and contrary to the customary practice, the writer regards that question favorably, rather than otherwise, for which reason I quote that part of his letter.

#### ELDER NAAS' LETTER.

“Now that we have safely arrived in this land and have been met by our own people in great love and friendship all the rest has been forgotten (the mishaps and hardships of the voyage) in a moment, so to speak, for the sake of the great joy we had in one another. This hardship has lasted about nineteen weeks; then it was over, wherefore be all the glory to the Highest: Amen, yea; Amen!

“For it does not rue us to have come here, and I wish with all my heart that you and your children could be with us; however, it cannot be and I must not urge you as the journey is so troublesome for people who are not able to patiently submit to everything, but often in the best there are restless minds, but if I could with the good will of God do for you children all, I assure you that I would not hesitate to take the trip once more upon me for your sake; not because one gets one's living in this land in idleness! Oh! no; this country requires diligent people, in what-

Geboren	Taufung's Secret getraut an Kinder in Luffington Gemeinde in the Township of Providence.	Getauft
1729 304 Aug 11	Johann Georg Marzallers Amos Duffman Amelina & Elisabetha Sings wive, Amelina Elisabetha Duffman 3 Knicht's wive, Sings.	1730 34 Mar 14
1731 14 Nov	Johann Georg Sings wive, Joh. Georg Sings Senior, Sings.	1731 24 Febr
1733 30 Mar	Johann Anna Margaretha Sings wive, Joh. Anna Margaretha Sings wive, Sings.	1733 30 Mar
1735 17 Febr	Johann Catharina Sings wive, Joh. Catharina Sings wive, Sings.	1735 17 Mar

ever trade they may be—but then they can make a good living. There are, however, many people here, who are not particularly successful; as it seems that if some people were in Paradise it would go badly with them. Some are to be blamed for it themselves; for when they come to this country and see the beautiful plantations; the number of fine cattle; and abundance in everything; and, knowing that they only just have come here too, then they want to have it like that at once, and will not listen to any advice but take large tracts of land with debts, borrow cattle and so forth. These must toil miserably until they get independent. Well, what shall I say, so it is in the world, where always one is better off than the other. If a person wants to be contented here, with food and shelter, he can under the blessing of God and with diligent hands get plenty of it. Our people are well off; but some have more abundance than others, yet nobody is in want. What I heard concerning the people who do not have the money for the passage, surprised me greatly, how it goes with the young, strong people and artisans, how quickly all were gone, bricklayers, carpenters, and whatever trades they might have. Also old people who have grown children and who understand nothing but farm labor, then the child takes two freights (fare for two) upon itself, its own and that of the father or of the mother four years, and during that time it has all the clothing that is needed and in the end an entirely new outfit from head to foot, a horse or cow with a calf. Small children often pay one freight and a half until they are twenty-one years old. The people are obliged to have them taught writing and reading, and in the end to give them new clothes and present them with a horse or cow.

“There are few houses to be found in city or country

where the people are at all well off, that do not have one or two such children in them. The matter is made legal at the city hall with great earnestness. There parents and children often will be separated 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20 hours (in distance), and for many young people it is very good that they cannot pay their own freight. These will sooner be provided for than those who have paid theirs and they can have their bread with others and soon learn the ways of the country.

“I will make an end of this and wish patience to whosoever reads this. God be with you all. Amen.<sup>175</sup>

“Johannes Naas.”

This is an extreme view, and not wholly a just one. The facts as they stand recorded in the works of historians and the letters of private individuals are true, and they must always be accepted as such. At the same time it must be admitted they present us with but one side of the story. Is there no other side to their picture? There are, admittedly, two sides to every narrative? Is this one of the German immigration and the indenturing of many individuals as servants for a term of years an exception? It would, indeed, be an anomalous case if it were so. But it is not. Men like Christoph Saur and Pastor Muhlenberg and Gottlieb Mittelberger embarked in this cause to right a great existing wrong, one that was daily occurring before their own eyes, and with which they were almost hourly made acquainted. It was a crime almost without a parallel in its atrocity, practiced against their countrymen and it may be, their own kith and kin. They were tireless in their efforts

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<sup>175</sup> The complete letter from which the above extract is taken may be found in Dr. M. G. BRUMBAUGH'S recently published *History of the German Baptist Brethren*, pp. 108-123—a valuable addition to the early religious history of Pennsylvania.

to strike it down. They left no stone unturned, nothing undone that would do away with this crime against humanity. They showed it up at its worst to arouse the better part of our human nature against the evil, believing, and most truly, that in this way it could most quickly be driven out of existence. If they saw a brighter side to the question it was not for them to reveal it. It was the wrong against which their blows were directed. The better and brighter side needed no defense and, therefore, none was made for it.



ONE OF THE DANGERS ENCOUNTERED BY THE EARLY SETTLERS.

And there was a brighter side just as certainly as there was a dark one. That must, indeed, be an evil's crown of evil that is wholly and unspeakably bad and totally without redeeming features.

Let us, for a while, turn this gloomy picture to the wall and see whether we can discover something better on the other side. Let us bear in mind, in the first place, that while many plunged heedlessly into the pitfalls laid by the soulless soul-brokers, there were—must have been—thou-

sands of others who were not ignorant of what a servant for a term of years meant. Why did these eager thousands hurry from their homes in the Fatherland to such a fate here? We know full well how it was with a majority of them there. Born in poverty, unable to rise above the station of hewers of wood and drawers of water, they were doomed to lives of unceasing toil, with the hope of bettering their condition as remote as the distant and unheeding stars. What had even the fertile valleys of the Rhine to offer these men? Nothing, and well they knew it. Surely things could not be worse for them in America, and in this we must all agree.

It was a voluntary action on their part. They knew the consequences of their step. They were aware that a ship-owner would not carry them three thousand miles across the broad ocean and feed them on the way for nothing, merely out of charity. Men do not give valuable things to every comer for nothing. They knew this indebtedness must be repaid when they reached this country by some one for they could not do it themselves. But whoever assumed the temporary burden, they knew that in the end their own strong arms must make payment. It cannot be doubted the trials of the voyage were more severe than was anticipated. For that, perhaps, they were not prepared. A healthy young man who may never have known a day's sickness in his life, little thinks the plague will smite him on ship-board; and it was the foul diseases disseminated by personal contact that more than decimated so many hopeful ship companies that sailed out of Rotterdam. It will hardly be contended that the men coming to Pennsylvania under such conditions looked forward to anything but a life of work until time wiped out the score that had been marked up against them.

It is true we read of "Servants" or "Redemptioners" who fell into the hands of hard taskmasters. No doubt this was the case. It has been the case since the days of Pharaoh and will continue to be while masters and servants exist upon the earth, and that, most probably, will be until the end of time.

But that was not the rule. I cannot bring myself to believe that they were not mostly exceptional cases.<sup>176</sup> It was natural that Germans already in the country and in need of help on their farms, or in whatever occupation they may have been engaged, should have preferred their own countrymen. The Germans hold together: it is one of their characteristics, and always has been. The employer preferred one who spoke his own language: who can doubt that? That he preferred one from his own dorf or locality is also certain. When such came together it could not have been difficult to strike a bargain. And having thus made their engagement, will it be doubted that the faithful service of the Redemptioner, anxious to free himself and his wife and perhaps his children also, was not appreciated by the master, his own countryman, and perhaps even an acquaintance? To doubt kind treatment from the buyer to the bought, under these conditions is to impugn German honor, German kindness, and that German sense of right which we know is always true to eternal instincts. We have reason to know that as a rule the existing conditions worked well. It was also the servitor's privilege to find another master when the one he had was not to his liking.

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<sup>176</sup> "These indentured servants were not badly treated either by the Swedes or the Friends. Their usual term of service was four years, and they received a grant of land, generally fifty acres, at the expiration of the term. The system was originally contrived in Maryland in order to increase the labor of the province, and many of the bond servants were persons of good character, but without means, who sold their services for four or five years in order to secure a passage across the ocean to the new land of promise." (SCHARF & WESTCOTT'S *History of Philadelphia*, Vol. I., p. 134.)

If these men were poor, they were nevertheless honorable. It was their bounden duty to comply with their contracts. Nothing could be gained by shirking their duties, save trouble. Every one was certain that the day of deliverance would come, when he in turn would be an independent land-owner and entitled to all the rights of citizenship enjoyed by any one. He saw around him, men of standing and character in the community, who had stood on the lowest rung of the social ladder where he himself was then standing. They had attained their position by fulfilling their engagements faithfully. They were an example and their successful careers were an incentive to all who knew them, to also do as they had done. The laws of the Province made no distinction between him and those above him. He could aspire to anything or any place anyone else had attained. In addition to that, they lent him a helping hand when the hour of his freedom arrived and gave him lands, if he wanted them, on the most favorable terms. There was every incentive for a "Redemptioner" to make a man of himself if he had the will and ability to do so. And why should he not strive towards that end? His hour, the hour so long awaited, had come at last; the prize he had set out to reach was now within his grasp; the day of fruition was at hand. He had worked hard, but he had done that in the Fatherland also, done it on scanty rations and without any hope of rising or in any way bettering his position. He had passed that point in his new home. He was a free man. The three, four, or five years had rolled away quickly and he was now master of the situation.

And what had others done? They had become the owners in fee simple of estates that ranged from a hundred to a thousand acres of the best and brightest lands the sun shines on to-day. They had become the owners of estates,

which in Germany would have entitled them to the highest consideration. In all but name, they had in reality become what the Newlander had promised. Nowhere in all North



A CUSTOM IN THE FATHERLAND.

America was such prosperity seen. It had taken years of honest toil to accomplish this, but it had been done and now the independent owner could sit down, literally as well as figuratively, under his own vine and roof tree with the world's abundance of good things about him.

With such encouragement the "Redeemed"—no longer the "Redemptioner"—had but to go to work for himself as earnestly as he had done for him who had taken him into his family. Generally he was a man in the vigor of life, with many years of good work still in him. There was still ample time to go ahead and improve his condition. Released from the indenture that had held him, with his

earlier ambition to improve still strong within him, his lot was a hundred fold better and more promising than it had

**Kort en klaer ontwerp,**  
dienende tot  
**Een onderling Accoort,**  
O M  
**Den arbejd / onrust en moeye-**  
**lijckheyt / van Alderley-hand-werck-**  
luyden te verlichten  
D O O R  
**Een onderlinge Compagnie ofte**  
Volck-planting (onder de protectie vande H: Mo:  
Heeren Staten Generael der vereenigde Neder-land-  
den; en bysonder onder het gunstig gesag van de  
Achtbare Magistraten der Stad Amstelre-  
dam) aen de Zuyt-revier in Nieu-ne-  
der-land op te rechten; Bestaende in  
*Land-bouwers,*  
*Zee-varende Personen,*  
*Alderhande noodige Ambachts-luyden, en Meesters*  
*van goede konsten en wetenschappen.*  
**Steenende op de vooz-rechten van hare Achts**  
**baerheden (als hier na volgt) tot dien eynde verleent.**  
t'Samen gestelt  
*Door Pieter Cornelisz. Plockhoy van Zierck-zee, voor hem selven en andere*  
*Lief-hebbers van Nieu-neder-land.*  
**t'Amsterdam gedrukt, v Otto Barentsz. Smient, Anno 1662.**

TITLE-PAGE OF PLOCKHOY'S BOOK.

Containing a Scheme for Settlement on the Delaware.<sup>177</sup>

<sup>177</sup> There is, perhaps, no book or tract relating to the history of Pennsylvania that has greater interest for the student of the early history of the State than the little book whose title-page is given in fac-simile above. It is the first description of the country written by one living there at the time, and who died

been in his old home. He felt it and he fell to work to make the most of it. German industry and German thrift still accompanied him. The greedy ship-master and the avaricious broker could not rob him of these. With them and the ready assistance that was ever forthcoming on the part of the old master and nearby acquaintances, he started out on his independent career.

The result is well known. He prospered as he deserved to do. His cattle multiplied and the soil failed not to pour forth its abundance. The days of adversity passed away. The era of prosperity took their place, and his early hopes and aspirations were realized. That was the career of thousands. Even though some had in earlier days encountered unspeakable evils, was not this rich fruition of later years infinitely better than anything that could have fallen to their lot in Germany? There they were not bound to a master by indentures, but necessity compelled them to serve him nevertheless from boyhood until incapacitated by age, when the poorhouse received their worn-out frames. He was a servant all his life without any recompense at its close, while his food in the meantime was

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within its borders after spending most of his life there. The man was Peter Cornelius Plockhoy, a Dutchman who led a colony of Mennonites to Pennsylvania at an unknown period and settled at the Hoorn Kill, several miles below Philadelphia. After having been in existence only a few years, Governor Carr, of New York, sent an expedition up the Delaware, which broke up and dispersed the little colony. What became of Plockhoy, the founder and leader, there are no records to tell. He, however, wrote and had printed at Amsterdam, in the Dutch language, in 1662, the little tract bearing his name, in which he gives a history of his colony and its people. With the dispersion of his little colony, Plockhoy also disappeared, and it was not until 1694, when aged, blind and destitute, he, with his wife, reached the Mennonite settlement at Germantown, where kind and willing friends built him a house, planted him a garden, and where he died. There is not a more pathetic story connected with the history of our State than this one of poor Plockhoy. His little tract is of excessive rarity, the only copy in Pennsylvania being in the library of Judge Pennypacker, of Philadelphia.

See *Proceedings of the Pennsylvania-German Society*, Vol. II., p. 34.

THE PENNSYLVANIA-GERMAN SOCIETY.



FRANKLIN COLLEGE, 1787.



that of the poor laborer, poor in kind and scant in quantity. Surely, we cannot contrast such an existence with that passed by his fellow laborer, Redemptioner though he was, in the welcoming breezes of Pennsylvania.

Thousands of them achieved both fame and fortune. Often, if he was a good man and true, he married his quondam owner's daughter, and with her got back part of the riches his years of honorable servitude had helped to create. Among his own countrymen he lost no caste by reason of his service. Why should he? In the world around him one-half his fellows were working as hard as he to repay borrowed money or to pay for lands or other valuables they had purchased. He too was paying a debt voluntarily incurred and there was no disgrace attached to it.

Our early history is filled with the story of Redemptioners who grew rich by their honest toil and left honorable names to their descendants. I have at this moment an autobiographical sketch lying before me, written by one of these people. He came to the town where I was born, and for nearly half a century lived within easy speaking distance of my own home. He was well educated. He was honest and faithful. The community honored him with public office, while his enterprise, energy and thrift brought him a large estate. He founded a family and his descendants to-day are honorable and honored, the wealthiest people in the community.<sup>178</sup> These are things we

<sup>178</sup> So few Redemptioners, so far as I have ascertained, left records of their careers, that I am tempted to throw in the form of a note a part of what the one spoken of above says of himself. After telling of his birth at Diedelsheim, in the Palatinate, on January 16, 1750, he proceeds to relate that his father was a Lutheran clergyman and his mother the daughter of another also; who the sponsors at his baptism were, all of which were furnished to him by his pastor when he left Germany. He then says:

"My beloved father died in the year —, at the age of 57: my beloved

must not forget in passing judgment upon this man traffic. Common fairness demands it. It rescued thousands from lives of poorly requited toil and placed them where their labor met with its proper reward. Instead of remaining hewers of wood and drawers of water until life's close, they were placed in conditions where the results of their

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mother departed this life in the year 1760. Even in my tender youth, no expense and pains were spared upon my education by my parents. My father had me not only attend church and hear the word of God, but also diligently attend school. I was also sent to a Latin school from my 6th to my 13th year, that with this and an acquaintance with other necessary branches of knowledge, I might the better get along in the world. For the parental love and faithfulness I experienced, may the great God reward my parents before the throne of the Lamb in Heaven.

"After my father found me qualified to renew my baptismal covenant by a public profession of my faith, I was confirmed in the 13th year of my age, and received for the first time the Lord's Supper. Soon after I expressed my wish to learn the mercantile profession, to which my father gave his consent. I then served a four years apprenticeship in the city of Stuttgart with Mr. Barnhard Fredk. Behruger. After this I went to Heidelberg where I was in the employ of John W. Godelman for two years. From thence I went to Manitz and entered the celebrated house of John George Gontzinger.

"In order to learn more of the world and to improve my fortune, I resolved to travel to Holland, with the hope of finding employment in some large commercial house. My undertaking was unsuccessful, and this contributed to my coming to America, for as I saw no prospect of getting employment in Holland and did not wish to return to my native land, the way to America was prepared. I crossed the ocean in the ship *Minerva*, Capt. Arnold, and landed in Philadelphia on Sept. 20, 1771. I had to content myself with the circumstances in which I then was, and with the ways of the country, which it is true, were not very agreeable. I was under the necessity of hiring myself to Benjamin Davids, an inn-keeper, for three years and nine months. My situation was unpleasant, for my employment did not correspond with that to which I had been accustomed from my youth, in my fatherland. In the course of nine months my hard service ended, for with the aid of good friends, I found means in a becoming way to leave Davids, for the employ of Messrs. Miles & Wistar, where I remained three years and six months."

The foregoing narrative shows how difficult it was, even at that early day, to secure honorable, remunerative employment in the Fatherland. Here was a young man, well born, well nurtured, of good education, trained to business, and yet after serving four years at service in a mercantile house, could find no employment either in his own land or in Holland. As a last resort he came to America. His career answers my argument affirmatively that, despite his three years and nine months of unwelcome service, it was the best thing he could do. It is very certain that he never regretted it.

work went to reward themselves. Not one of all this vast multitude, could their views have been ascertained, would have preferred the old hum-drum life of the Fatherland with its many trials and few rewards to the newer life, the freer air, the more generous living and less oppressive burdens they found in the pleasant land of Pennsylvania.



THE MORRIS HOUSE IN GERMANTOWN.

Where Washington lived in 1793.

At this distant day we can hardly realize all the untoward circumstances and conditions that fell into the lives of these sons of the Fatherland—these children of misfortune and of want. It has been said man must be born somewhere; it is true, and wherever that somewhere may be, that spot, though it be the bleakest on all the earth, will live in his memory forever, and cost him many a pang ere he becomes reconciled to new conditions.

To leave home and friends and country is a trial under

even the most favorable circumstances. To leave them, penniless, with the future all doubt and uncertainty, but with a full knowledge that a life of toil, hard and unremitting, with perhaps nothing better at the end of it, is as dreary a prospect as can shadow any life.

Thousands of them, after spending many years in freeing themselves and their loved ones from the clutches of the taskmaster, had to begin life anew on their own account, in the silence and gloom of the forest. Here their remaining years were passed, generally with abundance crowning their declining years. They had at last homes and fire-side comforts to leave to those who came after them. The worst for them was now over. True, they had at last attained their early hopes, but how much in mind and person had to be endured before the period of fruition arrived. How often in their hours of deepest sadness and gloom the memories of the earlier days in the old home must have forced themselves with overpowering strength upon these sons of sorrow! Only men and women deeply imbued with the consolations of religion could have survived it all without following the advice of the Hebrew prophet's wife, to curse God and die.

Out of those olden forests, out of those homes in the valleys and mountain recesses emerged men imbued with the same spirit of freedom and independence that has marked the men of German ancestry during the long ages that have come and gone since Tacitus portrayed their sturdy virtues in his imperishable pages. Centuries of suffering as well as centuries of success were needed to build and mould the German character into what we find it to-day. The crown has come after the cross. Wrong and sorrow and toil were theirs, but through them all they were true to their lineage, and now, when another century

and a-half has come and gone, the proudest eulogium we can pass upon them and their work is the one we could wish succeeding generations may pronounce upon us:— they fought a good fight, they kept the faith.

“ We leave their memory to the hearts that love them ;  
Their sacrifice shall still remembered be ;  
The very clouds shall pause in pride above them  
Who, though in bonds, were free.”



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THE PENNSYLVANIA-GERMAN SOCIETY.



THE CHURCH OF THE BRETHREN, GERMANTOWN.

AS IT APPEARED ABOUT 1860 (ERECTED 1772).

# Pennsylvania:

## THE GERMAN INFLUENCE IN ITS SETTLEMENT AND DEVELOPMENT.

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A Narrative and Critical History.

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PREPARED BY AUTHORITY OF  
THE PENNSYLVANIA-GERMAN SOCIETY.

### PART VIII.

*THE GERMAN BAPTIST BRETHREN  
OR DUNKERS.*



PUBLISHED BY THE SOCIETY.



The  
German Baptist Brethren  
or  
Dunkers.

PART VIII. OF A NARRATIVE AND CRITICAL HISTORY

PREPARED AT THE REQUEST OF  
THE PENNSYLVANIA-GERMAN SOCIETY.

BY  
GEORGE N. FALKENSTEIN,  
Pastor Brethren Church, Germantown, Pennsylvania.



LANCASTER, PA.

1900

Publication Committee.

JULIUS F. SACHSE  
DANIEL W. NEAD, M.D.  
HENRY M. M. RICHARDS

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Illustrations by JULIUS F. SACHSE  
Initial Letters from Ephrata Copy, A. D. 1750



## INTRODUCTION.



**I**N our complex modern life, it is a wonder if we can stop for a moment and look back upon the simplicity of long ago. Surrounded by luxurious extravagance, we cannot realize the narrow limits of life and the constant self-sacrificing circumstances of our common ancestry. To-day, as we look at this great Commonwealth of ours, some men are impressed with its magnificent proportions and are charmed with its gilded dome. Some there are who look upon it merely as so much political machinery with immense possibilities for the advancement of personal ends. But it is more than a political spider web—more than a social compact or civil alliance with repellent national prejudices. It has a history. It is no longer an English settlement on the Delaware—it is no longer Penn's province. It is more than the dying cadence of strains of martial music—more than a relic of colonial days.

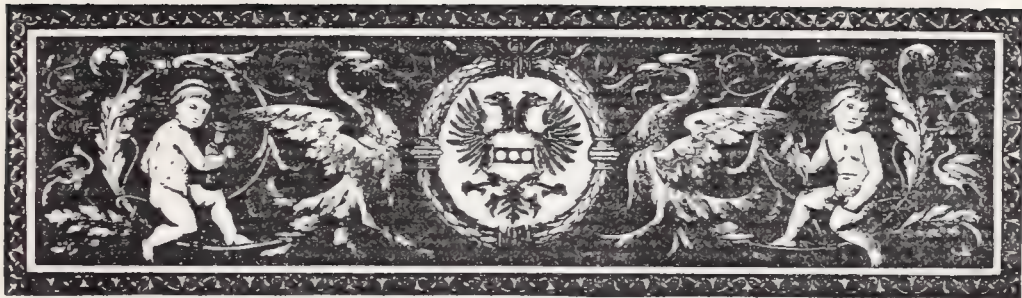
It is a building with foundations and superstructure. The builders were building in the century that is past. In

times of political upheaval and civil strife—and in times when the storms that try men's souls were raging, the building has given evidence of endurance and extraordinary strength. The members of the Pennsylvania-German Society have assigned to themselves the pleasant duty of telling to the world the history of the German influence in the foundation and development of this building, so remarkable for security, strength and beauty. We have cleared away much of the rubbish. We have examined the marks and inscriptions on the walls, and the interpretation of them has been an astonishment. There have been discoveries as real as those in the Babylonian excavations. The foundation stones tell the story of the integrity, industry, devotion and the virtues of faith and hope and love of our German ancestors.

We honor ourselves in the study of the measure of influence of the religion of our fathers, whose love for the home was more perfect because of love to God, and whose faith in life was more constant because of faith in Him. When we understand better the far-reaching influence of that pious devotion, we shall grow in appreciation of the rich legacy of our inheritance.

Thanking you for the recognition, that the Brethren church has been a factor in Pennsylvania history, I trust that a historical sketch of this people will show that they have also contributed elements of strength to our beloved Commonwealth.





## CHAPTER I.

### THE ORIGIN OF THE BRETHREN.



IN account of frequent confusion, it is well to notice the name in passing. The name first selected was "The Brethren," and this has always remained the choice above all others, but to distinguish us from other denominations and to give recognition to our origin, the legal corporate title is "The German Baptist Brethren." If the reader desires, however, to be intelligent upon the subject, it is necessary to remember that there are several localisms and terms of contempt which came into more or less prominence in the early history of the denomination. Thus the words "Dunker" and "Tunker," and their plurals, come from *dunken* or *tunken*, meaning to dip, or immerse. These, of German origin, are of frequent occurrence and correct enough; *Dunker*, being smoother than *Tunker*, is preferred. *Die Dunker* is familiar to many. "German Baptist" is legally sanctioned and is much used, Baptist being derived from the Greek verb *baptizo*, to immerse. The word "Dunkard," or "Dunkards," is used by two classes of persons. The first, those who are

either too ignorant to know or do not care for the laws of language; and, secondly, by those who do know and want to use it with its true meaning of contempt. According to the laws of language the word "Dunkard" is a hybrid, and, therefore, should not be used by anyone who desires good English. The root is derived from the German, *dunken*, and the suffix, *ard*, is from the French and always carries with it the idea of contempt, in such words as blackard, drunkard, laggard, etc. The word "Dunkard," therefore, should be used only by the ignorant and the malicious. There are other names, localisms of earlier times, not used now.

For the origin of the Brethren church, we must go back to the German Fatherland, the place of so many scenes of religious devotion and conflict. For, as a religious country, Germany stands unique, and in the summing up of its religious interests and activities, is without parallel in the annals of history—the length of time of its religious history, its extreme and diversified character of doctrine, its orthodoxy and heterodoxy, its mysticism, rationalism and materialism, its bitterness of ecclesiastical antagonism, at times, its blind following of dogma, and, at other times, its activity in a sincere and pious and intelligent devotion to Christianity. These things will always mark Germany as a vast and most fruitful field for the student of church history. In this land, the home of the Reformation, and in the midst of this history and these surroundings, was born the Brethren church.

It is to be sincerely hoped that the day is not far distant when some earnest German student and investigator will give us a complete and intelligent history of the times and conditions and circumstances that contributed to the birth and development of the new denomination, but a few facts

and dates must suffice as a proper introduction to that part of the history assigned to the present writer.

The story of the Reformation is a marvelous one. The intense activity and wonderful progress of the reform influences stirred to the very utmost the antagonism of the Catholic church. To counteract the influences of the Reformation and to stop its rapid progress throughout northern Europe, the Catholic church concentrated its entire energy to the development and spread of Jesuitism. "Its object is not to lead souls to a life-giving communion with their Saviour, but only to secure obedience to the Church and to increase the adherents to the Papacy." It seems sad to contemplate what a great change had been brought about in a hundred years from the time of the Reformation. The organized power of the church had been brought into requisition. Is it too strong a picture to quote the words of Baur: "A century after the Reformation, and even earlier, Germany presented a mournful spectacle. Jesuitism pressed like an incubus on the national mind, and even when Luther's teaching still prevailed, it was forgotten that the Christian calling consists of sincere faith, and of a life which originates therein. Even in the Protestant church faith was in danger of becoming a mere intellectual assent; pure doctrine had assumed the form of law; there was a zeal in the defense of it with which zeal for a life of love did not keep pace." The existence of such extreme conditions must soon produce a reaction of far-reaching and permanent results. We do not have to wait long for the change. Out of the darkness two powerful voices were heard. In due time all Germany listens to their earnest exhortations. The first of these was Johann Arndt (b. 1555; d. 1621), the pious author of *True Christianity* (Wahres

Christenthum), popular still, after a lapse of 300 years. The second was Jacob Boehme (b. 1575; d. 1624), a dreamer and noted mystic writer, and perhaps the father of the mystic philosophy of the 17th century. There was profound interest taken in the writings of these two men, and the results produced were as diversified as the doctrines they advocated. There began a new era of agitation and spiritual unrest and the ecclesiastical power was ready to punish all who dared to express their convictions at vari-

ance with the doctrines of any of the three established churches. While there was cold, ritualistic formality, there was some active piety, and there was also some wild religious excess by those who used religion as a cloak for their maliciousness. In the midst of this restless confusion, in the latter half of the 17th century, there came upon the scene of action many sincere and devoted men and great leaders of

Des Geiſt und Troſtreichen Lehrers /  
**Herrn Johann Arndts,**  
 Doct. General. Superintendentus des Fürſtenthums  
 Rönneburg,  
 Sämmtliche Geiſtreiche Bücher  
 Vom Wahren  
**Chriſtenthum,**  
 Handelt von  
 heilsamer Buſſe / herzlichster Reu und Leid über die Sünde  
 und wahren Glauben / auch heiligem Leben und Wandel  
 der rechten wahren Chriſten.  
 Nicht allein mit beygefüigten Gebeten / Züchtungen / Lebens-  
 lauf des Auctors, und nöthigen Registern,  
 Sondern auch  
 mit erbaulichen Standbildern und deren Erklärung,  
 und einer Katechetischen Einleitung von 188. Fragen  
 verſehen.  
 Nach dem  
**Paradies. Gärtlein /**  
 in groben Druck  
 Und einigen befondern Registern / vermittelst welchen man  
 dieses Buch auf alle Seiten und Frägen, Evangelia und Episteln  
 als ein ordentliches Haus- / Predigt- / auch wol gebrauchtes Buch,  
 vermehret.

---

Gießen / Verlegt Gerhard Johann Cammer.  
 1749.

thought. They were Pietists in principle, in the better sense, and had much to do in moulding the thought and doctrine of their generation and the succeeding century.

After all discussion *pro* and *con*, it must be admitted that Philip Jacob Spener (b. 1635; d. 1705) was the father of "Pietism," in its better sense. Though he remained in communion and fellowship with the Lutheran church, his energies were devoted to the promulgation of the best

thoughts and conceptions of "Pietism." Another leader that has enriched the world by his practical piety and benevolence was August Hermann Francke (b. 1663; d. 1727), the father and founder of the famous Halle Institutions—the Halle Orphanage, educational institutions and publishing house. As an estimate of these two men, I can do no better than quote the clear and concise statement of a German scholar and historian: "The Pietism of Spener and Francke was a religion of the heart, a faith which was to make a new creature. It sought entrance into the heart to cleanse it by repentance, and to create in it a new life of faith; it sought entrance into the houses, to turn them into sanctuaries, into schools to transfer the doctrines of the catechism from the head to the heart, and into the abodes of poverty to offer the consolations of the Gospel."<sup>1</sup> Such was Pietism in its best sense, in the church, but unappreciated by cold and unyielding orthodoxy. It was driven out of the church. Leaders of thought were by no means agreed as to faith and doctrine. All had their following. To the above might be added the names of Jeremias Felbinger (b. 1616; d. —); Gottfried Arnold (b. 1666; d. 1714); Ernst Christoph Hochmann von Hochenau (b. 1670; d. 1721); and many others, each one earnest, and no doubt a firm believer in the doctrine he advocated; sharing the love of their friends and followers, and the hate of their enemies; and each one contributing his share towards the breaking up of the stony and unfruitful fields of orthodoxy. Many sincere men felt that corruption and error existed in all three of the established churches—Catholic, Lutheran and Reformed—and that such corruption can be cleansed and error corrected, only by infusion of piety and spiritual life—a life of faith and practical benevolence. They

<sup>1</sup> WILLIAM BAUR, *Religious Life in Germany*.

hoped to succeed by a kind of destructive method, but failed to gauge the strength of the ecclesiastical power.

It required brave men to stand up and say that the church needed to be reformed, and the greater the boldness of the declaration, the more the church resented such declarations. There was antagonism, dismissal, retaliation and bitter strife. Such were some of the conditions from within. And some who escaped from the ritualism and the oppression of ecclesiastical power, went wild in the other extreme, and declared against all organization and all ordinances. There were lawless men, and so Pietism was regarded as a strange aggregation of all religions and irreligion. Persecution was rife. Civil and ecclesiastical powers combined to mete out just and unjust punishment to the guilty and the innocent. Many sincere and earnest souls suffered untold hardships and punishment and torture. Many turned away into rationalism and unbelief. But there were braver souls than all these, in whose hearts burned the unquenchable desire for deeper spiritual life. They had sought in vain in the church, and turned away with other Pietists only to find themselves still unsatisfied and uncomfortable. They saw the whole field of chaos, strife and confusion, but they had hope in their hearts and they saw the dawn of the coming day. They bravely faced their persecutors, turned to the Bible for comfort and in earnest prayer to the Lord for guidance. Among these were those in whose history we are especially interested.—*Earnest Seekers After the Truth.*





BRETHREN CHURCH AND PARSONAGE, GERMANTOWN.

## CHAPTER II.

### THE ORGANIZATION OF THE BRETHREN.



N noticing this organization, it would be impossible for me to give a better description than that given us by eye-witnesses, mostly by Alexander Mack, Sen., the first minister and organizer of the Brethren church as now constituted. This account was originally published as a Preface to a small edition of Alexander Mack's *Exposition and Defense of New Testament Doctrine*. This exposition was first circulated (probably in manuscript) in July, 1713; a German edition was printed in America in 1774; an English edition followed in 1810; and an English and German edition in 1860. Strange to say the book has been out of print for many years, and copies of the earlier editions are now very rare. I quote from the edition of 1810:

“It pleased God in the beginning of the last century to cause his saving grace to be experienced, and the voice of his mercy to be heard by many, stirring them up to repentance, and awakening them from the sleep and death of

Kurze und einfältige Vorstellung  
der äussern, aber doch heiligen

# Rechtsen

und

## Ordinungen

des

### Hauses Gottes

Wie es der wahre Haus-Vater  
Jesus Christus befohlen, und in sei-  
nem Testament schriftlich hinterlassen.

vorgestellt in einem Gespräch  
unter Vater und Sohn,

durch

Frag und Antwort,

von

Alexander Mad.  
einem Mitberufenen, zu dem grossen  
Abendmahl.

Zweite Auflage.

Gedruckt u. zu finden bey Christoph Sauer, 1774.

Eberhard Ludwig Grubers  
Grundsichende

# Frage

welche denen

## neuen Säufern

im Witgensteinischen, insonder-  
heit zu beantworteten vorgelegt waren,  
ammt:

begefügten kurzen und einfältigen Ant-  
worten auf dieselben, vormals schriftlich  
heraus gegeben von einem

### Aufrichtigen Mitglied

der Gemeinde zu Witgenstein,

und nun auf vieles Verlangen

zum öffentlichen Druck befördert.

Zweite Auflage.

Gedruckt u. zu finden bey Christoph Sauer  
1774.

sin to seek salvation and permanent rest in Jesus, who, viewing at the same time the general defection and departure from the genuine principles of Christianity? and feeling their minds devoutly pressed, and inclined to bear a testimony to the truth; and for this purpose private meetings were established, for the edification and building up of the newly awakened souls; this laudable undertaking, which however soon powerfully opposed by the jealous and embittered ecclesiastics, influencing the earthly power and commencing a series of persecution in various places, namely: in Switzerland, in Wurtemberg, in the Palatinate and at Hesse Cassel, where they were cast out as exiles; but the Lord provided for them a place of rest, or security, in Wittgenstein, under the protection of a prince, eminent for his moderation, where also the awakening power of God had previously found its way to the hearts of some honorable females of his court; there at a place called Schwartzenau, in the vicinity of Berlenberg, liberty of conscience was graciously afforded them. Wittgenstein, though a rough and barren country, by becoming the place of refuge to the awakened, who now very generally resorted to Schwartzenau, became in the course of a few years a place of considerable repute, though otherwise little thought of.

“Of the number that collected here, there were few of different opinions, habits and manners; they were all denominated Pietists, but they considered each other as brethren; here circumstances very soon occurred which led to conclude that the salutatory counsel of our Lord, Matthew 18, ‘if thy brother trespass against thee, go and tell him his fault between thee and him alone, etc.,’ is not acceptable, or practicable, where a fraternity is unorganized by obedience to the truths of the gospel; here also some turned back

again to the religion from whence they came out, being offended at the discipline of the cross ; others fostered a spirit of libertinism, more to be dreaded in its consequences than their former depravity ; there were some, however, who, notwithstanding this state of perturbation, were sincerely desirous of finding the footsteps of the primitive Christians and following and imitating the example of Jesus Christ ; and apprehend and appreciate the testimony and commands of the head of the Church ; being fully convinced of the necessity of faith and obedience, in order to the obtaining salvation ; their solicitude paved the way to the discovery of the ordinance of baptism, which they considered as the door to that union and organization which they earnestly desired. The subject of baptism underwent various discussions among the Pietists and spoken of in such manner as to grieve the hearts of lovers of truth.

“Till in the year 1708, eight persons entered into a covenant with each other, by the help of God, to endeavor to attain to the answer of a good conscience by rendering obedience to all the commands of the Lord Jesus and follow him as their good shepherd and leader through good and evil report. Those eight persons, of whom five were brethren, and three sisters (the names of the Brethren were as follows : George Graby and Lucas Fetter, of Hesse Cassel ; Alexander Mack, of Schreisheim, in the Palatinate ; Andrew Bony, of Basle, in Switzerland, and John Kipping, from Wurtemberg ; and the names of the sisters were Johanna Bony, Anna Margareta Mack and Johanna Kipping), covenanted with each other as brethren and sisters under the cross of our Lord Jesus Christ, to dwell together in the unity of faith, as a society ; by consulting history, they found that the primitive Christians in the first and second centuries uniformly were according to

the command of Christ planted into the likeness of his death by a baptism in water by a three-fold immersion; not resting their faith however upon the authority of history, they searched the scriptures of the New Testament, and finding explicit testimony to that import, they became desirous of practicing a means so strongly recommended by the example of our Lord, and emphatically enjoined by his written precept, believing that it became them thus to fulfill all righteousness.

“But who should now administer the ordinance to them was a difficulty not soon got over. One of their number, who labored among them in the Word, visited the societies in different parts of Germany to collect the opinion of the awakened generally upon the subject of baptism; the greater number acknowledged that immersion was the mode practiced by the Apostles and primitive Christians, but still endeavoring to satisfy themselves that a handful of water by pouring would answer the same end, provided it was administered to proper subjects only.

“The consciences of the before-mentioned could, however, find no satisfaction in these; they therefore desired him who was their minister to baptize them by immersion, according to the example and practice of the first and best Christians and all primitive believers. He felt a diffidence to comply with their request on account of his not being baptized himself; he desired, therefore, first to be baptized before he could conscientiously baptize any of them. They betook themselves to fasting and prayer, in order to obtain help and direction in this case from Him who is the restorer of paths to dwell in, for they were all desirous to be baptized. In this dilemma a testimony of Scripture revived in their minds: ‘Where two or three are gathered together in My Name, there am I in the midst.’ Where-

fore, with an unshaken confidence in the precious promise of God, they cast lots which of the four brethren should baptize him who was so anxiously desirous of being baptized; they pledged their word at the same time that it should remain a secret upon whom the lot fell, that no one might take occasion to call the society by the name of any man, as was the case with the Corinthian church, which was sharply reproved by the apostle.

“The crisis for the camp to move forward was now arrived; they were now made willing in the day of the Lord’s power. Accordingly, they went out in the morning to a stream called the Aeder, and there he upon whom the lot had fallen baptized the brother who had discovered so great anxiety to submit to that ordinance; this being done, he was now acknowledged as duly qualified. He baptized him first by whom he had been baptized, and the remaining three brethren and three sisters. Thus were these eight, at an early hour in the morning, baptized in the water by a triune immersion; and after they came up out of the water and had changed their clothes, they were filled with joy, and by the grace of God this expression was revived in their minds with peculiar energy: ‘Be ye fruitful and multiply.’ This is recorded to have occurred in the before-mentioned year, without reference to month or day.

“After this evidence of their love to God, by obeying his command, they were powerfully strengthened and encouraged to bear testimony for the truth in their public meetings, to which the Lord added His blessing, and believers were more and more obedient, so that in the short space of seven years their society became numerous, not only at Schwartzenau, but also at divers places in the Palatinate. A society was likewise formed at Marienborn, to

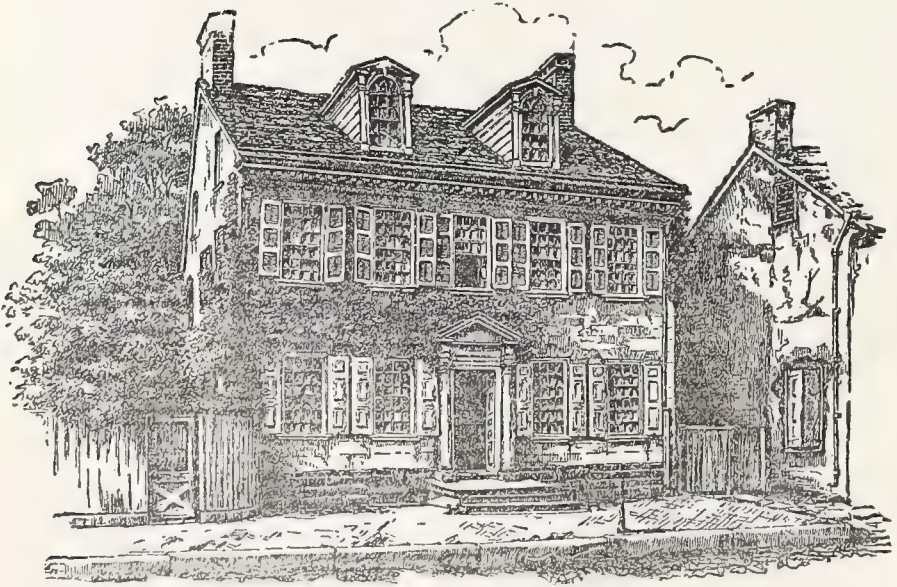
which the awakened from the Palatinate attached themselves, for in endeavoring to form a society for themselves, they were persecuted and banished. And even at Marienborn their external privileges were soon blasted, for as the light diffused itself the truth spread, and their numbers increased; it excited alarm and envy; persecution arose; they were driven out as exiles, and under the direction of providence found an asylum at Crefeldt, under the jurisdiction of the King of Prussia.

“Within this short space of time, it pleased God to awaken many laborers among them, and send them into His vineyard, whose names and places of abode are as follows: John H. Kalklöser from Frankenthal; Christian Libe and Abraham Dubois from Epstein; John Nass and others from the North; Peter Becker from Dilsheim; John H. Traut and his brothers; Henry Holtzappel and Stephen Koch; George B. Gantz from Umstadt, and Michael Ecklerin from Strassburg; the greater number of whom resorted to Crefeldt; some few, however, attached themselves to the society at Schwartzenau. But as they found favor with God and man, so enemies of the truth were found, and persecutions, because of the word, were instituted in divers places; here then were those who took joyfully upon them the spoiling of their goods; others experienced bonds and imprisonments for years, some also for shorter periods; one of their number was confined on board of the galleys, and coupled at the galling bar with execrable miscreants; from these distresses they in time were all conscientiously delivered, their lives being given unto them for a prey.

“The persecutions which they suffered, the poverty, tribulation and imprisonment that they experienced, only made them the more joyful, and they became prepared for new

dispensations of trial; their graces were tried by being arraigned before another tribunal, men of learning and abilities proved them with hard questions, with a view to sap their steadfastness with questions to the number of forty, which the reader will find proposed, with their solutions towards the sequel of this treatise.

“About that time it was deemed expedient to issue this for the instruction of the uninformed, in which every impartial and unprejudiced reader will find sufficient matter connected with this Preface to justify the occasion of this production.”



THE MORRIS HOUSE, GERMANTOWN.

THE PENNSYLVANIA GERMAN SOCIETY.



14 SARISE, 1911

INTERIOR OF THE NEW CHURCH, GERMANTOWN.

(PUBLISHED MAY, 1907)

THE LARGE DOOR IS THE LEFT OPENS INTO THE OLD CHURCH





THE OLD MARKET SQUARE IN GERMANTOWN.

### CHAPTER III.

#### THE FIRST EMIGRATION TO AMERICA.—A PERIOD OF PERSECUTION.



HAT childlike faith and unfaltering trust! Such pious devotion was the seed of a church. What self-forgetfulness! It was early in the morning, in 1708; this is all we know. The day and the month are studiously avoided. They covenanted not to reveal the name of the one who baptized the leader, and they kept their vow; we shall never know on whom the lot fell. They had travelled over Germany to collect the opinion of the awakened upon the subject of baptism, they had diligently searched history for Apostolic and primitive Christian practice, they prayerfully studied the New Testament; there was but one conclusion. The crisis came and the camp moved forward. They knew the consequences but they faltered not. Alexander Mack was not the “founder” of the Brethren church as some say, but, being an evangelist of note, he was the natural leader and was chosen as the first minister. Blessing and prosperity followed the new

congregation, and converts were added in such numbers as to arouse the spirit of envy in the established churches ; opposition and persecution were at once instituted. The twenty-one years of the church's existence in Germany were eventful years. We know the struggle, but history is silent on many things we should like to know. The Schwartzenu congregation flourished and in seven years the society was numerous. There was a congregation established at Marienborn, to which the awakened from the Palatinate attached themselves. These members were all driven out as exiles, but found a refuge or asylum at Crefeld, under the jurisdiction of the King of Prussia, whence also came the congregation from Epstein. Notwithstanding fines and imprisonments, cast out of their homes, and driven from province to province, they increased in numbers constantly. They found temporary refuge in Prussia, Holland and Switzerland, but there was no promise of an abiding place anywhere. Their persecutors pressed them hard everywhere. Finally their hearts almost sank within them. Regretfully, they turned their eyes away from the beloved "Faderland" and looked wistfully, hopefully, to the land of promise in the New World. Brave souls those, who, in those days, could face the horrors of an ocean voyage, in unseaworthy, comfortless, death-breeding old hulks. But there was hope beyond, as an anchor to their souls. Did they not count the cost, nor measure the sacrifice? They could not realize all, but they trusted Him whom they followed, and for His sake they were willing to endure all things. The uncivilized Indian was to be preferred to the enemies at home, inhospitable shores to a land of persecution ; they would find some new friends for those they left behind, and at great sacrifice, they would have other homes for those of their childhood. The enjoyment

of religious liberty, in the "province of peace," would pay for all they leave behind, and all they should endure, and the darkness of the hour of the sacrifice of all things, proved to be just preceding the dawn of the day of their salvation.

And so was thrust out from a nation this people, and we have the unique example in history of the emigration of an entire religious denomination; but we shall see how their literature, their religious activity, their pious devotion and spiritual influence have enriched Pennsylvania history.

#### SEEKING RELIGIOUS FREEDOM AND LIBERTY OF CONSCIENCE.



Crefeld was destined to furnish the first company of faithful for the voyage of faith. Here there had been many trials and scenes of persecution and many were now ready to do anything or go anywhere, so there was but the assurance of religious freedom and liberty of conscience. To these people the endearments of home remained only as a sad memory—they were all exiles and pilgrims among strangers and enemies. The story of this journey and voyage to America, so momentous in its results, is briefly told. The company consisted of about twenty families, it is said, and organized with Peter Becker as their leader. He was a minister at Crefeld and is known as a man gifted in prayer with earnestness and fervency, and as a sweet singer, but not noted as a preacher. They came in the year 1719; that is almost all

we know. The voyage is said to have been a stormy one, which is likely true. Landing at Philadelphia, the procession moved to Germantown, the place that was to be so inseparably connected with their future history. It would be exceedingly interesting to know the names of all of those that composed this company, but we must be satisfied with the names of those that sat at the love-feast and communion service, four years later.

The principal settlement was made in Germantown, while small settlements were made at distant points—some scattering to Skippack, Falckner's Swamp and Oley. There were new experiences awaiting these hardy pioneers, as they marched forth into the primeval forests. The reliance upon God, taught them in the school of bitter persecution,

no doubt served as their support and comfort in many a new trial and dark hour. They were face to face with a series of struggles. They were struggling to conquer the forest wilds, to make them fruitful fields. They were struggling to establish homes. They were struggling to adapt themselves to new and strange conditions and



circumstances in life. And, above all, they were struggling to adjust religious differences and prejudices that marred their fellowship and prevented their united effort in Christian work. But Germantown was from the first the leading settlement and was destined to become the great center of

religious influence and activity for the next century and a half. It is readily understood, therefore, why Germantown and its great religious activities should receive special consideration, since the history of Germantown for the first one hundred years is really the history of the church. Here were the ablest ministers and the most gifted hymn-writers—from here came the Bibles and hymn-books and the greatest missionary enterprise.

It is sometimes sad to record the facts of history, and it may seem sad to some to record this fact of religious differences among the first Brethren in America, and the consequent first three years of spiritual drought. Historians have seized the opportunity of speaking of “jealousies and bickerings” among themselves, without stopping to consider reasons or results. In considering the religious condition at this time, it is necessary to make a careful inquiry into the cause or causes, in order that we may understand future results. To the careful student and the impartial investigator, it is gratifying to know that differences in views produced discord among them, or at least lack of full fellowship. It only proves that the real spirit of the Brethren church was at variance with the mystic influences and all kindred forms of error which some had absorbed in Germany. Crefeld was a general asylum for the persecuted and among the refugees all shades of belief obtained. Some of the Brethren did not wholly escape the influence of the disciples of Boehme. There was prolonged trouble in the Crefeld congregation. The members discussed their differences while crossing the ocean, and the agitation was kept up after they came here, and in fact, continued until some left the communion of the church. These things hindered the work for three years, and saddened many hearts, but the worst is yet to be told in the years to

come. There were earnest souls praying for relief from this spiritual famine, and the Lord soon answered in refreshing showers of spiritual awakening, and we are about to record a most important event in the religious history of Pennsylvania.





AN ANCIENT GERMANTOWN GRIST MILL.

## CHAPTER IV.

### GATHERING THE FIRST FRUITS IN AMERICA.



FOR several years after their arrival there was no religious effort made by them, but in the fall of 1722 several of the Germantown brethren—Becker, Gommere, Gantz and the Trauts—visited the scattered Brethren. In the fall of the following year there was an occurrence which finally bridged over their separation and brought them to organize themselves into a church. This event was the application of six “persons on the Schuylkill” for baptism. These “persons on the Schuylkill” lived thirty-five miles up the river, and comprised Martin Urner and his wife and four neighbors. This organization of the Germantown church and baptism of these first six converts took place on the 25th day of December, 1723.<sup>1</sup>

The *Chronicon Ephratense* gives the following account: “In August of the year 1723 a rumor was spread through the country that Christ. Libe, a famous Baptist teacher who had long been in the galleys, had arrived in Philadelphia. This moved some newly awakened persons

<sup>1</sup> See *Urner Family*, p. 9; Isaac N. Urner, LL.D., Philadelphia, 1893.

on the Schuylkill to go forth to meet him. The whole thing, however, was a fiction. These persons were persuaded by the Baptist (Brethren) to go with them to their meeting, during and after which they heard so much of the Germans' awakening that they went home very much edified. Soon after a second visit was made to Germantown, by which both parties were so much edified that the German Baptists (Brethren) promised them a visit in return, which they made four weeks afterwards with great blessing. The newly awakened ones were thereby stirred up still more, so that they begged to be received into their communion by holy baptism. This was the occasion of important proceedings among the Brethren in Germantown, for they still had in mind the misunderstandings which had arisen between them and their brethren at Crefeld. Besides, they were indeed a branch of a congregation, but yet not a congregation that dared to presume to administer the sacraments. The worst was that they were divided among themselves and had only lately commenced to draw nigh to one another again. After they had seriously pondered over all these things in the spirit they finally agreed to consent to the request. Accordingly, after the candidates for baptism had chosen Peter Becker as their baptizer, they were baptized in the stream Wiskohikung (Wissahickon), near Germantown, on December 25th, of the year 1723. And as these were the firstlings of all baptized among the high Germans in America, their names shall be here recorded and given to posterity, namely: Martin Urner and his female housemate, Henry Landis and his housemate, Frederick Lang and Jane Mayle. The evening following they held the first love-feast ever celebrated in America at John Gommere's, which created a great stir among the people of that neighborhood, Peter Becker, mentioned before, ministering at the same.

“Through such a Divine happening the Baptists (Brethren) in Pennsylvania became a congregation.”

The importance of this event justifies these quotations and extended consideration. To Julius F. Sachse belongs the credit of working out many an interesting fact of the early history of the Brethren and I desire to quote in this connection his interesting descriptive sketch of the events of this memorable day of Organized Beginnings in America. It is taken from his excellent volume, issued lately, entitled *German Sectarians in Pennsylvania* (Philadelphia, 1899).

“Returning once more to our story, it was on the morning of Wednesday, December 25, 1723 (Christmas Day), that a number of German settlers who had located within the bounds of the German township, wended their way towards the humble weaver’s shop where Conrad Beissel had served his apprenticeship, at the extreme end of the borough limits in what was known as Van Bebbers-town. History has unfortunately failed to preserve for posterity the exact location of Becker’s humble abode. This, however, is but of secondary importance. We know that it was in Van Bebber’s township, on the North Wales road. Tradition strongly points to the vicinity of the present church, where the earliest meetings were held. However, be this as it may, upon the day in question the solemn scenes which took place on the Eder, in Germany, fifteen years before were to be repeated here in the western world and the foundation laid for a new Christian denomination. The seed sown in Germany was to be transplanted into our virgin land, where it was destined to take root and flourish far beyond any expectation of the devout band on either the Eder or the Wissahickon.

“It was a typical winter’s day, the air crisp and cold,

the sky clear, the ground hard and frozen, with a thin covering of snow. Many were the sad memories of the Fatherland that came into the minds of these pilgrims in a far-off land, as they plodded over the frozen ground; separated, as it were, from both kin and church, they thought of the joyous Christmas at home.

“The day was a well-chosen one for their object—the fervent desire to organize a church home for themselves, to found a new Christian sect in the New World. The series of devotional meetings held by Peter Becker and his helpers was about to become the grain of seed which was to bring forth a mighty tree with wide-spreading root and branches. Their aim was to form a *Gemeinde* or commune of their own—to give them the benefit of religious instruction, and at the same time emancipate them from what Falkner calls ‘the melancholy, saturnine Quaker spirit’ which then prevailed in the province.

“It was well-nigh noon when the party assembled and devotional exercises were commenced. After these were over it was found that there were present seventeen persons who had been baptized in Europe, viz. : Peter Becker, Johann Heinrich Traut, Jeremias Traut, Balser Traut, Heinrich Holzappel, Johannes Gumre, Stephan Koch, Jacob Koch, Johannes Hildebrand, Daniel Ritter, George Balzer Gansz, Johannes Preisz, Johannes Kampfer, Magdalena Traut, Anna Gumre, Maria Hildebrand, and Johanna Gansz. These persons proceeded formally to organize themselves into a congregation, and constituted Peter Becker their elder.

“Six postulants now presented themselves and asked to be baptized as by Scripture ordained, and then received into fellowship, viz. : Martin Urner, his wife, Catherina Urner; Heinrich Landes and his wife; Friedrich Lang

and Jan (Johannes) Mayle. Thus they became the first Anabaptists among the high Germans in America. In the church records this band of converts is always referred to as the 'First Fruits.' The immersion took place the same day. After a noonday meal had been served the party went in solemn procession down the old Indian trail, which led from the North Wales road to a ford on the Wissahickon, and thence beyond the ridge towards the Schuylkill. This trail, which long since has become a public highway, was known north of the township line successively as Morgan's and Trullinger's lane, now Carpenter Street. South of the dividing line the trail was successively known as Gorgas, Milner's, Garseed's and Kitchen's lane. The course of the creek at this point makes a sharp turn and here comes nearest to Germantown. The distance from Bebbertown, or the upper part of Germantown, to the Wissahickon is but a short one. The distance traversed by the party was about one and one-half miles; it was a short journey for the sturdy Germans of that day. The objective point of the party was a level bank, or strip of land on the estate of Johannes Gumre, adjacent to the creek, where easy access could be had to the flowing water. The ravine of the Wissahickon is a rugged one, with towering rocks upon either bank, making the shore inaccessible, except in a few places.



ARMS OF CANTON URI.

“The strip of land in question is about two hundred yards north of Kitchen's lane. There recession of the rocky ravine forms a space large enough to accommodate

quite a respectable number of people. While the rocks are covered with evergreens, the alluvial soil on the bank has fostered the growth of the catalpa and other deciduous trees. In former days, at the time of the scene we are now describing, when the country was as yet covered with a fine forest growth, a rivulet broke over the rocky wall in the background and formed a picturesque waterfall as it leaped from rock to crag in its wild flight down to the bottom of the ravine.

“When the party reached the banks of the Wissahickon the afternoon was already well advanced, so little time was lost. After a fervent invocation to the Throne of Grace and the reading of a passage from Luke xiv, the newly constituted elder entered the water through the thin ice, leading by the hand the first candidate. This was Martin Urner, a native of Alsace, who had been brought up in the Reformed faith, and who, together with his two brothers, for a short time had been members of the Hermits on the Ridge.

“The scene was a solemn one. The small procession on their way to the creek was reinforced by some of the Hermits from the heights on the other side of the stream, and some others who were attracted out of curiosity, so that by the time the party arrived at the banks of the frozen stream the company was quite a goodly one—witnesses who were to assist by their presence at what was to be the founding of a new Christian denomination in America.

“Clear above the sound of the rushing waters and the rustle of leafless branches rose the solemn German invocation and the singing of the baptismal hymn composed by Alexander Mack, ‘Ueberschlag die Kost, Spricht Jesu Christ, wann du den Grund wilt legen.’<sup>1</sup> Numerous as

<sup>1</sup>“Count the cost, says Jesus Christ, when the foundations thou wouldst lay.”

had been the mystic rites and occult incantations held on the rugged ravine and valley of this stream since the gentle Kelpius and his band settled there thirty years before, none were more fervent or brought so great and lasting results as this solemn rite upon the narrow strip of rock-bound land on the shore of the Wissahickon. There stood the administrator deep in the cold water; before him knelt the rugged Alsatian; thrice was he immersed under the ice flood. As he arose the last time the Segenspruch was pronounced and Martin Urner once more entered the material world to become a factor in the religious development of his adopted country. His wife, Catharina Reist, was the next candidate, followed by the other four persons, the same scenes being repeated in each case.

“Long before the solemn rite was ended the winter sun was well down over the Schuylkill hills and the sky covered with leaden clouds. The party now proceeded to the house of Johannes Gumre where dry clothing was provided. In the evening a love-feast was held, the rite of foot-washing was observed, at which the newly constituted elder officiated as a token of his humility. This was followed by the breaking of the bread and the administration of the Holy Communion, and was partaken of by the seventeen constituents and the six newly baptized converts, making twenty-three members in all.

“Thus was perfected the organization of the first ‘Congregation of the Brethren in America.’”





AN OLD GERMANTOWN LANDMARK.

## CHAPTER V.

### GROWTH OF THE CONGREGATION.—CELEBRATING HIS BIRTHDAY.



HAT a scene for a master's hand this reproduction of "The Last Supper," and we may well wish that it might have been placed upon canvas! But what we have is enough, and we are devoutly grateful. The spiritual blessings which we enjoy as the fruits of their labors would indeed in itself be enough. Let us be thankful for each fact of additional interest. It was Christmas Day. What an appropriate day for the memorial observance of the Ordinances, which He commanded. To that memorable day which should be dear to the heart of every Christian, is now added a three-fold interest for every member of the Brethren church in America, viz., The First Organization, The First Baptism, The First Love-feast and Communion Service. There were twenty-three persons for the twenty-three years of the new century, sur-

rounding the Lord's table. What a gathering from two continents, and various tongues and nations; and the aggregate number of miles this entire company travelled in fleeing persecution and coming to the truth and this blessed fellowship, was more than sixty thousand miles. Not only the number of persons that were there, but their names, are recorded, and what history they have made. Of the original eight at Schwartzenau, not one of them sat at this table. The Lord in His providence has dealt kindly and leads us gently on. Not only have we the day and date, and the facts of the day, and the number of persons, and the names of the persons; but Mr. Julius F. Sachse gives us the reasonable assurance of the identification of the spot where these important events transpired. If so, there is added interest, as the present writer not only walked in their footsteps over the historic route from Germantown and stood on the banks of the baptismal pool in the beautiful Wissahickon, but also stood within the walls where they were seated around the table of the Lord. These ruined walls are all that is left of the once comfortable home of John Gumre. Before me rolls the Wissahickon, famous in story and song, while on the hills above are towering forest trees, standing like sentinels, the guardians of these hallowed scenes. As I stand in the midst of these reflections, and as I look upon the rugged grandeur around me and into the historic past, there is such a flood of inexpressible thought that I stand in silence and look up in mute adoration.

#### IMMEDIATE RESULTS.

It is not difficult to understand that there were immediate results from these wonderful events which we have just cited, as well as remote and far-reaching. The immediate results were of a two-fold character—internal and external.



ANCIENT MAP SHOWING LOCATION OF BAPTISTRY ON THE WISSAHICKON.

[From *The German Sectarians*.]

THE PENNSYLVANIA GERMAN SOCIETY.



THE BAPTISTRY ON THE WISSAHICKON.

LEVEL PARK AND POOL, ABOVE KITCHEN'S LANE, WHERE THE FIRST LUNKER BAPTISM WAS ADMINISTERED IN AMERICA



The effect upon the membership was very marked. It was a visible demonstration of the Lord answering the earnest prayers of the faithful ones. Such great blessings brought new life and hope to the congregation—indeed they had not been a congregation before. The desire that all might enjoy such blessings of fellowship as they enjoyed, was intensified. The truth must now be spread. Missionary enterprise was commenced. It has already been noted above that these memorable Christmas-day scenes “created a great stir among the people of the neighborhood.” Here then were inside and outside results, incentives, opportunities. Steps were at once taken to improve these favorable opportunities, but the “winter proved to be an exceedingly hard and stormy one, and the meetings were discontinued until spring. They were resumed early in May, and continued with great success. Efforts were also made to reach and influence the youth and to educate them in matters spiritually. Many were attracted to the services and ‘taught to walk in the fear of the Lord and to love the Brethren.’ As the fame of this awakening spread abroad there was such an increase of attendance that no room could be found large enough to accommodate the worshippers; so, whenever the weather permitted, the assembly was held in the open air.”<sup>1</sup>

There was, however, another immediate result. Such present blessings and such bright prospects for the future was not to be shared alone by those here in America. What glad news this will be to send across the ocean and what joy it will bring to the dear brethren and sisters in the far-away German Fatherland. They shall know of it soon that they may share in the joy of this good news and, perhaps, be induced to come to America and share in this promising work.

<sup>1</sup> Account of German Baptist Brethren in *German Sectarians*.

## A MESSAGE TO THE HOME LAND.

The *Chronicon Ephratense* gives the following interesting account of this message: "Under these circumstances they deemed it well to make a detailed report of this new awakening to their Brethren in Germany. Therefore they prepared in common a writing addressed to them, in which they informed them that they had become reunited in Pennsylvania, and that hereupon a great awakening had resulted in the land, which was still daily increasing; that of the awakened several had joined their communion, to which they had to consent, as they dared not withstand the counsels of God." It would be interesting to know that message in full, to have the exact words and know the real heart throbs that pulsed through them, but we shall probably never know more than we know now. The above quotation, no doubt, gives us a fair conception of the scope of the letter, and we furthermore know the effect this and other reports had upon the Brethren in Germany. We shall notice later the history of the original Schwartzenau congregation. Two Continents are now interested in the struggles in this new and, to them, unknown world. Other messages go from time to time to the Home Land. The earnest prayers from both sides of the great ocean strengthen the hearts of the brave leaders, as they go forth, over the hills and down the valleys, through the forests and across the rivers, bearing the message of the "Man of Galilee"—for he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."<sup>1</sup>

<sup>1</sup> Matt. 28 : 19-20.



SCENE ON MAIN STREET, GERMANTOWN.

## CHAPTER VI.

### MISSIONARY ENTERPRISE IN THE BRETHREN CHURCH.—A MISSIONARY TOUR TO FRONTIER POINTS.



HE year 1724 was destined to be scarcely less eventful and important than the previous year. No one who is a careful student can dwell upon the events of this year without feeling that they were of the utmost importance to the German pioneer settlers and far-reaching in their influence and permanent results. It was deemed advisable that all the scattered settlements of Brethren should be visited at once and brought under organized spiritual influences. For this purpose a missionary party was organized, with Peter Becker as the leader. It was the first of a series, but this—the most remarkable missionary tour to the frontier in all Pennsylvania colonial history—is absolutely without parallel. Leaving industry and loved ones behind, these pioneer preachers of the gospel, with true German devotion to the cause they loved, marched forth, seven horsemen and seven footmen. It was a worthy representation of the importance of the cause they sought to establish, as well as a worthy representation

of the work accomplished in their continued devotion. What a mission was theirs, pushing out to the frontier lines to battle with callous indifference and skepticism or mysticism and materialism among their fellow-countrymen. And so October 23, 1724, was a memorable day for the Germantown settlement, and what an impressive scene it must have been to behold the gathering of the company of cavalry and infantry, and then behold the company as it slowly moved out of the settlement, northward, over the old Indian trail. The scattered settlers have gathered in little groups here and there to discuss the journey and mission of their neighbors and friends, and with deep interest watched them until they vanished over the slopes of the distant hills.

From the description of "The German Baptist Brethren" I quote the following:<sup>1</sup> "The first stop was made in the beautiful Skippack valley, where a number of Germans had settled. Here several meetings were held with much success; thence they went northward, crossed the Perkiomen and continued on through Providence to Falckner's Swamp, where a halt was made at the house of one Albertus, who, it appears, was in communion with the party. Here revival meetings were held, which closed with a *Liebesmahl* in the evening, followed by the breaking of bread; thence they journeyed to Oley, in Berks county, near Douglassville, where similar work was done with the same results. From Oley the party went southward and crossed the Schuylkill, going direct to the house of Martin Urner, one of the 'First Fruits,' who, since his baptism, had permanently settled in Coventry, Chester county, immediately opposite the present town of Pottstown.

"On the next day, Saturday, November 7, 1724, \* \* \*

<sup>1</sup> *German Sectarians.*

a meeting was held in Urner's house, at which Elder Becker presided. Two candidates were baptized in the Schuylkill, and the ceremony was followed by the usual love-feast and bread-breaking in the evening.

“Upon this occasion was organized the Coventry Brethren Church, of which Martin Urner was made preacher. The following nine persons were the constituent members: Martin Urner, his wife, Catherine Reist Urner; Daniel Eicher and wife, Henrich Landes and wife, Peter Höffly, Owen Longanacre and Andrew Sell.

“From Coventry the revivalists journeyed towards the Conestoga country, as the western part of Chester county was then known. Upon leaving Urner's the party divided, the mounted men keeping to the road and passing the night of Monday, November 9th, at the house of Jacob Weber, who then lived in the Conestoga valley, evidently near the present Weberstown, in Leacock township. Those on foot took a shorter route, probably over the Welsh mountain, and stopped at the house of Johannes Graff. This was in Earl township, at what is now known as Graffsdale, at the lower end of Earl township. The original tract of 1,419 acres was situated on Graff's run, a branch of the Muhlbach (Mill creek). Johannes Graff was the earliest and wealthiest settler in the vicinity. The foundation-stones of the cabin which he built in 1718 are yet to be seen upon the property of a lineal descendant.

“The footmen passed the night under the hospitable roof of Johannes Graff, and on the next day journeyed to the house of Hans Rudolph Nägele, a Mennonite preacher, where both horse and footmen again united.

“The night was passed at the house of Stephen Galliond. Early upon the next day, Wednesday, November 11th, the party retraced their steps and journeyed towards

the valley of the Pequea to bring about an awakening among the Mennonites who had settled there, many of whom had become followers of the seductive Bauman and his noxious 'Newborn' teaching. A large gathering was held at the house of Heinrich Höhn on Thursday, November 12th, at which Beissel was present.

"At this meeting, according to the old records, extraordinary revival powers were manifested. The evangelists spoke with such force concerning apostolic baptism and the Divine purpose concerning fallen man involved therein, that after the close of the meeting five persons felt convinced and applied for baptism. These candidates were Heinrich Höhn and his wife, at whose house the revival was held; Johann Mayer and wife and Joseph Schaffer. The party at once proceeded to the Pequea, and the ordinance was administered to them by Peter Becker. Before the rite was concluded, another person, Veronica Friedrichs, the wife of a local miller, presented herself as a candidate and was accepted. During this service on the banks of the placid Pequea, much fervent spirit manifested itself among all present, and no one was more impressed than Conrad Beissel. He had felt for some time past that longer to withstand the ordinance of God was presumption. To overcome this craving and ease his conscience, Beissel, some time previous to this pilgrimage, attempted to baptize himself. This questionable act, however, failed to convince him, and the uncertainty of its efficacy left him in a very unenviable state of mind. Yet he considered his old master and the others present so far beneath him in every respect that it would be too great a humiliation for his proud spirit to receive baptism at their hands.

"The stepping forth of Veronica Friedrichs, the fervent prayers and pious ejaculations, all tended to increase the

excitement of Beissel; well may it be assumed that it reached a fever heat, and that his mental conflict was a fearful one. He, too, longed to enter the water and be plunged beneath the flood, and through it again enter the material world cleansed from all taint and sin. While he felt himself called to fulfill a mission to preach the Gospel himself, yet his pride forbade him to humble himself, as he considered, to bow to his old master and receive the rite at his hands.

“While Veronica was being baptized the excitement rose still higher. Suddenly, in the very midst of the solemn rite, Beissel remembered how it was recorded in Scripture that even Christ had humbled himself to be baptized by so lowly a person as John. The scene on the banks of the Pequea upon that November day was certainly an impressive one; religious enthusiasm was wrought to a high pitch and reached its culmination when Conrad Beissel announced his intention to be baptized in ‘apostolicwise,’ and importuned Peter Becker to administer the rite. No preparations were made, but as Veronica Friedrichs was led up the slippery bank, Beissel humbly entered the freezing water and knelt before the elder, who after a short invocation immersed the candidate thrice, face forward, under the cold flood.”

After the conclusion of this baptismal service, all retired to the house of Heinrich Höhn, where was held a Love-feast and Communion service in the evening. There were several more meetings held in the neighborhood and Sigmund Landert and his wife were baptized. On the 14th of November, the Germantown missionaries started on their homeward journey. To bring out important lessons may be regarded as sufficient reason for devoting much space to a description of these events. We are much indebted

to the *Chronicon* for dates and facts of these early years that brought such important results.

#### LESSONS AND RESULTS.

It is desirable to comment briefly on a few lessons and important results while these scenes are fresh in mind. For, it may readily be seen, there are considerations far beyond their local setting. Here are characteristics that have made history. Elements of strength and principles of action, adopted in Germany, are here reëstablished, and have directed the progress of the church ever since. Alexander Mack was an evangelist of note before he organized the Brethren church, and there are many evidences of the missionary activities of the church while yet in Germany. This tour, after the organization in America, was the first step in that missionary enterprise which has been such an important factor in the life of the Brethren church. As an immediate result, one church was organized and the foundation laid for another one, both of these becoming prosperous and important in a few years. In this house-to-house visitation there was social converse and personal instruction regarding spiritual things; and we shall never know out of how many homes was driven the spirit of indifference and materialism by the erection of the altar of prayer. Let us emphasize that thought in this connection. If there is any one thing in which the Brethren church has distinctly stood above other things it is the exaltation of the home and family life.

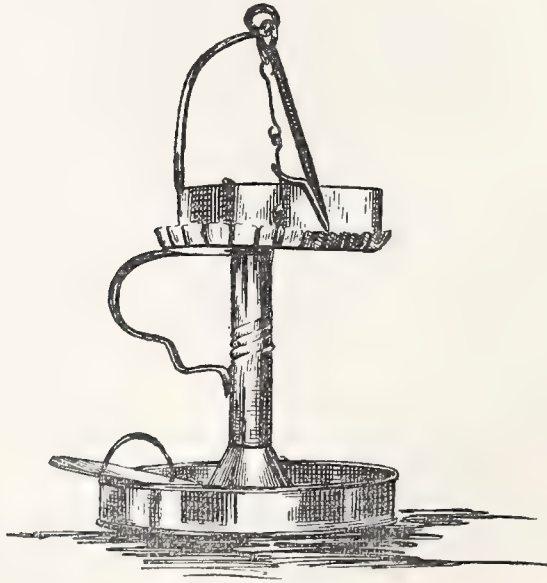
But this evangelistic tour did not simply demonstrate the missionary enterprise in which the Brethren church was born; nor was the organizing of one or two congregations the only result. The seed of the gospel was sown in many homes along the way. The awakened interest in religious

matters was wide-spread, and many a German home received a blessing. The Germantown congregation received much encouragement and inspiration from the success of this work. But there is one more thing to be added to these results, though it mars the brightness of our picture. As already noted above, Conrad Beissel was one of the baptized converts in the Conestoga. He soon fomented a schism that in a few years brought sadness to many hearts and homes and lives.

#### THE HOME A SANCTUARY.

It has already been noted that the preaching services were held in private homes, the homes of the members. There is no higher type of the Christian home than was found among these early German settlers. Here, indeed, there was earnest Christian devotion; here was the family altar; here was the Bible and the hymn-book, the constant source of instruction and blessing; and here, also, there was careful religious training of the children. But the typical home of which I am speaking is not yet complete. This home was a sanctuary. Here gathered parents and children, old and young, for the public preaching service. No other power on earth can equal in far-reaching influence this combination of the home and the church. We need not wonder, therefore, that it is stated in the old records concerning the first awakening or revival, that "it was especially among the young." This was no doubt a rather "primitive" way, but it suited the times and the circumstances, was eminently successful, and crowned thousands of homes with the richest blessings the gospel can give. I am not speaking of an isolated circumstance, but of a universal condition and the halo of glory of these home-sanctuary scenes has brightened and blessed the lives of

thousands and thousands of Pennsylvania-Germans. There were homes in which such a sanctuary existed for two and three generations, and grace and blessing is the heritage of the family unto this day. For forty-seven years there was not a church or meeting-house among the Brethren. The first one was built at Germantown in 1770, and there were but few for the next ten or twenty years. There are in existence to-day many old Pennsylvania homesteads, homes of the "old families," that were built with special reference to the sanctuary altar, and the accommodation of the "meetings." We shall know fully about the "first meeting-house" a little later.





THE OLD SHUMACHER HOUSE, GERMANTOWN.

## CHAPTER VII.

### THE SECOND EMIGRATION.



N a few years a great change was effected in America. By the close of 1724 there were three congregations organized: Germantown, Coventry and Conestoga. The latter was organized soon after the visit from Germantown, and Conrad Beissel was selected as the preacher. Many converts having been made, and the general conditions of things being encouraging to the new settlers, many favorable reports were sent to the members still in Germany or different parts of Europe. It will be remembered that the first emigration came from the Crefeld congregation. It is necessary now to trace the history of the original Schwartzenu congregation during the sojourn in Europe. For twelve years this congregation enjoyed a fair degree of liberty and unbroken prosperity, at Schwartzenu, in the province of Witgenstein. But in the year 1720 a great change came. Upon the death of the mild and friendly count who ruled this province the entire body of Brethren was driven out of the hitherto friendly terri-

tory. Thus while the members left Crefeld for America, in 1719, the members of the mother congregation were refugees from their home in Schwartzenu, the following year. They found a temporary rest and home at Serustervin or Westervain, in West Friesland. It was at this place that they received the news of the promising mission fields among the Germans in Pennsylvania. They decided to cast their lot with their friends and brethren in the New World, the land of religious liberty. They sailed from Rotterdam, in July, on the good ship *Allen*, James Craigie, master, and qualified at Philadelphia, September 15, 1729.<sup>1</sup> And now we enter upon a new era in the history of the Brethren in Pennsylvania.

#### DARK DAYS AND TRIALS OF FIRE.

We are in the midst of years that are full of history. There are dark days that are full of new and strange and sad experiences. We cannot study all of these things in detail, but we must be satisfied with a rapid sketch, a kind of panoramic view of the principal facts and results. As has already been stated, in treating of the religious condition at the time of settlement in this country, some members had not entirely escaped the influence of mysticism at Crefeld and other places, and they brought some of it to this country. For a time it prevented their fellowship, but was finally swallowed up for a time at least, in the general interest of the revival services. But the spirit of mysticism was only waiting for a favorable opportunity for its development, through the leadership of some one. This opportunity was seized by Conrad Beissel, the new convert

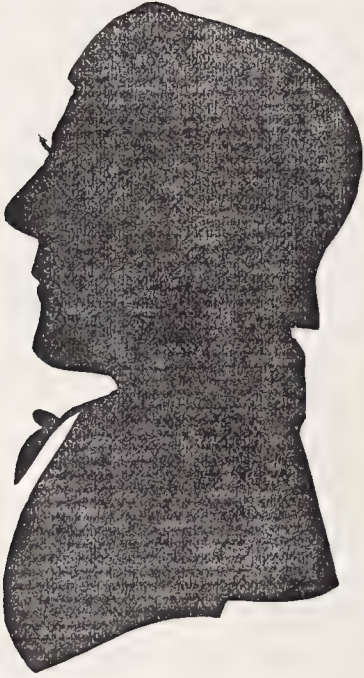
<sup>1</sup> *Pennsylvania Archives*, Second Series, Vol. XVII., p. 18. See also MORGAN EDWARD'S *History of the Baptists in Pennsylvania*, Part IV., p. 66, concerning persecution in Germany.

and preacher of the Conestoga congregation. He was a strange character, living a life of dreamy solitude in the Conestoga country. He was a poor, uneducated man, with a strange history in Europe. His most marked characteristic seems to have been his wonderful capacity to absorb all new and strange beliefs wherever found—whether the extreme and sweeping grounds of Pietism, or the ethereal conceptions of the Rosicrusian Mystics, or the solitary meditations of the Hermits on the Wissahickon, or the new doctrine of the Kiethian Quakers on French creek. He seemed to have had the unique experience, too, of coming in contact with more strange doctrines than any one else, and so his own beliefs passed through many evolutions from time to time.

#### CONRAD BEISSEL.

It is not my purpose to write a life of this man and to give a full account of his work, but it is manifestly necessary to give some facts and details that are needful for a proper understanding of the historical connection with the Brethren church. Conrad Beissel was born in April, 1690, at Eberbach, in the Palatinate. His father was a dissolute journeyman baker, who died two months before the child was born. The orphan boy received the name of Johann Conrad Beissel. He had a devout mother, but she died when he was only seven years of age, and it seemed as if his last blessing had gone. He grew up in a state of the most abject poverty until old enough to learn a trade, when he was apprenticed by the local authorities to a master baker. To his previous life of poverty and wretchedness was now added that of unrestrained frivolity, assisting his master in fiddling at dances. After serving his apprenticeship he started out as a journeyman baker traveling from

place to place. He was for a time at Strasburg where he was first introduced into Inspirationist and Pietistic circles. It was here that he came into fellowship and association



ALLEGED PORTRAIT OF CONRAD  
BEISSEL.

with Michael Eckerlin whose four sons played such an important part in the Ephrata community years after. From Strasburg he journeyed to Mannheim where he remained for a time, but was compelled to leave on account of trouble with his master's wife whom he called Jezebel. His next stop was Heidelberg where he had varied experiences. "Here he experienced an enlightenment of the Spirit." He attended revival meetings and devoted himself to his business in which he was successful. He now again turned to mystic circles and joined the local Ros-

icrucian chapter. When this became known, he was expelled from the town and this unfortunate experience seems to have made an end of his business as a baker. He wandered about, almost starving, finding some employment at wool-spinning and other means of livelihood. "He sojourned for a short time among the Tunkers at Schwartzenau." After much wretchedness and tribulation and persecution, he resolved to leave the Fatherland for the wilds of the New World and join Kelpius on the Wissahickon. In spite of the protests of his friends, he prepared to carry his project into effect; crossing the ocean, he arrived at

Germantown sometime in the fall of 1720. Among his companions across the ocean were George Steifel, Jacob Stuntz, and Simon Koenig. On reaching Germantown, great was his surprise and sore his disappointment to learn that Kelpius was dead some years, the chapter of Perfection broken up and its members scattered far and wide. There was a remnant of the community left who lived the solitary lives of hermits and among these was Conrad Matthai whom Beissel consulted as to what he should do. Matthai gave him good advice by telling him to remain at Germantown and learn the weaver's trade or art and Beissel determined to follow such advice for the time being. He indentured himself to Peter Becker who was a master-weaver of Germantown, for the term of one year, but left before the time had elapsed. It will be remembered from the preceding pages that when the first Brethren congregation in America was organized, December 25, 1723, Peter Becker became the Elder, as he had heretofore been the leader. As an apprentice he became a member of the family of Peter Becker and it will thus be seen that for the space of almost one year he was the companion and associate of the leading man of the Brethren and from this time on dates his historical connection with the church. He gradually yielded to the acceptance of the doctrine of the church, until impressions received from other sources directed him into other channels of faith. These two men were greatly grieved as they beheld the spiritual indifference of their countrymen. Various historians of the times describe the condition of the Germans as most lamentable, amounting even to unbelief, assigning various reasons for such condition. The *Chronicon* states that the cause for such indifference to spiritual things is: "The great freedom of this land was one cause of their being thus sold

under the spirit of this world, through which all godly influence has been lost, and each one depended upon himself." The foregoing biographical facts of Beissel were mainly taken from *German Sectarians*, by Julius F. Sachse, that excellent work on the Ephrata monastic community. I quote from the same, page 53, in order to locate Beissel and the place of his future operations upon leaving Germantown: "Determined to carry out his original purpose, Beissel, at the expiration or breaking of his indenture, in the fall of 1721, in company with his former companion, Stuntz, journeyed to the Conestoga valley; and there, in a secluded spot, in the primitive forest beside a spring of water, the two wanderers built themselves a log cabin. This was on the banks of the Mühlbach (Mill creek), a branch of the Conestoga. The branch rises in the Welsh mountain in the eastern part of Lancaster county, and, after an intricate course, empties into that river at the dividing line of Pequea and West Lampeter townships.

"The exact situation of this historic spot can, after the lapse of a century and three-quarters, be given to a certainty, thanks to some old surveys, maps and records, which have been found and located after a long and patient search extending over years of time. The site of Beissel's original cabin in Lancaster is upon the grounds of Miss Marianna Gibbons, about half a mile north of the Bird-in-Hand Station on the Pennsylvania railroad, and agrees with the old record, which states that it was eight miles from the junction of the Mühlbach with the Conestoga."

It was in this hut on the Mühlbach, where Beissel laid the foundation for his Monastic Commune; but many changes were yet to be brought about and many impressions to be made on his mind to become foundation stones

in his future system. From here he soon visited the Labadists on the Bohemia Manor and their communal life made deep and lasting impressions upon his mind. He found much to interest him and much that he afterwards used in his own community. About the same time he visited also the Sabbatarians at Providence and Newtown in Chester county. It was not long until the Sabbath was duly observed in the log cabin by Beissel and his companions, which now were Isaac Van Bebber and George Steifel in addition to Stuntz.

For a time all was quiet and peaceful in the hut on the Mühlbach, but dissension soon arose and dark clouds of trouble threatened the heretofore contented group. When the dissensions arose, Steifel was the first to leave. For some time he lived a solitary recluse life, when he became acquainted with the Moravians and moved to Bethlehem, where he died a few years later.<sup>1</sup>

The severe life was too much for Van Bebber and he soon left with impaired health. Beissel seems to have regretted his leaving and the following account of the parting is recorded in the *Chronicon*: "He took leave of the Superintendent (Beissel) with much love, and protested that it was not possible for him to live in that way. The former gave him the following counsel to take with him: 'Know that when you are successful in the world, God has forsaken you; but when all misfortune comes upon you here, then know that God still loves you.' After many years he froze both hands and feet in a shipwreck and was put under the care of Christopher Witt in Germantown. There he remembered this farewell, and sent his last greeting to his old friend."

Misfortunes seem to come now to Beissel in rapid suc-

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<sup>1</sup> See Moravians' Records.

cession. Soon after losing these two companions he was away from the cabin for a time. During this temporary absence, Stuntz sold the hut and kept the money as part payment for loans he had made to Beissel. Although he was now homeless and without companions and probably without any means whatever, he was not despairing. He shouldered his axe, penetrated deeper into the forest and before the close of the summer of 1723, he had erected for himself a log cabin about one mile from the former place. This cabin was located beside a beautiful spring and it was here that he was joined by Michael Wohlfarth and the two became life-long friends. It was the following year, 1724, when the thrilling scene was enacted, already recited in preceding pages, and Conrad Beissel received baptism at the hands of Elder Peter Becker. And now for a few years he is in fellowship with the Brethren church, and, having learned something of the past history of the man, we shall better understand his career during these eventful years.

After the departure of the missionaries from Germantown, who had created such a stir, Beissel was selected as the leader and the new congregation of twelve members was formally organized. Scarcely was this accomplished when he began to present his doctrines regarding the Sabbath and defended certain Jewish laws in abstaining from meats, such as pork, etc. Agitation and discussion upon these topics soon produced lack of harmony and restlessness which laid the foundations for dissension and confusion. The confusion seemed about complete, when, soon after, he presented his mystic speculations which produced so marked an effect that, while some thought him inspired, the others thought him crazy. There were a number of converts, however, and among those baptized by Beissel,

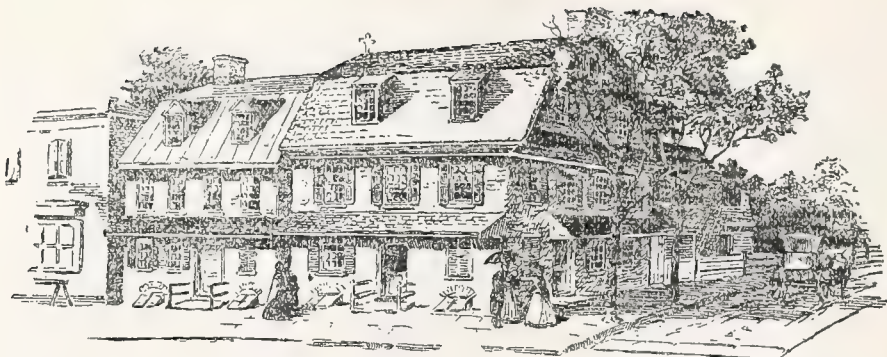
was his friend and companion, Wohlfarth. Communication between the Sabbatarians on French creek and Beissel and his adherents, became more and more frequent, and he presented his Sabbatarian views more positively and most bitterly antagonized those who differed on doctrine. This bitterness against the Brethren was carried by those who went to proselyte to all the settlements and finally reached Germantown; and when Elder Peter Becker and some others came on a visit to the Conestoga, Beissel attacked him most bitterly in public in his sermon. Thus was the breach constantly widened, and the Conestoga congregation itself was divided into two parts: those who adhered with Beissel to the Sabbath and those who adhered to the Lord's Day or Sunday. The leader of the latter was Johannes Hildebrand, who had moved to the Conestoga from the mother congregation at Germantown. It was very evident that matters could not go on at this rate and it seemed almost out of the question to restore harmony and reach a peaceful settlement. Beissel made a special effort to reach and influence the various Brethren settlements and that he succeeded will be noted further on in the history. These circumstances bring us to the latter part of the year 1728, and I desire to quote in this connection a paragraph from *German Sectarians*, page 138. "The Germantown Baptists now reproached Beissel for his ingratitude toward them, as it was at their hands that he had received baptism. This, instead of rallying him, only tended to increase his vehemence against his former friends. At the same time he was forced to acknowledge the truth of their argument. How to overcome this dilemma was a serious question. At last, however, a way was found out of the difficulty, which was worked to their own satisfaction. This was the novel proposition to renounce the Becker baptism and return it to the old congregation, and

then to have such of the Beisselianer as had been immersed by Becker rebaptized. This strange scene was enacted toward the close of December, evidently in the Mühlbach or the Conestoga. Upon the appointed day a general meeting of the Sabbatarians was held, during which three brothers and four sisters were selected for the chief ceremony. It had been decided that it was proper for the Sabbatical number to be the foundation of the rebaptized congregation. The number seven and the two sexes were therefore chosen. According to the teachings of the Rosicrucians the number seven represents the union of the square and the triad, and is considered the divine number, in the same sense in which forty is the perfect numeral. Jan Meyle and Beissel were the first to enter the icy water; special hymns were sung, and after an invocation, in which both men renounced their former baptism, Meyle immersed Beissel thrice backwards, and immediately afterwards repeated the operation thrice forwards, thus baptizing the candidate. Beissel then repeated the same ceremony upon Meyle and the others in turn. This act completed the separation between the Germantown and Conestoga Baptists." This babyish act of Beissel in his desire to "return" his former baptism, has received no end of ridicule, but if we can overlook his self-righteousness and self-exaltation and his ambition to lead, the poor man is to be pitied rather than laughed at. This was the condition of things when Alexander Mack with the larger part of the Schwartzenau congregation arrived in the following year, 1729. Several attempts were made at reconciliation, but without success. The Rosicrucian was now more than a mystic; he was partly a Jew and a strict Sabbatarian, on which latter doctrine the separation partly came about. But not this alone, nor was this all of his system. He was a Labadist, and had already advocated celibacy and a communal life. One

of his special missions now was to invade the sanctity of the home, separate husband from wife and wife from husband and parents from children. To many a home, for peace and happiness, he gave sorrow and separation and many of the victims were filled with remorse and regret. Thus was the separation complete. By the very nature of the case, the system of doctrine and the character of the leader and defender of that doctrine, complete separation was an absolute necessity. Some historians and others have regarded and classed these people as a branch of the Brethren church. This seems strange to anyone who has studied the system of doctrine of these people. That the German Sabbatarians or Seventh Day Baptists under Beissel were a schism or split in the first place from the Brethren church is unquestioned; but his Monastic Community is no more a branch of the Brethren church from which he separated than the Lutheran church is a branch of the Catholic church. There could be nothing more foreign in doctrine or more opposite in practical working. While the Master said: "Go ye into all the world, and preach the gospel to every creature,"<sup>1</sup> Beissel sought to confine his gospel behind cloister walls. The system was inherently selfish and was destined to die with the brain that conceived it. It was a system whose very foundations were so fallacious in character as to bring about its own destruction and annihilation. But owing to the peculiar conditions and circumstances of those early times, the system flourished for a number of years, and its adherents fairly worshipped its author. Long since, however, has the stern hand of destiny laid low the actors, and while time has silenced the turmoil and the turbulence, and has gently stilled the sobs of broken homes and soothed the heart-aches, let us cover over these scenes of the past with the mantle of charity.

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<sup>1</sup> Mark 16: 15.



HOUSE FORMERLY AT N. E. COR. OF MAIN ST. AND MARKET SQUARE.

## CHAPTER VIII.

### ALEXANDER MACK, THE PATRIARCH.



WE have already traced, in the preceding chapters, the Origin and Organization of the Brethren church in Germany. Then tracing the First Emigration, followed the church in America in its organization, in its growth and development, and in its vicissitudes for a period of ten years. In the last chapter, reference was made to the original congregation of Schwartzenu in its wanderings in Europe and the emigration to America in 1729. Upon his arrival, Alexander Mack again became the leading spirit of the church, as he had been in the beginning, in the capacity of the "leader and first minister" at the time of organization in 1708. Some so-called historians speak of him as the "founder" of the Brethren church, but in no sense is he either the founder or the foundation. He was only one of eight to organize the work, but because of his previous experience and activity as a minister and evangelist, he naturally became the leading spirit.

As to foundation, we accept the words of the Apostle

THE PENNSYLVANIA-GERMAN SOCIETY.



RELICS OF THE BRETHREN CHURCH AT GERMANTOWN.

ANCIENT CANDLE-STICKS  
PARCHMENT DEEDS  
COLLECTION BASKETS  
POOR BOX

COOKING UTENSILS  
COFFEE URN  
POTS AND BUCKETS  
SKIMMER



Paul, I Corinthians, 3: 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." It may be well to recall Alexander Mack's recital of the covenant of the eight: "Under these circumstances some felt themselves drawn powerfully to seek the footsteps of the primitive Christians, and desired earnestly to receive in faith the ordained testimonies of Jesus Christ according to their true value. At the same time they were internally and strongly impressed with the necessity of the obedience of faith to a soul that desires to be saved. \* \* \*

"Finally, in the year 1708, eight persons consented together, to enter into a covenant of a good conscience with God, to take up all the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful shepherd, in joy and sorrow, as his true sheep, even unto a blessed end."

This is a clear statement of those who, having come from different beliefs, accepted Christ and His gospel as fundamental principles. There is no other creed or confession to-day, but the Brethren still accept the New Testament as their rule of faith and practice.

*Birth.*—Because of the importance of his ministry and leadership for twenty-seven years, it will be of interest to relate briefly such biographical facts as have come down to us. It may be said, however, that we know but little about Alexander Mack. He was born in 1679 at Schriesheim, about midway between Mannheim and Heidelberg, in the Electorate of Palatia or the Palatinate, now forming a part of the grand duchy of Baden, in southern Germany. Of his parents we have little positive information. From what his biographers say of him, we know that his parents were respectable, wealthy and religious.

Inasmuch as "After the Reformation Heidelberg was

long the headquarters of German Calvinism and gave its name to a famous Calvinistic catechism," it is altogether likely that Alexander Mack received careful instruction in the Heidelberg catechism, since he was born and raised only a few miles from that city. Elder James Quinter writes<sup>1</sup> in 1867: "Although we know but little of his ancestors, it appears he descended from a very respectable and wealthy family. He was a Presbyterian (Reformed), and educated in the Calvinistic faith. Of his literary acquirements we know nothing but what we can gather from his writings, and from these it does not appear that he had a classical education."

*Occupation.*—It seems that in early life he was a miller and operated his milling interests. Morgan Edwards, writing<sup>2</sup> in 1770, says: "He had a handsome patrimony at Schriesheim, with a profitable mill and vineyard thereon, but spent all in raising and maintaining his church at Schwarzenau."

*Marriage.*—In the year 1700, at the age of twenty-one, he was married to Anna Margaretha Klingin, a native of the same place and about his own age. To this union were born five children, three sons and two daughters.

*Life-work.*—His life-work began at an early age. He was only twenty-nine years of age when the church was organized and he was chosen the first minister, but he had been active already for a number of years before this time. Being dissatisfied with the religious system in which he had been brought up, he directed his prayerful attention to the scriptures in searching for "the old paths," for he was anxious to ascertain the mind of the Lord as therein revealed. This soon brought persecution and in a few

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<sup>1</sup> Memoir of Alexander Mack, Sen., *Brethren's Encyclopedia*.

<sup>2</sup> Materials toward *A History of the American Baptists*, Vol. I., Part IV.



HEIDELBERG BEFORE ITS DEVASTATION BY THE FRENCH (MERIAN, 1645).

years he was an exile from his splendid estate at Schriesheim. He took his wife and little ones, and with many others found refuge at Schwarzenau under the mild rule of Count Henry. Here he found many active Pietists and among them Ernest Christoph Hochmann von Hochenau who was an active evangelist and with whom Mack traveled much, for they held much in common. There is no doubt but that Hochmann's Confession of Faith encouraged and confirmed Mack considerably in his own growing convictions; but Hochmann seemed to lack the courage of his convictions and his work ultimately came to naught and he died in sorrowful poverty. The work organized here in 1708, as has already been noticed, continued for twelve years, or until 1720; when upon the death of the mild and friendly Count, they were driven to Holland. But the year 1720 is emphasized for sadness in addition to persecution and exile. From *Quinter's Memoir*, I quote as follows: "But he had domestic afflictions to endure, as well as those arising from persecution. In 1720, twenty years after they were united in the bonds of matrimony, and twelve years after they were united to Christ by a living faith and gospel obedience, his companion was taken from him by death. She is said to have been a meek Christian and virtuous wife. She found in death, what she and her husband had sought in vain for on earth, a calm retreat from the storm of persecution. Within one week of the death of his wife, his oldest daughter, then about six years old, also died. It is said that the child was uncommonly fond of its mother. And out of regard perhaps to the fondness which existed between the mother and child, as well as out of regard to the circumstances of persecution under which the father and child were placed, the Lord in His wisdom and goodness may have taken the little daughter

to the quiet home of the mother where it could enjoy her fond caresses, rather than leave it where it must endure the hardships and troubles of persecution in common with its father. Thus in about one week, in addition to the troubles consequent upon the great persecution which was then raging, he had to bear the loss of a kind and Christian wife and a dear little daughter.

“After seeking unsuccessfully for a retreat from persecution in his native country, he with his three sons, and a number of his brethren, emigrated to America in 1729, and settled as a poor man, poor in this world’s goods but rich in faith, on a small lot of ground near Germantown, in the vicinity of Philadelphia.”

His company consisted of about thirty families and so large an addition to their numbers greatly stimulated the Brethren in Pennsylvania. But the heart of this devoted man was saddened when he found the sad condition of things among his brethren, the result of the Beissel secession. His life was full of heroism, however, and his true courage and moral bravery failed him not now. He went resolutely to work, once more, to win the last great battle of his life. Perhaps he little realized that it was to be the last great struggle. After several vain attempts to reconcile Beissel, all efforts were concentrated to bring harmony out of the confusion and chaos, and once more organize his forces for united Christian work. The result of the efforts is perhaps best indicated by pointing to the fact that a number of churches were organized in the course of a few years. The following is at least a partial list of the churches and the dates of their organization: The Oley Church, in 1732; the Great Swamp Church, in 1733; Amwell Church, New Jersey, in 1733; the Cocalico Church, in 1735; the White Oakland, in 1736; the Cono-

wango, in 1738 ; and others soon afterwards. But he saw only a part of the fruits of his latter labors. His life was too intense, too full of sacrifice and service, to last long ; and at the early age of fifty-six, on February 19, 1735, he peacefully passed away. He had sacrificed all, he lived a hero, he died a martyr. He lived not long, but so well. Morgan Edwards exclaimed of him : “ He was a man of real Piety.”

Though he probably was not classically educated, his writings have lived for two hundred years. He was perhaps not an eloquent preacher, but his consistent life and consecrated devotion wonderfully impressed the truth he professed. He was truly loved and deeply mourned by those who followed his leadership. His death at this time was a very serious loss, coming as it did so soon after the confusion of Beissel secession ; and it would certainly have proven fatal if his followers had builded on the personality of their leader. But he was so anxious about the truth that he had carefully eliminated his own personality. Perhaps the truth of this statement is best illustrated by the following incident. Some time before his death, he said to his family, “ Now when I am gone, don’t mark my grave, or they might sometime want to erect a monument over my grave.” The family was grieved to think that his grave should be lost sight of, and so they protested against an unmarked grave. It is said he then yielded to the wishes of his loved ones and gave them privilege to place his initials on a small stone slab. This incident seems well established as a fact ; it is at any rate entirely consistent with the man’s life and character, and the unpretentious blue-stone, scarce two feet in height, has been a silent witness for more than a century and a half, to multitudes of his followers.

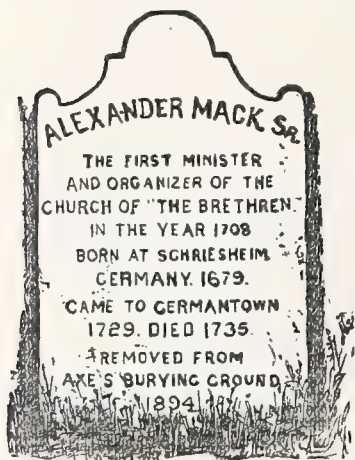
“ His Christian character appears to have been that of a primitive follower of Christ. Humility, zeal, self-denial, and charity were conspicuous among the graces that adorned his character. The high estimation in which he was held by his brethren is seen in the circumstance that he was chosen by them to be their minister. He was the first minister in the little Christian community organized at Schwartzenu in 1708, and labored zealously and successfully to enlarge the borders of their Zion. Of his private character as a Christian father we may infer favorably from the circumstances that all his sons became pious and were united to the church before they had completed their seventeenth year. And what seems somewhat remarkable, they all made a public confession of religion in the seventeenth year of their age.”<sup>1</sup>

The graveyard connected with the Brethren church was not opened until near the close of the century, so when Alexander Mack died in 1735, there was but one in the neighborhood, called the Upper Burying Ground of Germantown, and here with loving hands his body was laid away, to rest for one hundred and fifty-nine years. This place has long since been but little used and many removals have taken place within recent years. Because of the growing neglect of the place, it was very desirable that his remains should be removed to the well-kept cemetery of his own brethren and laid in the midst of his descendants, now consisting of six generations buried here. A proposition of removal was pre-



<sup>1</sup> *Quinter's Memoir.*

sented to some of the descendants and they quickly consented, scarcely one of them knowing of his place of burial. The removal took place on November 13, 1894, at which time brief funeral services were held in the historic meeting-house, conducted by the author of this



sketch, assisted by Rev. T. T. Myers, of Philadelphia. On this occasion descendants of the fifth, sixth, seventh and eighth generations were present to the number of twenty-five. During these long years, there stood over his grave a small slab of Pennsylvania blue-stone marble, with the following inscription: Hier Ruhen | die gebeine | A. M. | geboren 1679. | gestorben 1735. | Alt

56 Jahr. This slab was retained as a foot-stone, and for a head-stone there was erected a plain white marble slab about five feet in height, with the following inscription: Alexander Mack, Sr. | the first minister | and organizer of the | Church of "The Brethren" | in the year 1708. | Born at Schriesheim, | Germany, 1679. | Came to Germantown | 1729, died 1735. | Removed from | Axe's Burying Ground, | 1894.<sup>1</sup> Thus his remains now rest in the midst of his own people, and beside those of his son and successor, Alexander Mack, Jr. He has to-day a numerous descent, some account of which is given in the appendix to this sketch.

It would be interesting to have a list of the baptisms performed by Alexander Mack, but aside from the seven of

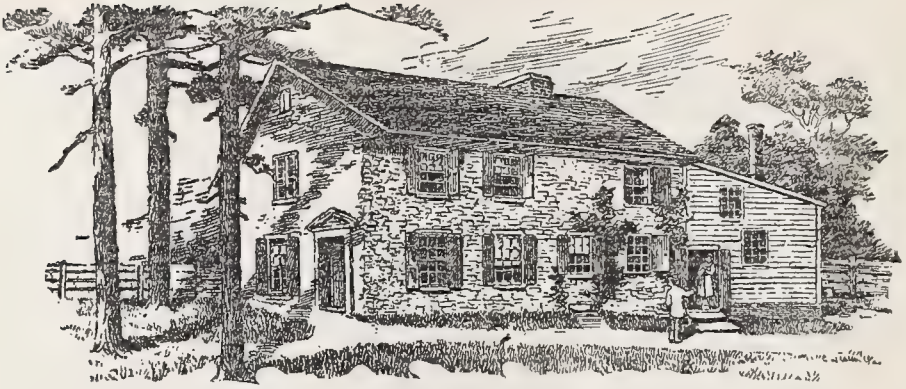
<sup>1</sup> See illustrations.

the original members that he baptized, there are no records of his work in this line.

#### HIS SEAL.

Some years ago a few descendants made some investigation for the purpose of recovering the seal of Alexander Mack, but without success and it is now feared that it will never be found. Such a seal indicates the prominence of his family. What the character of this seal was, in its symbolic representation, was probably unknown for nearly a century. While the seal is probably lost, we know its character from an impression that was recently discovered. The Brethren church of Germantown has an interesting collection of old parchment deeds. While we were examining these documents from their historic interest, Mr. Julius F. Sachse discovered the impress of Mack's seal accompanying an official signature. The impression is in red sealing-wax and is in perfect condition. The illustration herewith shows that the seal consisted of several symbols, each of which had a religious significance. The entire combination constitutes a remarkable index to the character of its owner. In the center is the cross, which means sacrifice; the heart means devotion, and placed on the cross, further means sacrificed in devotion; the branches of the vine, mean fruit-bearing. Thus the seal reads: a devoted, fruit-bearing, sacrificed life. How significantly true this is of the life of Alexander Mack!





THE OLD PINE COTTAGE, GERMANTOWN.

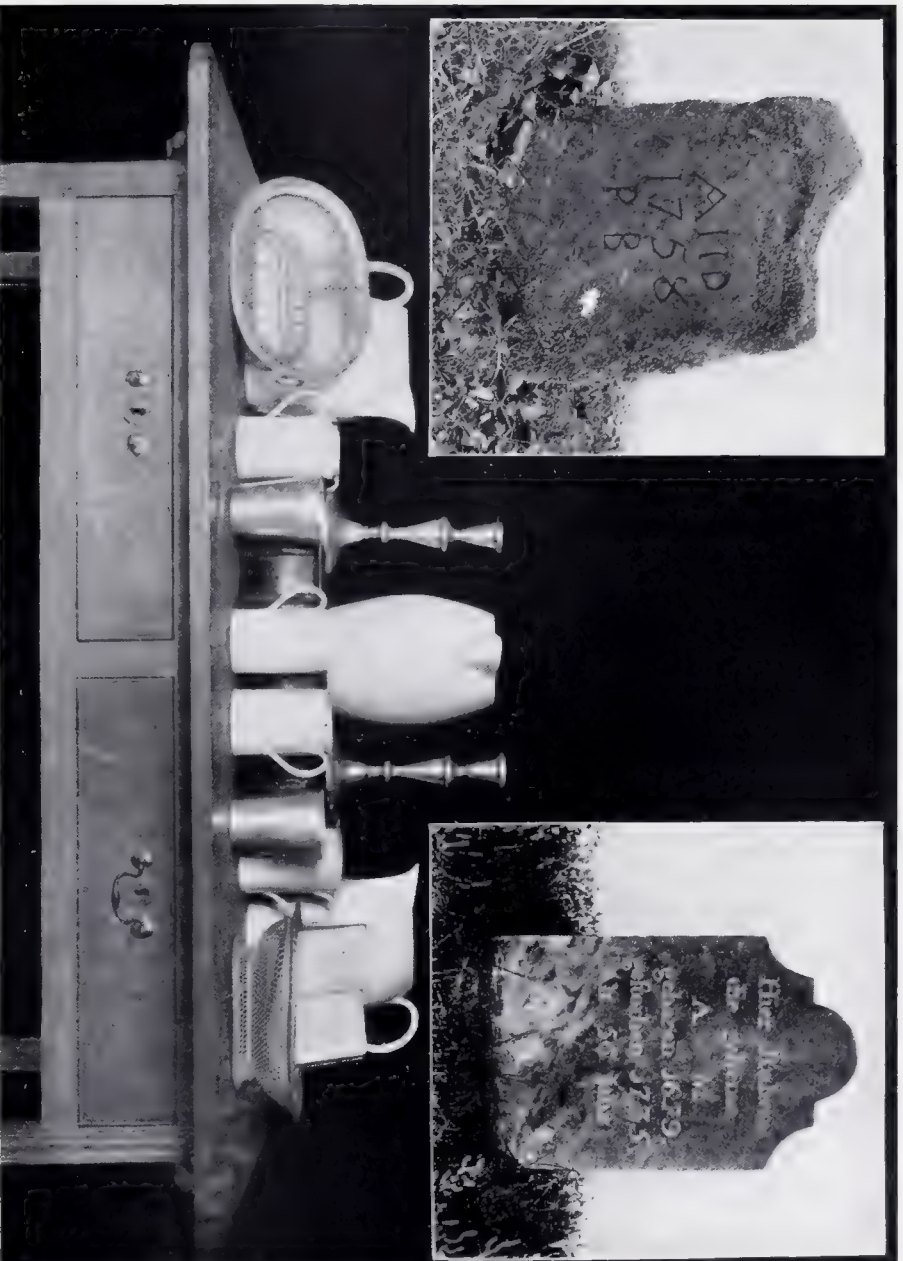
## CHAPTER IX.

### THE REACTION.



THE history of the Brethren church for the first twenty-seven years, viz., 1708-1735, has been given with a good deal of detail, since this period is the most important historically in the present treatment. The scope of this sketch will not admit of the same fullness in treatment from this time on, but it is necessary to notice some important events and changes. The death of Alexander Mack in 1735 proved to be a very serious loss. That the work received somewhat of a stunning blow for the time being, and that some of the workers were thrown into confusion, is very evident and is not to be wondered at, when the circumstances are carefully considered. There are a number of distinct elements that enter into this consideration, each one of which is, indeed, important. We may name as fruitful subjects for consideration, such elements as the work, the workers, the discouragements, the conditions of the times, and others might be added to the list.

THE PENNSYLVANIA-GERMAN SOCIETY.



J. F. SACHSE, PHOTO.

RELICS OF THE BRETHREN CHURCH AT GERMANTOWN.

ORIGINAL PREACHER'S TABLE AND CANDLE STICKS.

PULPIT BIBLE AND DISHES USED AT LOVE-PEAST AND COMMUNION CUPS.  
PETER BECKER. TOMSTONE OF ELDER

TOMBSTONE OF ELDER PETER BECKER.

TOMBSTONE OF ELDER ALEXANDER MACK, SR.



1. The work was in many respects a new one under these circumstances and presented many difficulties and unsolved problems. Much energy was needed to push the work, and such an important event as the loss of a leader would easily affect its progress.

2. The workers were from different communities, the subjects of different educational influences, and trained under the influence of very varied religious impressions. They felt the need of the harmonizing influence of a common training. They needed a leader who was able to command their love and respect, which would constitute a bond of common union in times of little differences. In Mack they had such a leader, and they keenly felt the loss when he died.

3. Many were the discouragements. The views and doctrines of the early Germans were very varied and divergent. All shades of belief were accepted and prevailed. Agitation was rife. Beissel led a powerful influence in opposition, strengthened by the recruits from all sources.

4. There seemed to have been at this time a period of religious excitement, the natural extreme of the previous indifference that existed a decade or two before. It was also the result of the great agitation in religious doctrine, and the marked antagonism and opposition of some of the workers.

Then, too, it must be remembered that it was not an easy matter to change back again to the leadership of Becker. This is no discredit to Elder Peter Becker, who had been such an efficient support of the work from 1723 until 1729, at which time Mack took full charge of the work. While Becker was not a noted preacher, he was a sweet singer and gifted with more than ordinary power in prayer; he

was a conscientious and devoted worker ; he was quiet and conservative in time of crisis ; and he must ever be regarded as a judicious and faithful leader for six years previous to Mack's coming to America, as well as twelve years after his death. It will be remembered that in describing the organization of the church in America, the life of Peter Becker is intimately interwoven with all the history of that event, and space therefore forbids a separate treatment of his life. Further reference will also be made to him and the importance of his work.

In some respects, the time of Mack's death seemed most unfortunate. A great crisis was approaching among the Germans in Pennsylvania. Beissel was especially active and aggressive, and while he had confined himself to the Brethren settlements in various places, he now branched out and began to proselyte among the Lutherans and Reformed in the Tulpehocken and other places. It was in 1735 that Rev. Peter Miller and Conrad Weiser and other prominent Germans accepted Beissel's doctrine, and removed to Ephrata. Beissel now seemed to put forth every effort possible to destroy the Brethren congregations. He organized large parties, sometimes as many as twelve in a party, to visit the settlements of Pennsylvania and New Jersey. He laid claim to following the Brethren's doctrine in the observance of all the commandments of the New Testament and everywhere threatened the church. He found in after years that his work was too aggressive, for he had many converts he could not hold, and many he did not want, for he could not assimilate and use them to his own ends. This at least partly explains the reason why so many prominent persons, who became converts of Beissel, remained at Ephrata only long enough to find out the man and the character of his work.

It is not strange, therefore, that there should be a serious reaction when Mack died, owing to the time and conditions in which he died. The newly organized churches (organized in the years immediately preceding his death) indicated the prosperity and progress of the cause for which he stood. But the organizations were too new to endure much of a strain. They needed time to grow, as well as time to crystallize the doctrine and concentrate their strength. There was not time enough to do all of this. As may be expected, the most serious effect was at Germantown; because here were those who knew him best and loved him most, and therefore most deeply mourned the loss of his personal presence. These had come with him in 1729 and had never known any other leadership and ministry than his. Among these were Alexander Mack, Jr., then a young man of 23 years of age, very active in the church, but disheartened when his father died whom he dearly loved. He became somewhat despondent and believed that he too would soon die. There were others who became indifferent and were ready to drift with circumstances. Under these distressing conditions, there comes upon the scene a new and strange character. He was not a stranger, however, but an old friend and believer, who now turns into a strange history. He was a believer already in Germany, and according to the old record, he was a minister at Crefeld before 1715. He came to Germantown in 1719, in the first emigration, and sat at the first Love-feast table on December 25, 1723. In some way or other a great change came over the man. He early leaned to Beissel, and yet Beissel was unfriendly to him, because he and Henry Traut visited Stuntz who had been excommunicated by Beissel. He was especially intimate with Traut, who was at one time a professed be-

liever in the teaching of the Hermits of the Ridge, and had taken the vow of celibacy, but afterwards married a widow. This man was Stephen Koch. He states that the immediate cause of his spiritual unrest was the death of Traut, January 4, 1733. His troubles multiplied. He had been seized with the spirit of mysticism. He was strong under the conviction that he should take the vow of celibacy, and yet he was betrothed to a widow. In addition he states that he was a great sufferer from physical ailment, so that he at times lay for days in the greatest extremity.

Under these circumstances, Koch began to have ecstatic visions, which he related from time to time, and some of which were published, first in Germany and also by Christopher Saur, of Germantown,<sup>1</sup> "Apparitions of Spirits," 1st edition, 1744; 2d edition, 1748. The nature of these apparitions may best be given by an example, as related in his own words: "On the third of May, 1735, at Germantown, as late at night I went behind the house into the orchard, it being bright moonlight, there came to me a delightful odor, partly from the blossoms of the trees, partly from the flowers in the garden, whereat I sobbing spoke to God: 'O, my God, everything is in its order and contributes to Thy glory and honor, save I alone! For I am created and called by a holy calling to love Thee above everything and to become a pleasant savor unto the glorifying of Thy name. Now, however, I behold the contradiction, for I not only do not love Thee as I ought, but am also become an evil smell in Thy nostrils. Alas, unfortunate that I am! Must I then pass my days in such mis-

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<sup>1</sup> See list of publications on Sower Chart, by CHAS. G. SOWER, *Verschiedene alte und neuere Geschichten von Erscheinungen der Geister*, 1st Ed., 1744; 2d Ed., 1748.

ery? I gladly would love God, the highest good, but I cannot. The world with all its glories cannot satisfy my sad spirit, for I ever see before my eyes spiritual and bodily death.'

"While I thus lamented to God, it seemed to me as though suddenly a flame of God's love struck into me, which entirely illumined me within, and I heard a voice say to me: 'Yet one thing thou lackest.' I asked, 'What is it then?' The answer was, 'Thou dost not know God and never hast really known him.' I said, 'Yes, that is so, but how shall I attain to it?' Then it seemed as though I were beside myself. But when I came to myself again, I felt an inexpressibly pleasing love to God in my heart, and on the other hand all anxiety, with all the temptations of the unclean spirits, had vanished. Yea, it seemed as if all my transgressions were pardoned and sealed, and day and night there was nothing else in my heart but joy, love and praise to God."

These visions continued from time to time for several years, and Koch freely related them and sought every opportunity to promulgate his strange doctrines. In this work he had plenty of help from Ephrata, as frequent visits were made from there to Germantown. He now determined to live a secluded solitary life, and retired to the quiet of Wissahickon. He greatly influenced with his visions the young Alexander Mack, still grieving over the death of his father; also Henry Kalckglasser and others. He readily induced Mack to retire with him to the Wissahickon. There was much agitation, and Koch made converts until the congregation was more or less divided. Receiving all possible encouragement, Koch now commenced to hold public meetings of his own, which meetings were frequently addressed by Peter Miller and others from Ephrata.

The crisis was finally reached, and Koch and his adherents marched out of Germantown, most of them never to return. They journeyed to Ephrata, there to bury themselves in seclusion behind monastic walls. A few, when they realized their disappointment, repented and returned; others there were who died in the sadness and solitude of their disappointment. Perhaps most of this exodus took place March 27, 1739. It was a sad day for Germantown;



THE OLD "MONASTERY" ON THE WISSAHICKON.

many valuable members had been lost, and some of the best families were represented. There was probably only one thing that maintained Germantown under these circumstances, and that was the faithful devotion of Elder Peter Becker and those who stood with him.

The following names are given as composing the exodus of 1739: Stephen Koch; Heinrich Kalckgläser, and wife; Valentine Mack, and wife Maria (Hilderbrand); Louis

Höcker, his wife Margretha, and daughter Maria; Johannes Hilderbrand, and wife; Johannes Pettikoffer, and wife Anna Elizabeth; the widow Gorgas and her children. Among the single persons who joined the celibates at Ephrata, besides Koch, were Alexander Mack, Johannes Reismann, Christian Eckstein, Heinrich Höcker, Martha Kinsing, Miriam Gorgas and Elizabeth Eckstein.

The chapter that follows indicates the condition of things, thirty years later, among the Brethren congregations in Pennsylvania. Alexander Mack's return will be considered in the chapter on Germantown.





THE "WYCK" HOUSE GERMANTOWN.

## CHAPTER X.

### EARLY CONGREGATIONS.



T has already been noted that the Brethren, on coming to America, were scattered into distant parts of the country, settling in the various places that offered conditions best suited to their tastes. In due time these scattered settlements became congregations which at an early day well covered the entire eastern part of Pennsylvania. These congregations, at first small and struggling, in due time had many accessions to their numbers, until many families were represented in the membership, wherever these congregations were located. Hundreds of German families were thus enrolled before the close of the century, and tens of thousands of Pennsylvania-German descendants find that their ancestors were enrolled as members of the Brethren church, in the early German settlements of eastern Pennsylvania. For lists of members of these early congregations, we are largely indebted to Morgan Edwards, that thoughtful and far-seeing historian,

who gathered so much valuable information in his *Materials towards a History of the American Baptists*. In some cases the lists of membership he gives are practically the only ones in existence. I freely quote from him in the materials for this chapter. See as above named, Vol. 1, Part IV.<sup>1</sup> He wrote in the year 1770.

BEGGARSTOWN.—GERMANTOWN.<sup>2</sup>

“This takes its distinction from a little village of the above name, in the township of Germantown, eight miles northwest from the city. The meeting house is of stone, thirty feet square, erected this year, on a lot of eighty rods, the gift of one Peter Shilbert. On the same lot stands their old building erected by one John Pettikoffer for his dwelling house in 1731. The families belonging to this congregation are about thirty; whereof fifty-seven persons are baptized and in the communion of the church. This was their state in 1770. For their beginning we have no further back to look than December 25, 1723.

“The membership in 1770 was as follows: Alexander Mack, minister, with his wife and daughter, Christopher Sower, exhorter, with his wife and son, Margaret Boyer, deaconess, George Shriber and wife, Henry Slingluff and two daughters, Philip Weaver and wife, Richard Roob, Michael Keyser, Peter Keyser and wife, Peter Lybert and wife, John Slingluff and wife, Henry Slingluff, Anthony Snyder and wife, Jacob Bowman and wife, Justus Fox and wife, John Kime, Conrad Good, Conrad Stamm and wife, Hannah Stamm, Mary Baker, Sarah

<sup>1</sup>The copy I had access to was kindly loaned by its present owner, Chas. M. Benson, Germantown. The book was once the property of Henry Sharpnack.

<sup>2</sup>See chapter on Germantown.

I solen Dicky  
 wir mit  
 Johannes  
 Beggarstown Jan 8<sup>th</sup> December  
 1788

TITLE OF JOHANNES LENTZ' HYMN-BOOK.

Only known book bearing the name Beggarstown. Original in possession of Mr. James Warrington.

Baker, Susannah Baker, Eve Fith, Elizabeth Boyer, Mary Bossert, Margaret Herszback, Magdalen Mellinger, Elizabeth Roob, Christian de Lashet and wife, William Spyra and wife, Nathaniel Shryber, Katharine Shryber, Henry Sharpnack and wife, Mary Nyse, Rudolph Harly and wife, Mary Fend, Sybelia Ent.

“GREATSWAMP.

“This society is distinguished by the above name, which is a name of a tract of land called the Greatswamp. The meeting is kept at the house of Mr. John Frick in Upper-milford township, in the county of Bucks, about 40 miles northwest from Philadelphia. The families belonging to the society are about 20 whereof 28 persons are baptized. Thus stood things with them in 1770. Their beginning was in this manner. In the year 1733 one Salome Miller and Joseph Miller her brother, John Brech and wife, Peter Longanacre and Peter Rhode were baptized by Mr. John Naass. In 1735 were baptized by Mr. Peter Baker and Mr. Martin Urner, one Hanse Zuk and wife, John Sleifer, and John Frick and wife; and the same time had the Lord's supper administered to them by Mr. Peter Baker. This was the period of their existence as a society; and 11 their number. They have existed for 35 years without any remarkable event, except that count Zeinzendorf took away some of them in the year 1752. At first they were visited by ministers from other parts, and increased fast. Several of the Mennonites joined them. But since that time the increase has been inconsiderable. The first settled minister they had was

“REV. ABRAHAM DUBOY.

“He was born in 1679 at Epstein in Germany. Bred a Presbyterian. Embraced the principles of the Baptists in

1712. Came to America in 1728. Settled at Perkiomen; and from thence went to the Greatswamp in 1738, where he died and was buried March, 1748. Since that time Mr. John Frick hath preached to them; but is not ordained." It seems that Duboy was a minister already in Germany and was a man of considerable prominence. He joined the church in the Marienborn district, but a few years later joined the mother congregation at Swartzenau and became an assistant to Alexander Mack. He was a modest, pious and devoted man. He was unmarried. A. H. Cassel, the antiquarian, relates of him that he had a strange presentiment of his death. On the morning of the day on which he died he informed the family where he lived that the time of his departure had come. He dressed in a shroud and invited the family to join him in singing "*Nun fahr ich hin mit Freuden, ins rechte Vaterland*," etc., then, after a fervent prayer, he reclined on a couch and breathed his last, as one would fall into a quiet sleep.

The following is the list of members as given by Morgan Edwards: John Frick, exhorter, and wife, Laurence Erboch and wife, Andrew Meinzinger, John Demud and wife, John Sleifer and wife, Henry Kun, Philip Goodman and wife, Philip Deal, Frederick Deal, John Redroch and wife, Egite Christian and wife, Lodowick Christian and wife, Jacob Staut and wife, Mary Christian, widow Rinker, Catherine Rinker, widow Olinger, widow Crayling, Freny Trissel.

#### COVENTRY.

This was the second congregation organized. It had a large number of accessions from time to time and has maintained a continuous existence until the present time. It has furnished many members for colonization in different parts of the country. The church has had an efficient

ministry. Its first members were "The First Fruits of the Church in America," as already noted in the organization of Germantown. Because of its early importance, it will be of interest to give some detail of its history, at least its earlier history.

Professor I. N. Urner, as an introduction to his history of the *Urner Family*, writes a sketch of the history of the Coventry church, from which I quote as follows: "As the Urners were the founders of the Coventry Brethren church, and its preachers and bishops for the first eighty-seven years of its existence, a sketch of its history seems the proper introduction to the genealogy of the Urner family.

"The Coventry church took its name from the township in which it is located, and the township is supposed to have received its name through Samuel Nutt, an early settler and iron-master, who came from Coventry, in Warwickshire, in England. The township first took the name Coventry in the year 1724, the same year in which the church was organized. \* \* \* At its formation, the township of Coventry comprised not only the land along the Schuylkill River, now North Coventry, East Coventry, South Coventry, but all of the upper part of Chester County, and even a part of the present county of Lancaster."

The organization of this congregation on November 7, 1724, has already been noted in Chapter VI., and its constituent members named at the same time.

"While it had many accessions, its growth in number was retarded by heavy colonizations from the Church. The members were mostly farmers, and while the land was good, the lands in other localities were better. Some moved to what was then called the Conecocheague, now

embraced in Franklin and Perry counties, in Pennsylvania, and Washington County, Maryland; some to the Shenandoah Valley, in Virginia; and some to Carroll and Frederick counties, in Maryland, where the Urners, the Wolfes, and the Crumbachers are still found."

The Coventry Church was in charge of Elder Peter Becker of Germantown, from the time of its organization until 1729. The first resident minister was Martin Urner, who was ordained to the Eldership by Alexander Mack, Sr., in 1729, at which time he took upon himself the care of the church. The following account is given of this Martin Urner, Sr., in *Urner Family*: "Martin Urner, the founder of the Coventry Brethren church, and its first bishop, was born in Alsace, then a province of France, in the year 1695. The family had been driven by religious persecution out of the Canton of Uri, Switzerland, whence the name Urner, and took refuge in Alsace. About 1708, Ulrich Urner, with his three sons—Jacob, Hans and Martin—emigrated to Pennsylvania, and is said to have settled for awhile at Roxborough, near Philadelphia. In 1712 the name of Martin Urner appears among the settlers of Lancaster county. In 1718 he bought a tract of four hundred and fifty acres of land of the Penns, in what is now called Coventry township, Chester county, Pennsylvania, on the Schuylkill river, immediately opposite the present town of Pottstown. On this property, now called Bellwood, he and his descendants lived long years afterwards, and on part of the land the Coventry Brethren church and the Coventry Brethren graveyard are located. He died in 1755, and was buried in the Coventry Brethren graveyard."

Thus it will be seen Martin Urner was born in 1695; came to America in 1708; was baptized in 1723; was ordained in 1729, and died in 1755.

Morgan Edwards gives the following view of the church in 1770: "This takes its distinction from the township where most of the members reside, in the county of Chester, 37 miles from Philadelphia. Coventry is on the banks of the Schuylkill, opposite to Potsgrove. These people have no public place of worship, but hold their meetings in a kind of rotation at five private houses. The present minister is Mr. Martin Urner, who has to his assistance Mr. Peter Reinhart. The families belonging to them are about 22, whereof 40 persons are baptized. This was their state in 1770."

While they had no meeting-house in 1770, they probably built their first house in 1772, two years after Germantown had been built. The Martin Urner referred to in the account of Morgan Edwards, is the second Martin Urner, nephew of the first. He was a son of Jacob Urner and was born in 1725, one mile northeast of the present town of Pottstown, in New Hanover township, then in Philadelphia county, Pennsylvania, but now in Montgomery county. He joined the church at an early age, and was a very active and prominent preacher in his day. After the death of his uncle in 1755, he was ordained elder or bishop of the Coventry church in 1756, and was in charge of the congregation until his death in 1799. The church flourished under his ministry. This second Martin Urner was an intimate friend of the second Alexander Mack of Germantown.

"List of Preachers of the Coventry Brethren Church from 1724 to 1893," according to I. N. Urner:

	Born.	Died.
Martin Urner, Sr.,	1695	1775
Martin Urner, Jr.,	1725	1799
Jonas Urner,	1772	1813

	Born.	Died.
Casper Ingles,		
Peter Rinhart,	1733	1806
Martin Rinhart,	1757	1820
Abraham Rinhart,	1770	1842
George Price,	1753	1823
John Price, Sr.,	1782	1850
John Price, Jr.,	1810	1879
Jacob Harley,	1786	1842
John Harley,	1812	
David Keim,	1802	
Peter Hollobush,	1805	1872
Jacob Conner,	1834	
Isaac Urner Brower,	1844	
Jesse P. Hetric,	1844	
John Y. Eisenburg,	1840	

List of members in 1770, of the Coventry Brethren church:

Martin Urner, minister, and wife, Peter Reinhart, exhorter, Owen Reinhart, Henry Dasker and wife, Nicholas Harwick and wife, Abraham Grub and wife, Christian Monsieur, Barbara Miller, Barbara Welty, Frederick Reinhart and wife, Barbara Urner, Elizabeth Ingles, Catherine Grumbacker, Catharine Boch, John Eiker, Jacob Pfauts and wife, Abraham Boch, Andrew Woolf, Easther Switser, Wendle Danfelsner, Henry Bear and wife, Jacob Sweitser and wife, Maud Reinhart, Jacob Light and wife, Philip Waggoner and wife, Eliz. Holderman, Anthony Bernard and daughter, John Light and wife.

#### OLEY.

“This society takes its distinction from the township where most of the people reside, in the county of Berks, fifty-four miles northwest from Philadelphia. The present

THE PENNSYLVANIA-GERMAN SOCIETY.



## DUNKER BAPTISMAL CERTIFICATE.

JOHANNES REYER BORN AUG. 9, 1800; BAPTIZED SEPT., 1825.

ENGRAVED BY C. F. EGELMAN.

ORIGINAL IN SACHSE COLLECTION.



preachers are Mess. Martin Gaby and Jacob Joder, but not ordained. The families belonging to the place are about twelve, whereof twenty persons are baptized. This is their present state. They had their beginning about 1732, when one Ritters, Shilbert, Blanth and others, did unite for communion of saints, having Peter Baker to their assistance. Since this time they have no ordained minister, but are visited by Rev. George Kleine. This church is much reduced by reason of removals of families to other parts, particularly to Conecocheague in 1743."

It will be noticed that here, as elsewhere, Peter Becker, of Germantown, was active in organizing the work, and that the Oley church, like Coventry and, in fact, all the early congregations, lost heavily by colonizations to other parts. Thus all the congregations furnished their quota towards making up the advance guard that gradually carried the influence of the church into every new territory in the opening up of the Great West. For many years they were visited by Elder George Kleine, of the Tulpehocken, so active and helpful in many places. While Martin Gaby was not ordained in 1770, he was ordained some years later.

The membership in 1770 was as follows: Martin Gaby, exhorter, and wife; John Joder, exhorter, and wife; Conrad Price and wife, David Price and wife, David Kinsey and wife, Jacob Baker and wife, Christian Kinsey and wife, Peter Kleine, Liss Ellis, Margaret Harpine, Catharine Plank, Daniel Kleine and wife.

#### COCALICO.—CONESTOGA.

"This society is distinguished by the above name which is the name of a little river near to which the people reside, in Cocalico township and county of Lancaster, 60 miles w n w from Philadelphia. The minister is Rev.

Jacob Sondag, who has Mr. John Landis to his assistance. Mr. Sondag was born in Germany in 1700, came to this country in 1735, was ordained in 1763, at which time he took on him the oversight of the church. He married Mary Landis by whom he has one son. The families belonging to the society are about 53 whereof 86 persons are baptized. This is their present state. They originated about the year 1735, when the following persons separated from the church of Ephrata and became a distinct society viz.: Michael Pffauts, Rant Woolf, John Frantz, Emick Reyer, George Reyer, John Landis, Samuel Good, Henry Sneider, Philip Rouland and others, having Rev. Peter Baker to their assistance. The first minister they had was Rev. Michael Frantz, a native of Switzerland. He was ordained in 1734, and the next year took on him the oversight of the church. He died in 1748 and was buried at Cocalico. After his death Rev. Michael Pffautz and others preached to them until their present minister was ordained."

The above account is concerning the Conestoga congregation. It will be remembered that there was a great missionary tour undertaken from Germantown, in the fall of 1724, led by Elder Peter Becker. See Chapter VI. for full description. Upon this occasion there were a number baptized in the Conestoga country, and a church was organized on November 12, 1724, with Conrad Beissel as minister. He soon preached his strange doctrines, and in 1728 left the Conestoga church and took many members with him to form his new organization, which ultimately he located as the Ephrata Monastic Community. The Germantown Brethren took care of the remnant for some time, until about the year 1735, when they were organized according to the above account. Elder Michael Frantz

was their first minister and leader. He was born in Switzerland in 1687; came to America in the year 1727, and settled on the Conestoga. He proved a giant of strength to the little congregation, and in a few years of his ministry it prospered greatly and there were several hundred accessions. He was an energetic and efficient workman. His ministry was not long, for he died in 1747 or 1748; but he left the work in a well-organized condition, and he was succeeded in the Eldership by Michael Pfautz, whose ministry was equally efficient and successful. He was born in Germany in 1709, and came to America in 1727. Having been ordained by Elder Frantz just a few weeks before his death, Elder Pfautz remained in charge of the congregation for more than twenty years, during which time large numbers were added to the Church by baptism. He died in 1769, and was succeeded by Elder Jacob Sonntag; but it seems that Elder Christian Longenecker of the Whiteoakland Church, was in charge of the congregation.

In 1770, the membership was as follows: Rev. Jacob Sunday and wife, John Landis, exhorter, and wife, Peter Eychelberger and wife, Michael Frantz and wife, Henry Mohler and wife, Peter Reyer and wife, Tobias Millar and wife, Christopher Becker and wife, Elizabeth Lessley, Catharine Harlacher, Ann Mohler, Magdalene Millinger, Daniel Ballinger and wife, John Rosh and wife, Daniel Reyer and wife, John Reyer and wife, Martin Meyer and wife, Jeremiah Woolf and wife, George Schwarts and wife, Jacob Landis and wife, David Landis, Christopher Westenberger and wife, Jacob Sponhauer and wife, Christopher Widder and wife, Jacob Knodel and wife, Salome Harlacher, Barbara Frantz, Catherine Reyer, Margaret Landis, Barbara Steiner, Barbara Schob, Henry Schneider and wife, Daniel Hollinger and wife, Christopher Reyer

and wife, John Meyer and wife, Samuel Good and wife, Eva Sychrift, Jermiah Woolf, Jr., and wife, Jonas Joner and wife, Jacob Heller and wife, Mrs. Histant, Mrs. Moser, Mrs. Behr, Christopher Haas and wife, Jacob Harnley and wife, Magdalene Landis, Mary Frantz, Magdalene Bel-lenger, Mary Koch, Barbara Koch, Henry Schneider, Jr., and wife, Susannah Landis, Catherine Landis.

The Conestoga church had an able, aggressive and efficient ministry, and before the close of the century, there were probably five hundred baptized members, the work of those years. Many of these members, scattered by colonization, far and wide, laid the foundation for many new congregations in this and other States.

#### WHITEOAKLAND.—WHITE OAK CHURCH.

“ This society is distinguished as above from a tract of land so called, in the parish of Warwick, Lancaster county, 75 miles west by north from Philadelphia, and two miles from Lititz. They hold their meetings at private houses. The minister is Rev. Christian Longanacre, who was born November 11, 1732, in Raffo township. Ordained May 15, 1769, at which time he took on him the care of the church. He married Margaret Geib by whom he had six children. The families belonging to the society are about 39, whereof 65 persons are baptized. This is their present state. They began in this manner. About the year 1729 one George Reyer, John Langanacre and others came from Germany and settled in this neighborhood. After them came several more from other places who in the year 1736 united together and had the Lord's Supper administered to them by Rev. Michael Pffautz. He was their first minister but lived at Cocalico. He married Catherine Schluch by whom he had four children. Was ordained

in the year 1735. Died May 21, 1769, leaving behind him a good character."

The list of members in 1770 was as follows: Rev. Christian Langanacre and wife, John Zug and wife, Christian Zug and wife, John Langanacre and wife, John Pffautz and wife, Henry Kuensing, Jacob Kuensing and wife, Christian Krabel and wife, Jacob Zug and wife, widow Huber, Catherine Bitner, Elizabeth Reir, Abraham Flohry and wife, Conrad Gingle, George Mohler and wife, Elizabeth Huft, Martin Schuh and wife, Henry Giebel and wife, Barbara Eby and four daughters, Henry Eter and wife, Elizabeth Langanacre, Henry Langanacre and wife, Ulrick Langanacre, John Hackman and wife, Henry Stholer and wife, John Lautermilch and wife, George Kleine and wife, Catherine Gish, John Frantz and wife, Ann Huber, Fronica ———, Catherine Reyer, Salome Borgart, Mrs. Kratzer, Conrad Hausser and wife, and George Stohler and wife, Jacob Hershy and wife, Andrew Eby and wife.

GREATSWARTARO.—BIG SWATARA CHURCH.

"This church is so distinguished from a river near to which the people dwell; and sometimes by the name of Eastconewago which is another river that runs through the neighborhood. The meeting is held chiefly at private houses in the township of Mount Joy, county of Lancaster, 20 miles from Lancaster and 86 miles west by north from Philadelphia. Their preachers are Messrs. George Miller and Adam Hammaker, but not ordained. The families belonging to the congregation are about twenty, whereof 39 persons are baptized. This is their present state. They began in this manner. In the year 1752 the said George Miller embraced the principles of the Baptists, and soon after, his wife. Others moved hither from White-

oakland, and in the year 1756 united into a society, having Rev. Michael Pfautz to their assistance. He continued to visit them while he lived ; and after him, others. They purpose soon to ordain Mr. Miller to be their minister."

The 39 members in 1770 were as follows: George Miller, exhorter, and wife and daughter, Adam Hammacker, exhorter, and wife and daughter, Peter Eritzstone and wife, Philip Roemer and wife, John Buck and wife, John Eter and wife, Jacob Metsegar and wife, Henry Thomas and wife, Christopher Branser and wife, Margaret Thomas, Philip Reicker and wife, Peter Bersh and wife, Henry Stohner and wife, Wendel Merich and wife, Frederick Hess and wife, Jacob Eter and wife, George Balshbach and wife, George Henry and wife, Barbara Henry, Freny Cass.

#### LITTLE SWATARA CHURCH.

"This church also takes its distinction from a river of the above name, in the township of Tulpehocken and county of Berks, twenty-five miles from Reading and eighty-one miles northwest from Philadelphia. Some of the people live in Bether township, in Lancaster county. They hold their worship in private houses. Their preacher is Mr. Peter Heckman, but is not ordained. The families belonging to the society are about nineteen, whereof forty-five persons are baptized. This is their present state. Their beginning was in this manner: About year 1745 one George Beshler settled in this neighborhood, and one Michael Frantz, Peter Heckman, John Frantz and others. These were baptized by Rev. George Kleine, and in 1757 coalesced into a church, having the said Kleine to their assistance. He has ministered the Lord's supper to them

ever since, but they purpose soon to ordain Mr. Peter Heckman."

The members were as follows: Peter Heckman, minister, and wife, Jacob Heckman and wife, Michael Frantz and wife, Nicholas Gerst and wife, Jacob Moyer and wife, George Beasher, David Marge and wife, Simon Menich and wife, John Frantz and wife, Christian Frantz and wife, Rose Shnables, Jacob Smith and wife, Liss Kentzel, Adam Henrich, Mrs. Cyder, Philip Zeigler and wife, Jacob Breisen and wife, David Kleine and wife, widow Benedict, Elizabeth Benedict, Sophy Kish, Leonard Sebalt and wife, John Grove, Jacob Baker and wife, Jacob Deal and wife, Hans Stohler and wife, Jacob Beshor and wife.

#### NORTHKILL.

This is an illustration of how each scattered settlement became an organization, wherever there were a few members to form a nucleus. It shows too how some relatively small congregations maintained their existence under very unfavorable conditions. Because of an unfavorable frontier position and colonization to other parts, Northkill made very slow progress for many years. We know little of its early struggles except what Morgan Edwards records. I might take his facts and dress them up in other language, as others have done, but I have preferred in this case, as in the case of the other congregations, to use his own language, which is often interestingly quaint. In this region of the Tulpehocken, there is by that name to-day a strong and flourishing congregation and has been for many years.

"This little society is distinguished as above from a small river called Northkill, in the townships of Tulpehocken and Bern, county of Berks, 15 miles from Reading, and 71 miles northwest by west from Philadelphia. The

minister is Rev. George Kleine. He was born at Zweinbrecken in Germany, October 9, 1715. Came to America in 1738. Was baptized in 1739 by Mr. Naas of Amwell in the Jersey. Ordained in 1757 by Revs. Michael Pfautz and Martin Urner. He married Dorothy Repman by whom he has seven children. The families belonging to them are seven, whereof 11 persons are baptized and in fellowship. This is their present state. They began to be a church about the year 1748 when one John Stump and sister, Frederick and wife, with a few more, had the Lord's supper administered to them by the Rev. Michael Pfautz. About two years after, their present minister settled among them. The society was reduced to its now low estate, by the removal of families to other parts."

The members were as follows: Rev. George Kleine, minister and wife, Valentine Lang, Elizabeth Reiler, Elizabeth Stump, Sarah Solenberger, John Stohner and wife, Mary Stohner, Susanna Mackley, Elizabeth Brandel.

#### CODORUS.

It has already been noticed in connection with the history of different congregations in Lancaster county and other sections in the eastern part of the State that there was much colonization at an early day. This migration and colonization was first to the southern counties of Pennsylvania and then into various counties in Maryland and Virginia and even south as far as North Carolina. It was not until after the Revolutionary War that western emigration was open to any extent. The Brethren at an early day crossed the Susquehanna, entered what is now York county, and occupied hundreds of its fertile acres. The strong congregations within the county to-day attest their prosperity for one hundred and sixty years.

The following account is given of early settlements that became permanent: "This society is distinguished as above from a river that is called Codorus, in a township of the same name in the county of York, 11 miles from the town of York, and 99 miles west by south from Philadelphia. The preacher is Mr. Henry Neff, but he is not ordained. The families belonging to the place are about twenty whereof thirty-five are baptized and members of the church. This is their present state. They began to be a church about the year 1758 when one Rudy Yunt, Peter Brilharth, John Brilharth and others, united for communion of saints, having Rev. Jacob Tanner to their assistance. This Tanner left them to go to Monocasy; since, they have been supplied from other places. Mr. Neff will soon be ordained."

The membership in 1770 was as follows: Henry Neff, exhorter, and wife, Jacob Tilman and wife and daughter, Jacob Spitler and wife and two daughters, Peter Brilharth and wife, Jacob Neiswanger and wife, Ann Neiswanger, Catherine Beightley, Elizabeth Leip, George Beary and wife, John Harold and wife, Rudy Yundt and wife, William Spitler and wife, Christian Eby and wife, Wendel Baker and wife, Michael Berkey and wife, George Ettor and son, Mathias Sitler and wife, Susanna Weltner.

#### LITTLE CONEWAGO.

"This society is so distinguished from a branch of the river Conewago near to which the people made their settlements, in the township of Hanover and county of York, 20 miles from the town of York and 107 miles west by south from Philadelphia. The preachers are Messrs. Jacob Moyer and James Henrick, but are not ordained. The families belonging to the place are about 40, whereof

52 persons are baptized. Their beginning was in 1738 when one Eldrick, Dierdorff, Bigler, Gripe, Studsman and others united into a church, having Rev. Daniel Leatherman to their assistance. He left them and went to Monocasy; after him they had Rev. Nicholas Martin who also quitted them to go to Conecocheague; of both which we shall speak when we come to the Baptists in Maryland. Their successors are the present ministers, before mentioned." It seems the volume promised on Maryland was never issued; at any rate I have no knowledge of such volume being in existence.<sup>1</sup> Many members went to the Conecocheague and to Monocasy, from the various congregations in Pennsylvania; and among them were prominent and efficient ministers, but we know little of their work in the early days. The scores of congregations of the present day, however, attest the faithful devotion of these pioneers and the success of the migration to the "Southland."

The membership of the Little Conewago congregation in 1770 was as follows: Jacob Moyer, exhorter, and wife, James Henrick, exhorter, and wife, Hans Adam Sneider and wife, Barbara Sneider, George Wine and wife, John Geiny, Daniel Woods and wife, Henry Geiny and wife, Joseph Moyer and wife, Nicholas Housteter and wife, Christian Housteter, Rudy Brown and wife, Dobis Brother and wife, Jacob Miller and wife, Michael Koutz and wife, Mrs. Powser, Mrs. Moyer, Stephen Peter, wife and daughter, Maud Powser, George Peter, Henry Tanner and wife, Michael Tanner and wife, John Moyer and wife, Jacob Souder and wife, Henry Hoeff and wife, Hesther

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<sup>1</sup> I am informed by J. F. Sachse that the volume on Maryland was written, but not published, and in MS. form it burned in the late fire of the Baptist Publication Society.

Weise, Christian Etor, John Peter Weaver, Barbara Bear, John Swarts and wife, Liss Bearing, Great Hymen.

#### CONEWAGO.

“This society also takes its distinction from a river of the above name near to which the people reside, in the township of Reading, county of York, 14 miles from the town of York and 101 miles west from Philadelphia. Their preacher is Mr. George Brown, who is not ordained. The families are about 45, whereof 77 persons are baptized. Their beginning, as a society, was in the year 1741 when John Neagly, Adam Sower, Jacob Sweigard, Peter Neiper, Joseph Larzcho, etc., did unite for communion of saints, having to their assistance Rev. George Adam Martin, of whom more hereafter. Next to him were Rev. Daniel Leatherman and Nicholas Martin, of whom we shall speak when we come to Maryland.”

The following were the members in 1770: George Brown, exhorter, and wife, Peter Werds, John Heiner and wife, Peter Fox and wife, Anthony Dierdorff and wife, John Dierdorff and wife, Nicholas Moyer and wife, Manass Bruch and wife, Michael Basserman and wife, David Erhard and wife, Ann Mummard, Daniel Baker and wife, Abraham Stauffer and wife, Henry Dierdorff and wife, John Burckholter and wife, Christian Fray, Andrew Trimmer and wife, Ustace Reinfel and wife, Samuel Arnold, Peter Dierdorff and wife, Barnet Achenbach and wife, Mary Latzcho, Catherine Studyker, John Neagley and wife, Michael Brissel and wife, Velte Brissel and wife, Mathias Bouser and wife, and daughter, Laurence Baker and wife, Nicholas Bakener, Philip Snell and wife, Nicholas Bakener, Jr., and wife, Adam Sower and wife, and two daughters, Adam Dick and wife, Marilis Baker,

Henry Brissel and wife, David Brissel and wife, Sarah Brissel, Henry Rudibush and wife, George Waggoner and wife, Jacob Miller, Mrs. Martsh, Rudolph Brown, George Reeson and wife.

#### BERMUDIAN.

“This society also is distinguished by the above name of a little river, in the township of Warrington and county of York, 15 miles from the town of York and 102 miles west by north from Philadelphia. Most of these people observe the seventh day of the week for sabbath, and are to be considered as the offspring of Ephrata church. Their preacher is Mr. Henry Lowman, who is not ordained. The families are about 40, whereof 58 persons are baptized. They began to be a church in 1758 when Philip Gebel, Peter Beissel, Henry Lowman and others united for communion of saints, having Rev. Conrad Beissel to their assistance. Afterwards Rev. mess. Peter Miller and George Adam Martin and others officiated among them.”

It will thus be seen that the Bermudian congregation was in the first place under the control of Beissel influence. After the death of Beissel, and Peter Miller ceased to visit the place, and Martin removed to Stony Creek, in Bedford, the congregation passed under the influence of the Brethren and has so remained until the present day.

The following is a list of members in 1770: Henry Lowman, exhorter, and wife, Frederick Reuter, wife and daughter, Daniel Fahnstick and wife, Peter Henry, wife and mother, Dietrick Fahnstick and wife, Paul Traub and wife, Sebastian Shalles and wife, John Cook, wife and son, Peter Bender and wife, Melchoir Webber and wife, John Bence, wife and daughter and four sons, — Frick, John Lehn and wife, John Messerbach and wife, John Miller, wife and two sons, George Reiss, George Neiss and wife,

Benjamin Gebel and wife, Philip Gebel, Peter Beussel, wife and son and daughter, Philip Beussel and wife, Belzar Smith and wife, Adam Weyley and wife, Mrs. Dorothy, — Stauffer, Elizabeth Foltz.

#### STONY CREEK.

“This is also denominated from a little river of the above name, in the township Bruederthal (alias Brotherstown) in the county of Bedford, 30 miles from Bedford and 245 miles west by north from Philadelphia. The minister is Rev. George Adam Martin, of whom mention has been made before. He was born near Landstuhl in Germany in the year 1715. Was bred a Presbyterian. Embraced the principles of the Baptists in 1737, and was ordained by Peter Baker in 1739. Afterwards he resided at Little Conewago, where some misunderstanding arose between him and the people and occasioned him to remove to Anntitum. In the year 1762 he adopted the sentiments of the seventh-day Baptists, and preached at Bermudian. From thence he went to Stony Creek this year. He married one of the Knippers and has many children. The families belonging to the place are 12, whereof 17 persons are baptized and may be considered as the constituents of the church, viz.: Rev. George Adam Martin and wife, Henry Roth and wife and daughter, Henry Roth, jun., and wife, George Newmoyer, Philip Oswald and wife and daughter, Abraham Gebel and wife, Philip Kimmel and wife, Mr. Widdebarger and wife. This church also is the offspring of Ephrata (for the most part); the seventh-day sabbath is kept.”

From the above account of Martin, it will be noticed that he had a rather checkered experience in roving about from place to place. He is said to have been a man of

good education. He was a man of excellent ability and at one time of great promise, but he was unsettled in his conviction that his work amounted to little, considering his prominence and ability. He ended his days at Stony Creek, and this congregation soon after passed to the control of the Brethren, and there are to-day many congregations in Bedford and Somerset counties.

“Thus we see that there are in this province fifteen churches of Tunker baptists, to which appertain eight ordained ministers, elders or bishops, and thirteen exhorters or probationers, and four meeting houses; the reason of their having no more places of worship is, that they choose rather to meet from house to house in imitation of the primitive Christians. We see also that their families are about four hundred and nineteen, which contain about two thousand and ninety-five souls allowing five to the family, whereof seven hundred and sixty-three persons are baptized and in communion.”

It must be noted that the above account of statistics includes the Ephrata congregation with one hundred and thirty-five members. It may be stated in passing that Beissel is already dead and the Monastic community has commenced to decline, but it is not necessary in this connection to describe Ephrata, because it forms no part of the Brethren congregations of 1770. In compiling this chapter on early congregations, I have largely used the materials and accounts of Rev. Morgan Edwards. In many important facts, we are almost entirely dependent upon him, and I desire to give full recognition to the value of his writings and descriptions of the early congregations of the Brethren. Because of the frontier conditions, the records of the scattered congregations are singularly incomplete. I have here presented in this chapter a compre-

hensive view of the church in the province of Pennsylvania, a few years before the breaking out of the Revolutionary War. I cannot in this connection give account of the church in New Jersey and Maryland and farther south. I have now described the organization and establishment of the Brethren church, and have to some extent traced its history for half a century. I have indicated, somewhat, the onward steps of conquest and progress across the frontier lines in the days of Penn's province. I hope it may be of interest to present some proofs that these people contributed elements of strength that were laid deep in the foundation of the commonwealth. In the opening of new territory, after the close of the Revolutionary War, the Brethren church presented her full share of her sturdy sons and daughters to organize the new industrial life and lay the foundations of the great commonwealths of the Middle West; and long before Ohio, Indiana and Illinois had reached the development of Statehood the Brethren church was well established there, and to-day 80,000 of her communicants are citizens of other commonwealths than Pennsylvania.





## CHAPTER XI.

### INDUSTRIAL LIFE.



HAVE been considering the history of the religious activities of the Brethren church, both as to their origin in Germany and a part of their onward progress in America. In this consideration I have confined myself to the religious life, and its relation to the religious life and spiritual activity in the growth and development of the province into a great State. But our great commonwealth is not a religious institution; its great arteries of trade and commerce and industry, throbbing and pulsating with such tremendous energy, indicate the most intense industrial activity everywhere to its remotest bounds. As citizens, what has been their relation and influence in the social, civil and material interests in commonwealth buildings? The social characteristics have ever been a marked feature in the life of this people. In their religious worship from house to house, their hospitality was ever large enough to invite the entire assembly. Indeed, hospitality is part of their religion, and they feed the multitude as the Master did of old, and hospitality is the basis of their



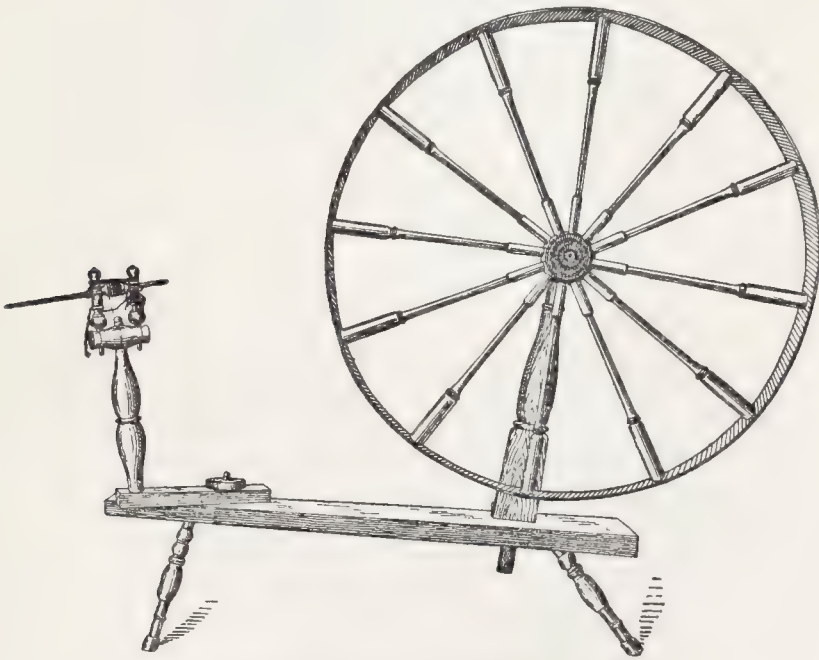
THE PENNSYLVANIA-GERMAN SOCIETY.



THE LIVEZEY HOUSE.

ON THE EAST BANK OF THE WISSAHICKON. AT LIVEZEY'S LANE.

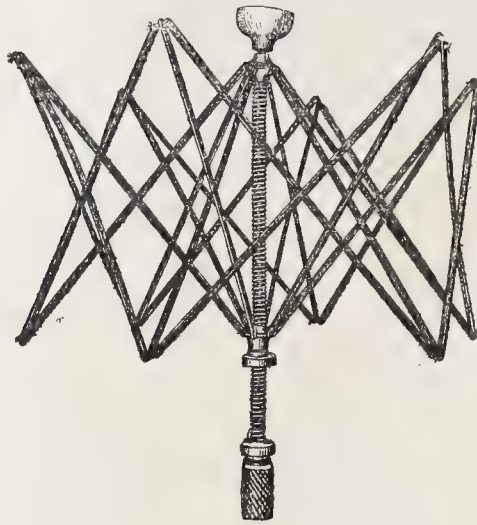
charity to the poor, and the needy. They have been a positive factor in laying the social foundations of domestic happiness. Mutual helpfulness and hospitality builds a great social bulwark, a defence against poverty and wretchedness. Their simplicity of life is a fundamental principle in their faith, and was at once one of the most effectual means to self-support; and their simplicity and habits of economy have ever been a sure foundation for material advancement and a serviceable competency. True to their



WOLL-RAD OR ZWIRN-RAD.

faith and doctrines, the Brethren must ever be kind friends and good neighbors, and suffer wrong if need be from their neighbors and associates that they may gain them or retain them as friends, rather than redress the wrong by process of law and so make them their enemies. But

aside from their religious, social and civil characteristics, the Brethren led an intensely active industrial life. In the rural districts they were first of all engaged in agricultural pursuits, and a majority of the members of the

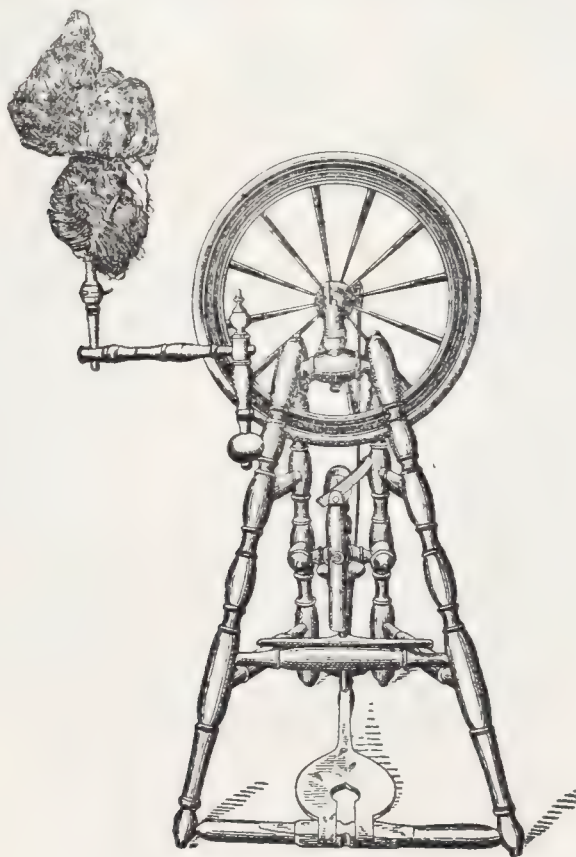


FADEN-HASPEL.

Brethren church of to-day are still largely interested in the various departments of agricultural industries.

In the township of Germantown and other parts of Philadelphia county adjacent to the settlement of Philadelphia, the Brethren were early engaged in a variety of industries, and helped to lay the foundations of many important manufacturing industries for which Philadelphia became noted from time to time. It is interesting to look over the old deeds and study the long and varied list of occupations, indicating the industrial activity. Elder Peter Becker was a master weaver, and early contributed his share toward making Germantown what it has been for almost two centuries, a center for weaving and knitting industries. With each succeeding generation, the mills have become larger,

the looms and machinery more perfect, and the business more complex and extensive. Alexander Mack, Jr., followed in the same line of work, besides his very extensive work in the church; and for his day and times, he had a large manufacturing establishment, with a variety of



UPRIGHT SPINNING WHEEL.

products ranging from knitting stockings to weaving blankets. The Saur's became printers, bookbinders and book publishers, and the family has continued in the publishing business for a century and a half. The Leiberts were printers and publishers for several generations, and pub-

lished some of the earliest hymn-books the Brethren had. Some of the Schreibers were bookbinders.

Additional reference will be made to literary and publishing interests in the sketch on Germantown, in the



"ENGRAVED COPPER PLATE OF DIRCK KEYSER."

chapter that follows. The Keyzers were tanners, and for several generations had an important business. There were tailors and twiners and shoemakers and many others.

Then there were masons, and there were carpenters, and there were plasterers, and other like occupations. These suggestions which I have made indicate the life of the Brethren in an industrial sense, both in the rural districts and also in and around Germantown and Philadelphia. To be sure there were also merchants and dealers of various kinds, as circumstances demanded the development of such business. But before leaving this industrial life, I must say that it was not always exclusively agriculture in the country or rural district. There were many instances where there was a combination of country and town, or of farming and manufacturing, a combination of industries. I can best illustrate by describing an actual example to indicate this type of industrial life and activity.

In order to make the illustration understood, it is necessary to give some detail of the history of this actual family. It is necessary to refer to different epochs, in order to show the development of the family as well as the industry, or I should rather say the industries. I will say, however, that the family when complete, consisted of father and mother, and seven sturdy sons and six daughters; and there seemed to be nothing especially unlucky about the number thirteen in this case. Early in life, the family lived on a small place and life was begun without means. In the summer time the father tilled the few acres, with such help as his growing children could give him; besides he assisted his neighbors at busy times. In winter time he made shoes for his neighbors and friends, going from house to house, and remaining at each home long enough to meet the demands of the family. Meanwhile in these early years, spinning and weaving was also commenced. The family was taught that self-help was the first step towards self-support. The house on the little

homestead was not very spacious, and was entirely without plaster upstairs. The older children were girls, and had now grown well towards womanhood, and we shall notice how they found a way to plaster the second story of the home. The father had given the land for a new church close by, and when the church was completed it was found that there was considerable mortar left. The young ladies proposed that if the father would secure the mortar, they would see to it that the upstairs would get plastered. He secured the mortar and they did the plastering. These are a few indications of the earlier family life. The scene has changed, and years have passed. The father has years ago been elected a minister in the Brethren church, and has devoted much time to study and self-improvement in order to meet the demands of circumstances. He has commenced the study of medicine, under the direction of two able physicians in the nearby county-seat. He has also commenced to settle estates, write agreements, wills, deeds, and other legal papers. The family has moved some miles away from their former home on a farm of two hundred and thirty acres. Here there was new life and increased activity. Agriculture was carried on on a much larger scale. There was plenty of opportunity for ambitious robust young women to make themselves useful, as well as to make some money. I take pleasure in quoting here from the words of one of the girls who took part in these activities: "The place was the scene of active busy life. The girls were toiling in the fields day after day during the summer months. Corn had to be planted with hoes; the grain was cut with sickles. The women made their hand and received as much per day as the men, —fifty cents during harvest for cutting grain with sickles, twenty-five cents for corn-planting and hay-making, except

the men received fifty cents per day for mowing with the scythe." She further says: "When the summer work was over, the girls found plenty of work in the house at the spinning-wheels. In our family, three spinning-wheels were kept running from about four weeks before Christmas until about the middle of March. These were kept going from four o'clock in the morning until nine in the evening." It may be noted in passing that five or six girls could keep the wheels going by relieving each other from time to time. Here is an argument in favor of the wheel. These girls went "wheeling" early, and what robust girls they became! But let us continue the study of the industrial life. She continues: "There were three looms kept running also, one of which was usually run by one of the girls." It should be noted that the father, soon after coming to the large farm, made ample provision for the large family as well as the increasing manufacturing plant and industrial establishment. He built a large addition to the farmhouse, and in this addition there was a room, about 40 feet long by 30 feet wide, which was for the accommodation of the looms and other machinery. By removing the looms, this room became an assembly room with ample accommodation for preaching services several times a year. Her story grows in interest as she proceeds. She says: "We manufactured flannels, towels, coverlets, etc." "In the basement, underneath the big room, mother did the coloring of the yarns, etc. There was the walled-in kettle to color blue. This kettle was used exclusively to color blue—while other kettles were used for various other colors. Everybody made his own yarn in those days. Then the people brought it to the shops and had it manufactured into goods."

This description of one who took part is brief, but it

gives us a vivid picture of the busy scenes around the family hearthstone. Such energy and activity and enterprise of long ago, would even do credit to a present-day family with modern opportunities and better advantages. But I have omitted a part of the industry. Nearby was a milling plant, run by water power, where plaster of Paris was ground, as well as flax-seed. After the oil was pressed out by crude machinery, the oil-meal was sold to the neighbors for feed for the cattle. This milling plant was later turned into a carding and weaving establishment and, later still, into a grist and flour mill. All in all this family was a marvel of industrial activity; and yet it is a true example of a true type, of which there were many constituents. The Brethren church has been singularly blessed with many such intelligent, energetic, industrious families. The father, who was the head and soul of all this industry, must have been a busy man; and yet this was the least important as a factor in his busy life. As a physician, he had a large practice, and that for many years. He was eminently successful as a practitioner. In drawing up legal papers and transacting legal business, his work was never called into question by any lawyer or judge. As a minister, he traveled far and wide, and preached much. He was for many years a Bishop. As deacon and minister and Bishop, he served the Brethren church for forty-nine years. I hope this chapter, though brief in its scope, may to some extent illustrate the industrial life of the early members of the Brethren church, and that it may prove of interest to its readers.



THE PENNSYLVANIA-GERMAN SOCIETY.



DUNKER MEETING HOUSE, GERMANTOWN.

OLD MEETING HOUSE BUILT 1770.

PHOTO. BY J. P. SACHSE, APRIL, 1899.

NEW CHURCH DEDICATED MAY 1897.



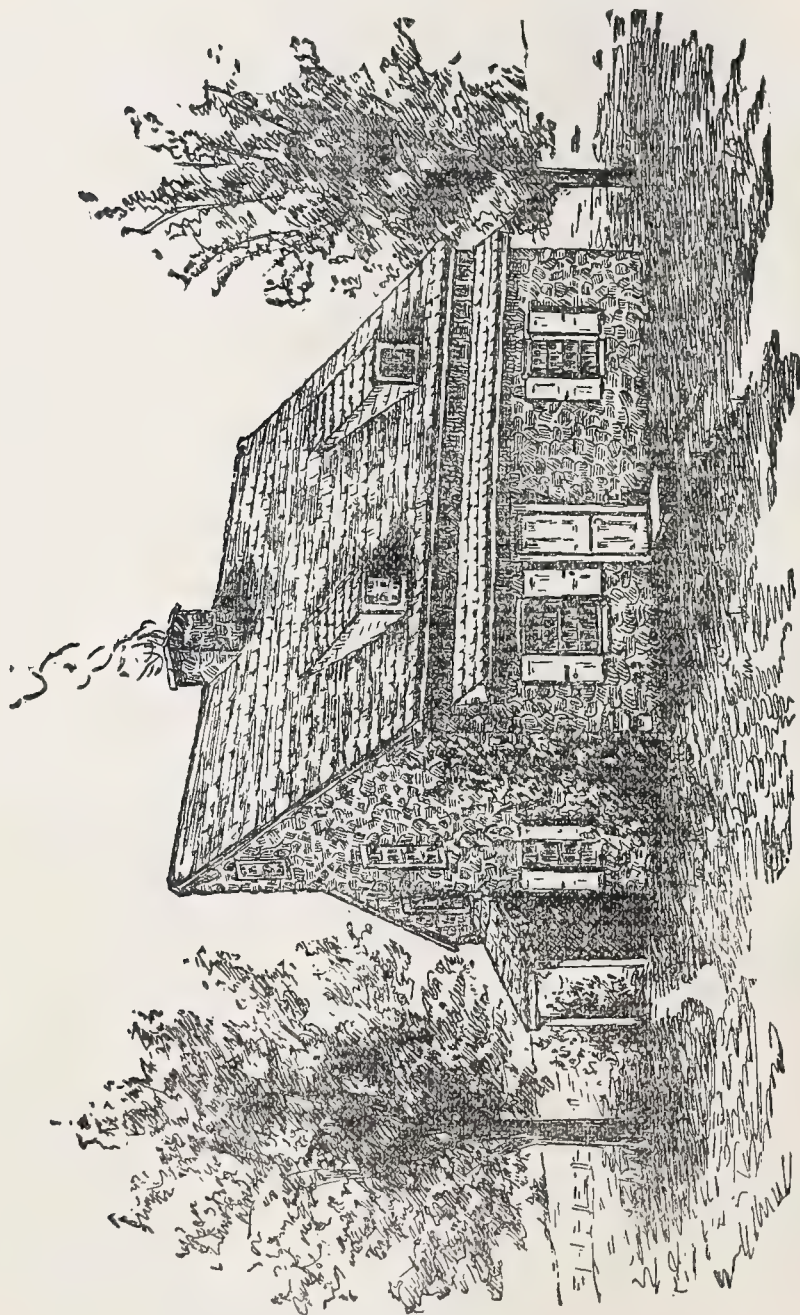
BRETHREN CHURCH AND PARSONAGE, GERMANTOWN.

## CHAPTER XII.

### THE MOTHER CHURCH AT GERMANTOWN.



T seems to me eminently proper that even in this short sketch of the "History of the Brethren Church," there should be one chapter especially devoted to the Mother Congregation at Germantown. The name of Germantown has a universal charm and interest to all those who have any knowledge of or taste for the historical accounts of the settlement of Pennsylvania. Many historians have delighted themselves, in the true spirit of investigation, to make extensive research in order to confirm the important facts of the settlement of Germantown, and present the many interesting phases of its more than two hundred years of history. Others have contented themselves with garbling from the general legendary accounts of common folk-lore, or have joined the general squabble of arguing on controverted points of minor importance. Dr. Oswald Seidensticker, who died a few years ago, has written most interestingly on his profound investigations of early German life in America. Mr.



PARSONAGE OF THE BRETHREN CHURCH. BUILT 1756.  
6611 Germantown Avenue, Philadelphia.

Julius F. Sachse, in his *German Pietists* and other historic studies, has written in a most interesting manner of different phases of Germantown history. By far the most learned and exhaustive treatise on the *Settlement of Germantown* ever written, was that by Hon. Samuel W. Pennypacker as published in the *Pennsylvania-German Society's Annual* of 1898. The Judge has spent years in the most profound research of all historical matter of many countries and languages, that would throw any light on the beginning of German emigration and the settlement of Germantown in 1683. As the history of this old town is interesting, so also is the history of the mother congregation that has been in existence here for one hundred and seventy-seven years. There is a large amount of historical matter bearing on the Germantown church, directly or indirectly; but it has become much scattered years ago by careless or unfaithful custodians, and much of it being now in the hands of private individuals, it is difficult to collect and confirm the necessary facts for a much-needed reliable account.

There is still a wealth of good material, and of sufficient magnitude, to make a large volume of history; but he who will write the "History of the Brethren Church of Germantown," to be worthy of his subject, must be diligent and energetic in his researches, and must be withal a thoughtful and painstaking student. There is considerable material lying on the surface, as is always the case, that passes current as history, and yet is entirely worthless to the reliable historian until confirmed by careful study and research. It would seem that in this respect Germantown has been singularly unfortunate in its experience of being at the mercy of the unscrupulous historian.

In the scope of this chapter I cannot devote any space

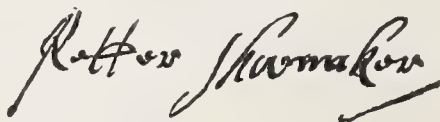
in useless arguments in trying to settle controverted points ; but I shall confine myself largely to the presentation of the two following lines of thought :

1. I shall present some studies in original research, which may correct some misstatements of would-be historians ; and,

2. I shall aim to record some important facts and events, that are unrecorded at present, or else too briefly recorded to be intelligent. I regret very much that I cannot devote a liberal space to biographies of the prominent men that have made the history of the Germantown church what it is—so full of earnest Christian devotion and noble deeds in the spirit of self-sacrifice.

#### HISTORY OF THE PRESENT LOCATION OF THE CONGREGATION.

It will be manifestly of interest to know something of the history of the ground where the congregation is at present located, and when and how possession was secured. But it is necessary to give the facts in regard to this matter, for the additional reason that there have been some false and misleading statements made regarding the history. These statements are copied again and again, apparently without any attempt being made to know the facts, when

A handwritten signature in cursive script, reading "R. H. Shumaker". The signature is written in dark ink and is positioned centrally below the text of the first section.

the records of the office of the Recorder of Deeds are at all times accessible to all who care to investigate. The usual reference is made that Johannes Pettikoffer received the ground as a gift, from one Peter Schilbert ; and

then some add that Schilbert had much difficulty in gaining possession of the land again, when Pettikoffer went to Ephrata, as he did in 1739. Now all this is sheer nonsense, and is the absolute creation of somebody's fancy. The evidence of ownership will be presented in each case in regular order. It will be sufficient for the present study to begin with the ownership of Peter Shoemaker. I have before me the original parchment papers,<sup>1</sup> consisting of the lease for one year, and the deed issued the next day, which indicates the transfer from Shoemaker to Pettikoffer. This lease is a strip of real parchment thirty and a half inches long and four and a half inches wide. The deed is twenty-three and a half inches long and eleven and a half inches wide. I quote from the deed as follows: "THIS INDENTURE made the fourth day of August In the year of our Lord One-thousand seven-hundred and thirty-one BETWEEN Peter Shoemaker of Germantown in the county of Philadelphia in the province of Pensilvania, Turner, & Margret his wife of the one part And Johane Pettenkoven [Johannes Pettikoffer] of Germantown aforesd Stocking-knitter of the other part WITNESSETH that thesd Peter Shoemaker & Margret his wife for & in consideration of the sum of five Pounds & five shillings lawful money of Pensilvania to them in hand paid by thesd Johanes Pettenkoven The receipt whereof they do hereby acknowledge & thereof do fully acquit & forever discharge thesd Johanes Pettenkoven his heirs & assigns by these presents HAVE Granted Bargained Sold Aliened Enfeoffed Released & Confirmed And by these present DO Grant Bargain Sell Alien Enfeoff Release & Confirm unto thesd Johanes Pettenkoven (In his actual possession now being by Vertue of one Indenture of Bargain & Sale to him thereof made by

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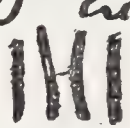
<sup>1</sup>The property of the Brethren church.

them thesd Peter Shoemaker & Margret his wife for one whole year bearing Date the day before the date hereof & by force of the Statute made for transferring uses into possession) And to his heirs & assigns A CERTAIN Piece parcel of Land Situate lying & being in the Adjacent side-land of thesd Germantown Beginning at a stone by the North East Side of the high way leading from thesd Germantown to North Wales being also a Corner of Johanes Mock's land thence by the Same & other land North East forty perches to a post set for a Corner thence North West two perches Eight foot & three inches to a post set for a Corner thence by thesd Peter Shoemaker his land South West forty Perches to a stone set for a Corner by thesd highway & by thesd Highway South fifteen degrees East two perches Eight foot & five inches to the place of Beginning Containing a Half acre & twenty perches of land TOGETHER with all & singular the buildings Woods Underwoods Meadows Ways Waters Watercouses fishings fowlings hawkings huntings Rights Liberties priveledges Improvements Hereditaments & appurtenances whatsoever thereunto belonging or in any wise appertaining And the Reversions & Remainders Rents Issues & profits thereof TO HAVE AND TO HOLD thesd Piece or parcel of Land Hereditaments & premises hereby granted & Released or Mentioned so to be with their appurtenances unto thesd Johanes Pettenkoven his heirs and assigns TO the only proper use & behoof of him thesd Johanes Pettenkoven his heirs & assigns forever."

Then follows the usual condition of the "yearly rent of a half-penny"; the usual "warrant"; and after that the declaration of rightful ownership, to show the right to transfer. I have quoted about one-third, so much indi-

cates the usual amount of specific detail and legal wordiness.

Signed by

Peter Shoemaker  
Margaret  Shoemaker  
mark

Witnessed by  
Henry Pastorius.

On the reverse side of the deed, is the receipt in which Shoemaker acknowledges having received of Pettikoffer the full amount of five pounds and five shillings as the purchase money mentioned within. It will be seen by the claim of this deed, that Pettikoffer paid a fair price for his half acre, considering that it was nearly half a mile out of the settlement of Germantown as it then was, and that altogether the settlement had not more than twenty houses. He paid at the rate of ten pounds, or fifty dollars, per acre, entirely unimproved. These original papers should be sufficient testimony to prove that Johannes Pettikoffer did, on August 4, 1731, acquire title to his half acre from Peter Shoemaker. But to the unscrupulous historian, it does not make much difference whether he says Peter Schilbert or Peter Shoemaker.

This strip of ground now described as forty rods long and two rods and eight feet wide is the north half of the present church property, or the part on which the church buildings are located. The year preceding, or 1730, Peter Shoemaker sold to Johannes Mack, located immedi-

ately to the south of this, a strip twenty-one perches long and four perches wide, also a half acre, at two pounds and ten shillings. A part of this strip now forms the south

*Jo hannes made*

half of the church property, or the part on which the parsonage is located. It will be noticed by the foregoing that Mack paid just half as much for his half acre, as Pettikoffer did for his half.

*John gor gas*

The deed is signed as follows:

*Josuaub Gntorn Robb*  
*her*  
*Ann Elizabeth peten*  
*couer*  
*Marke*

Witnesses { John Gorgas,  
                   his  
 Henery X Fridrick,  
                   mark  
 Richard Robb.

On the twenty-second day of August, 1739, Johannes Pettikoffer and Ann Elizabeth, his wife, sold the half acre,

THE PENNSYLVANIA-GERMAN SOCIETY.



J. F. SACHSE, PHILA.

ANCIENT SEALS ON DEEDS  
AND DOCUMENTS OF THE GERMANTOWN CHURCH.



together with the house he had built upon it, to Johannes Mack and Andreas Bonney, for the sum of sixty-five pounds, each of the two holding a half interest. This house was built in 1732, and because of its importance in later years, we shall give some description of its interesting history and notice it hereafter as the "Pettikoffer House." It will be noticed, that whereas he had paid for the ground five pounds and five shillings, he now receives on his sale sixty-five pounds, thus valuing his improvements at fifty-nine pounds and fifteen shillings.

It thus appears that there is no documentary evidence to sustain the old fable that Pettikoffer received the lot as a gift and then begged the money to build the house.

Because of the importance of several statements, I quote at some length from the following deed: "THIS INDENTURE made the twentyeth day of July in the year of our Lord one-thousand seven hundred and forty-two BETWEEN John Mack of Germantown and the county of Philadelphia, Stocking-weaver, and Margrett his wife of the one part and Peter Shilbert of Germantown aforesaid yeoman of the other part WHEREAS an Indenture made the twenty-second day of August one-thousand seven-hundred thirty-nine between Johannes Petenkoven of Germantown aforesaid stocking-knitter and Ann Elizabeth his wife of the one part and the said John Mack and one Andreas Bonney of the other part the said Johannes Petenkoven and Ann Elizabeth his wife for the consideration therein mentioned did grant release and confirm unto the said John Mack and Andreas Bonney A CERTAIN messuage or tenement and piece or parcel of land thereunto belonging situate in the adjacent Side Land of Germantown aforesaid containing by Computation half an Acre and twenty perches of Land to hold the one full equal and undivided

moiety thereof unto the said John Mack his heirs and Assigns forever and to hold the other full equal and undivided moiety thereof unto the said Andreas Bonney his heirs and assigns forever Under the yearly Rent of one half penny lawful money of Pennsylvania payable to Peter Shoemaker his heirs and assigns As in and by the said recited Indenture Relation thereunto had appears AND WHEREAS the said Andreas Bonney did make his last will and Testament in writing bearing Date on or about the sixth Day of October one-thousand seven-hundred forty-one and therein and thereby devised in these words or to the Effect following viz. : ‘ And I leave unto the said John Mack and to his heirs forever the house and lot whereon I now dwell (being the same Messuage) for the consideration of twenty-nine pounds ten shillings money of Pennsylvania with full power to keep or sell the same at his pleasure and if the same John Mack should sell the same house and lot to any person or persons I give him full power and authority to sign seal and deliver deed or deeds of sale to the purchaser for the same according to law ’ as in and by the same last will and Testament duly proved and entered in the Register General’s Office at Philadelphia Relation thereunto had appears NOW THIS INDENTURE WITNESSETH that the said John Mack and Margrett his wife for and in consideration of the sum

*Margaret Mack*

of seventy-three pounds lawful money of Pennsylvania to them in hand paid by the said Peter Shilbert HAVE granted bargained sold released and confirmed and by these presents do grant bargain sell release and confirm

unto the said Peter Shilbert.....and to his heirs and Assigns, etc.”

This deed also declares the sale of a small triangle that is required to give a half interest in the well of water on the south side. The deed is signed by John Mack and his wife, and Richard Robb is the witness to the transaction.

There are several points of interest in regard to valuation and occupancy that might be noted in this connection. While Pettikoffer had paid five pounds and five shillings for the half acre lot without improvements, he sold the same lot with the house he had built for the sum of sixty-five pounds in 1739. It will be noticed that Bonney willed his half to Mack in 1741, twenty-nine pounds and ten shillings, or at the rate of fifty-nine pounds for the entire property, which was just fifteen shillings less than the difference between Pettikoffer's buying and selling price, or the value of the house alone. It will be noticed further that Mack sold to Shilbert for the consideration of seventy-three pounds, which was a considerable advance, but which included a half interest in the well. This deed is interesting in the next place because it tells us who occupied the house after Pettikoffer left it in 1739. It seems that when Pettikoffer sold and moved to Ephrata, Bonney took possession of the newly acquired premises in which he had half interest, or at any rate we find him in possession October 6, 1741, when he made his will, for he says, “the house and lot whereon I now dwell (being the same messuage).” Thus, instead of Shilbert being the original owner and giving this lot to Pettikoffer, as some accounts say, the ownership, as we have clearly proved, runs as follows: Peter Shoemaker, Johannes Pettikoffer, John Mack and Andrew Bonney, John Mack, Peter Shilbert; and all these changes in the eleven years from 1731 to 1742.

It seems to have been the intention of Peter Shilbert to present this half acre to the Brethren congregation, but he died with the property legally in his possession. After some years of delay, this was finally accomplished, as will be seen by the quotation that follows. This deed was issued on the eleventh day of August, 1760. After tracing the ownership from Shoemaker to Shilbert, and giving a description of the half acre, and also of two small triangles, the deed continues with the following recital: "AND WHEREAS The said Peter Shilbert dying (in effect) Intestate Possessed of the said Messuage and three pieces of Land & premises (He having Made only a Non-cupative Will) The Right of the inheritance of his Said Possessions Depending Legally unto Johanna Hoech the wife of Bastian Hoech which Johanna being the only Issue and Heir of Abraham Shilbert who was the Brother and Heir at Law of the Said Peter Shilbert AND the said Bastian Hoech and Johanna his wife in and by a Certain Deed Roll or writing under their Hands and Seals bearing date the Twenty sixth day of August Ao: Di: 1746 did for the consideration therein Mentioned (among other lands of which the said Peter Shilbert died Possessed of) grant and Convey the said Messuage and three pieces of Land (by the name of the little place and House near Germantown) unto the said Theobald Endt and Hennery Slingloff in ffee NOW THIS INDENTURE WITNESSETH That the said Theobald Endt and Henery Slingloff For and in Consideration of the sum of Ten Pound Lawfull money of Pennsylvania to them in hand paid by the said Alexander Mack Christopher Sower Peter Libert and George Schriber the Receipt whereof is hereby Acknowledged HAVE granted bargained Sol Released and Confirmed and by these presents DO grant bargain sell Release and

Confirm unto the said Alexander Mack Christopher Sower Peter Libert and George Schriber and to their Heirs and assigns the said Messuage and above described three peices or parcels of Land thereunto belonging, etc." The deed closes with usual provision for paying the yearly half penny rent and the proper Warrant, and Theobald Endt and Henry Slingloff dispose of the property which they had held for the term of fourteen years.

It is not difficult to see now what was the intention, when it is noted that the four men to whom the property was deeded, were four of the principal men of the Brethren congregation. These four men were simply four trustees, to hold the property "in trust"; and on the day following, they published a Declaration of Trust. In the opening part of this Declaration, Alexander Mack, Christopher Sower, Peter Libert and George Schriber, formally acknowledge having received the property from Theobald Endt and Henry Slingloff; and then the important document continues as follows: "NOW KNOW YE that the said Alexander Mack, Christopher Sower, Peter Libert and George Schriber do hereby acknowledge and declare that the said Messuage or Tenement and three peices of Land or ground was so as aforesaid granted unto them in Trust nevertheless by the direction and at the appointment of the persons who are members of the Religious Society or Community of the people called Dutch (German) Baptists and belonging to the Meeting of that People in or near Germantown aforsd To the intent only that they the said Alexander Mack, Christopher Sower, Peter Libert and George Schriber and such or so many of them as Shall be and continue in Unity and Religious Fellowship with the Said People and remain members of said Meeting whereunto they do now belong Shall stand and

be Seized of the said Messuage or Tenement three peices or parcels of Land or ground & premises So Conveyed to them as before recited To the use and intents hereinafter Mentioned and declared and under the Conditions & Restrictions hereinafter limited & Restricted and to no other use or purpose whatsoever, That is to say, One Room in the said Messuage to be made use of for a Meeting place of the said People living at or near Germantown aforesaid and for such other as the said Community may think proper to admit thereto The which Room May be improved or enlarged for the better convenience of the said Meeting at the discretion of the said Community in such Manner as they may think Meet AND one Room and kitchen of the sade Messuage to be made use of for a dwelling place for some Widow woman of the Said Society or Community to live in Rent free and that the said Society or Community Shall & do keep the said Messuage or Tenement & peices or parcels of Land or ground in repair from time to time Towards the Charge of which they are to have the use Rents Issues & Profits which may accrue or arise yearly from the remaining part of the premises PROVIDED always nevertheless that if it should so happen that a Regular Society & Community of the said People Should cease to be kept up at & near Germantown and that they should decline holding up their Said Meeting That then and in such case it Shall & may be Lawfull for the said Alexander Mack Christopher Sower Peter Libert and George Schriber or the Survivors or Survivor of them in the said Trust To sell and Dispose of the said Messuage or Tenement three pieces or parcels of Land or ground & premises and to make & execute a ffee Simple Deed of Conveyance for the Same to the purchaser And the money arising by Such Sale to Distribute (chiefly

or mostly) to & amongst the Poor belonging to the said Society in or near Germantown aforsd (not exempting the poor of other Societies from Some part thereof) and to be assisted in Making the said Distribution by & with the advice & consent of the Elders & other Discreet persons of the Same Society holding Community and keeping a regular Meeting at the next or nearest place to Germantown aforsaid To which Meeting the accounts of such Distribution Shall be made & Submitted PROVIDED also that neither the said Alexander Mack Christopher Sower Peter Libert & George Schriber nor any of them Nor any person or persons Succeeding them in this Trust Who Shall be declared by the Members of the Said Society for the time being to be our of unity or Church fellowship with them Shall be capable to execute this Trust or stand seized thereof to the uses aforsaid Nor have any Right or Interest in the premises or any part thereof whilst they or any of them Shall So remain BUT that in all such cases as also when any of them or others Succeeding them in the Trust aforsaid Shall happen to Depart this life Then it Shall & may be Lawfull to and for the said Members as often as occasion Shall require to make choice of others to Mannage the said Trust and to execute the Same instead of those or Such as Shall so fall away and be out of unity with the said People called Dutch (German) Baptists or depart this life, etc." The Declaration further contains the provision that the said Trustees shall assign their Trust to other Trustees whenever asked to do so by the congregation; and also contains the acknowledgment that they act simply as Trustees and in no other capacity whatsoever.

The Pettikoffer house is getting interesting in its history. By the above quotation it is clearly set forth that one room of the Pettikoffer house was duly set apart and devoted

Conditions & Restrictions above expressed and to and for me  
and seals this Twelfth day of August in the Year

Peter Leibert



Alexander Mack-

Georg Schreiber



Christopher Sower

SIGNATURES TO THE DECLARATION OF TRUST.

by the congregation of the Brethren for religious worship ; and we know from many proofs that they so continued to worship in the said house until July 8, 1770, when their new meeting-house was dedicated, or for a period of ten years. It is altogether likely, however, that during the period of holding services from house to house, meetings were frequently held in the Pettikoffer house, as well as others in the immediate vicinity. For we do know that prior to the year 1760, a number of members had settled in the neighborhood.

#### THE OLD FOLKS' HOME.

While the said Declaration of Trust tells us of the regular and permanent meeting-place, it also tells in a very interesting manner how one room and the kitchen were set apart for some widow to dwell "rent free"; thus showing how early the Brethren thought of making special provision and providing a home for the "widows and fatherless." I know of no instance where any other denomination made a similar public provision for its widowed poor, at so early a date. The history of this Home is interesting. While it is probably true that in a few years the congregation so increased that perhaps the entire house was needed for purposes of worship, we do know that when the new stone meeting-house was dedicated in 1770, the Pettikoffer house was set apart anew for the comfort of the widows, and it remained such a home until 1861, or a period of 101 years from the time it was first set apart. There are many people living to-day who remember the place well as the "Widows' Home." I am indebted to Charles M. Benson, of Germantown, and also Rachel Douglass Wise, of Philadelphia, for facts that enable me to describe the Pettikoffer house as it appeared fifty years ago. The main

part of the house was about twenty feet long by sixteen feet wide, built of logs, with frame gables, and shingle roof. The house fronted south, with gables east and west. The spaces between the logs were chinked and plastered, and the entire house whitewashed. It had a good cellar, with an outside trapdoor, which was located between the pavement and the outside door leading into the east room. There were four windows and one outside door. There were two windows in the west gable towards

*Alfred Ziegenfuss*  
*Christoph Sauer*

the street, one upstairs and one downstairs. Then there were two additional windows in the west room, one on the north and one on the south side. There were two rooms upstairs and two rooms downstairs. At the east end of the east room, there was a large fireplace which was in constant use from 1852 until the time the house was taken down in December, 1861, so my informer tells me. The meeting-room was the west one, well lighted with three windows. The ceilings were of good height. The house was still in good condition in 1861, when it was torn down, after such an interesting history of one hundred and thirty years.

Immediately to the rear of the above-described house there stood many years ago a good-sized frame building, whose history I have not been able to unravel. Many suggestions have been made of its probable history, but I have been unable to confirm anything so that I can safely regard it as history. I hope the future may yet reveal the purpose of this ancient structure.

## THE OLD CHURCH.



N this same half acre that we have been considering, or the northern half of the church grounds, are located the church buildings, consisting of the old, which was built, as stated before, in the year 1770, and the new, built in 1896-1897. It is interesting to note the completeness of this old building, considering the time at which it was built. Not only was it complete in its appointment, but it was substantially built, as may be noted from the fact that it is still standing and from the additional fact that it is still doing good service and in most excellent state of preservation. It is thirty feet square, built of stone; the walls are eighteen inches thick. There was a large well-appointed basement, under the entire building, of good height, where there was a large fireplace for cooking and making the necessary preparation for lovefeast occasions. In the corner, near the fireplace, is a large flat stone built into the wall. This stone was hollowed out trough-like, and on it the waste water was poured to drain out of the building. The floor in the audience-room is characteristic and interesting. It is yellow pine, very hard and full of pitch. The boards were carefully selected, almost every board has a heart in it, consequently there are no sap boards, and there has been no decay in all these years. But there is another reason why the floor boards are neither decayed nor worm-eaten. The floor rests on a bed of mortar, which is supported by a layer of split oak lath. The distinguishing mark of the hand-made nails (long narrow heads), is visible in every board. About twenty-five years ago, the audience-room was remodeled, the windows were arched, the ceiling was raised and new seats put in.

Formerly the ceiling was about eight feet high, plastered and whitewashed; and a heavy wooden girder, supported by two posts, was visible. There was a large loft, very roomy and well-lighted, supplied by four windows, two in either gable. It seems to have been built and arranged for some special purpose, perhaps largely unknown at this time. There was an outside entrance to this loft, making access easy, and without disturbing in any way, or entering, the audience-room. Many years ago, this front gable was rough-cast, covering up all traces of this loft-door and windows, and all knowledge of them seems to have been lost until three years ago when we restored this front. Upon removing the rough-cast, there were the distinct outlines of the door and windows visible. At this time I made the following measurements: The door was four feet, three inches wide and six feet, six inches high, a very large door, if it was a single door. The windows were three feet, two inches wide and four feet, six inches high. This loft seems to have been extensively used for storing the unbound sheets of publications that required months to run through the press. It is said that Christopher Sower so occupied the place, with his third edition of the Bible, in 1777, and that the unbound sheets were confiscated by the British soldiers, and used for gun-wads and for bedding their cavalry horses. The old meeting-house is still in constant use—being open on Sunday, for the Sunday-school services, and on Thursday evenings, for the prayer-meeting. The council and business meetings are also held here.

The south half of the church grounds needs to have a brief account in this connection. The church came into possession of this portion many years after acquiring title to the north half. It was noted in the early part of this chapter that this part was purchased from Peter Shoe-

maker in 1730 by Johannes Mack. On the twenty-ninth day of August, 1751, Johannes Mack and Margaretha, his wife, sold the same to Christopher Sower, and we are informed that the place consisted of "two Messuages or Tenements and seventy-eight perches of ground." On the twenty-fourth day of September, 1753, Christopher

*Christopher Sower junr.*

Sower and Catharina, his wife, sold the same to Philip Weaver, for the sum of sixty pounds. On the eighteenth day of March, 1796, John Weaver, Philip Weaver and Susanna Keyser, three children and heirs of the above Philip Weaver, deeded the property to Abraham Keyser, for the sum of four hundred pounds; and on the following day, the said Abraham Keyser deeded the same, for the same amount, to Philip Weaver, one of the sons and heirs

*Catharina Sower*

of the first above mentioned Philip Weaver. On the fourth day of April, 1804, Philip Weaver and his wife, Ann, sold the same to the Trustees of the Brethren congregation, for the consideration of four hundred and thirty pounds. On it was located the present parsonage, which the first Philip Weaver erected as his dwelling in 1756.

## THE WEAVER LOG-HOUSE.



IMMEDIATELY to the rear of the parsonage there stood for many years an ancient-looking house, which was frequently known as the "Weaver Log-house," and which he had occupied before building his spacious stone house. But by whom it was built and when, is now an open question, for the deed of 1751 informs us there were then two houses. This log-house was an interesting old house, at any rate, and stood until January, 1871. It was built of logs, as intimated, and was covered with tile. The roof was high and very steep, and presented a very striking appearance. The building was about eighteen or twenty feet square, and had but one room upstairs, and one room down. There were no windows upstairs. There were two windows down, and there was one door. In the west part of the room there was a large bakeoven, with the opening from the outside. There were a large chimney and fireplace. In its latter years, this house did service only as a summer kitchen, but it was still in fair condition when it was removed, after serving at least five generations of the Weaver family.

## A SELECT SCHOOL.



THE parsonage just referred to is now one hundred and forty-four years old, and has been the property of the congregation for ninety-six years; and yet, strange to say, it was never occupied by the pastor or minister, until the present pastor occupied it seven years ago. Its history as a parsonage is therefore short and not very important, and yet memorable to a few people. Your humble servant will

THE PENNSYLVANIA-GERMAN SOCIETY.



ANCIENT HOUSE OF JOHANNES MACK.

(ALSO KNOWN AS THE WEAVER AND TILE ROOF HOUSE.)

FROM PHOTO ABOUT 1870



look back with interest, and remember the cozy old stone house as the place where he wrote this sketch and where he prepared more than seven hundred and fifty sermons. The family can well look back to the place where seven enjoyable years were spent. To two people the place will be doubly interesting—two little people, five and two years old, Alexander Mack and Esther Eva. Some day they may be much interested in the fact that they were born in the old parsonage at Germantown. But the place has history and plenty of it; and many an aged person sitting in silent meditation in the closing years of their lives, and reviewing the years of their childhood, will remember with pleasure the school days spent in this old house. This school opened more than seventy-five years ago, continued for many years, and was presided over by a sweet-faced woman, a member of the congregation. The schoolroom was about fifteen by twenty-five feet, and had at times seventy scholars. The teacher was Susanna Douglass, and in addition to the regular school curriculum she taught sewing, knitting and fancy work. Her daughter, Rachel Douglass Wise, is still living in Philadelphia, at the age of eighty-eight years. Upon a certain occasion, the mother went to visit her sisters in Virginia, going by boat, as the only means of travel, and remained six weeks. During this time the daughter, Rachel, then fifteen years of age, taught the school. She used to rise at four o'clock in the morning to set the copy-books. Many, in their latter days, are delighted to see their schoolroom once more. This schoolroom is now occupied by the pastor's study and the dining-room.

These are a few short chapters of the unwritten history of the Germantown church, and there are others to be written.

## THE CEMETERY.



THE cemetery is a very interesting place. So far as grave-stones indicate, the first burial took place in 1797. Nearly all the old families of Germantown are represented, and in some cases many of the same family and several generations. In a few cases five and six generations are buried. Among the ministers buried here are the following: Alexander Mack, Sr., Alexander Mack, Jr., Peter Leibert, Peter Keyser, Christian Van Laushett, John Van Laushett, Jacob Spanogle, Christian Custer, John W. Price, Amos Cowell and others.

Among other noted persons buried here may be named Miss Harriet Livermore, in an unmarked grave; the woman who prayed in our National Congress in 1832, the "Evangelist," "The Guest" of Whittier's *Snow Bound*, the "Pilgrim Wanderer" in the Holy Land and in Egypt, the "Watcher" on Mt. Sinai in the immediate expectation of the coming of Christ. After she had wandered all over the world, her tired body was laid to rest in this beautiful God's acre, in the midst of these historic surroundings.

The cemetery is still much used as a burial place, and is an ideal little spot. Everything pertaining to it receives constant attention and care, and everything is in good condition.

## ALEXANDER MACK, JR.



HAVE briefly traced some outlines of the history of the Brethren congregation at Germantown, and have spoken of a few of the now historic surroundings. It is perhaps about as much as should be said in a sketch of this character. When a history of this congregation is written in

THE PENNSYLVANIA GERMAN SOCIETY.



IN THE DUNKER GRAVEYARD AT GERMANTOWN.

GRAVE OF ALEXANDER MARK  
DECEASED IN THE CITY OF PHILADELPHIA

GRAVE OF ALEXANDER MARK THE EATBROOK  
SPRINGING OCE AND NEW GRAVE STONE



full, much space needs to be devoted to Alexander Mack, Jr., and I think I cannot close this part without a few state-

*Alexander Mack*

ments. It will be remembered that in the Koch excitement and exodus in 1739, he went to Ephrata. In the course of a few years, however, he returned to Germantown and was destined to become his father's eminent successor. He was probably elected to the ministry in 1748; and in 1749 he was ordained Bishop of the Germantown congregation. It is strange that the work of this man is so little known. He was a man of great energy and far-reaching influence. He was the most eminent man, beyond doubt, that the Brethren church has ever had in America, considering the times and circumstances of his eventful life. He was an able man as a preacher and counselor in church work. He was well known and greatly beloved all over the church. He was a gifted hymn-writer, and wrote much in defense of the church doctrines. For more than half a century, he served the church ably and faithfully. His work in organizing congregations and ordaining elders was very extensive. His life was a great blessing to many and was full of good deeds. He died at the ripe age of 91 years, 1 month and 20 days.

Some of the baptisms performed by Alexander Mack, Jr., at Germantown, after the year 1766:

1766.—May 15, Margretta Hartzbach.

“ October 3, Nathaniel Schrieber.

“ October 17, Henry Schlingluft, Jr., Catharine Schlingluft, Dorothea Fox.

- 1767.—July 12, Charles Lang.  
“ August 7, Anna B. Van Lashett and Elizabeth Schlingluff.  
“ August 16, Jacob Bauman and Maria Barbara, his wife.  
“ October 2, Conrad Good, William Spira and Maria Spira.  
1768.—March 27, Christina Schlungluff, Jr.  
“ September 25, Hannah Stamm.  
1769.—May 14, Sarah Baker.  
“ July 27, Christopher Saur, Jr.  
“ September 3, Michael Keyser, Sarah Mack and Susanna Baker.  
“ October 5, Peter Keyser and Hannah, his wife, Henry Sharpnack and Sarah, his wife, John Schlingluff, Conrad Stamm, Maria Fendt, Elizabeth Raab.  
1770.—September 2, John Weber, William Leibert, Dirock Keyser and Rachel, his wife.  
“ September 30, Julius Roberly and Appolonia, his wife.  
1771.—May 19, Thomas Langstroth and Catherine, his wife, Hannah Mack, Hannah Stier.  
“ September 8, John Kaempfer.  
“ November 10, Rudolph Harley and Barbara, his wife, John Harley and Margaretta, his wife, Ulrick Stouffer and Hannah, his wife.  
1772.—April 19, Michael Corbit, Garehart Clemens and Gertrude, his wife, Jacob Landis and Maria, his wife.  
1773.—January 4, John Prisz.  
“ January 20, Phillipina Vernon.  
1774.—March 27, Edmund Langstroth.  
“ May 12, Edward Bright and Elizabeth, his wife, Elizabeth Painter, Ruth Silence.  
“ July 3, Cornelius Neisz, William Heisler, David Meredith, Jacob Raab, George Duke, John Leibert, Anna Leibert, Susanna Hinckle, Hannah Knorr, Lydia Keyser, Catherine Bauman.

1774.—October 16, William Prisz and Susanna Knorr.

Here occurs a break in the records for the period of nine years.

1783.—October 20, Susanna Weaver, John Weaver's wife, and Catherine Keyser, Michael Keyser's wife.

1785.—March 6, Emanuel Fox and his wife, Margaret, Jacob Zigler and Lydia Kulp. I very much regret that I cannot present a complete list of his baptisms, but it has been impossible to confirm a part of the list. There is no complete record extant.

The following is a partial list of baptisms by Christopher Sower:

1748.—November 3, Elizabeth Weiss, Catherine Buchmarin, Susanna Miller.

1749.—April 2, Jacob Ganz.

1755.—May 18, Andrew Menichinger.

1758.—March 26, Uly Rinder and wife.

1781.—July 15, George Becker and his wife, Catherine, Nancy Becker, their daughter, Catherine, daughter of Frederick Stamm.

1783.—November 6, Adam Weber.

1784.—June 10, Martin Urner and wife, Barbara Baugh.

When Christopher was dead and Alexander Mack was past seventy-two years of age, the second Martin Urner baptized some at Germantown, and the following is perhaps a complete list:

1784.—August 15, Derick Keyser and his wife, Elizabeth, and Susanna Weaver, Philip Weaver's daughter.

1785.—September 25, Nicholas Oliver, Benjamin Lehman, and Peter Keyser, Jr.

1786.—September 14, Henry Rinker, William Keyser and his wife, Barbara, Elizabeth Lehman and Mary Heisler.

1788.—September 4, Charles Hubbs and his wife, Mary, Catherine Clemens and Hannah, the daughter of Derick Keyser.

MACK FAMILY.<sup>1</sup>

1st Gen.	Date of Birth.	Place.	Date of Marriage.	Date of Death.	Remarks.
Alexander	1679	Germany	1700 Germany	1735	Anna Margaretha Klingen.
	"		"	1720	
2d Gen.					
John Valentine		"	(?) 1731 America	1755	Maria Hildebrand Mack.
		"	(?) 1731 "	8-11-1758	
John		"			Sneider.
Alexander	1-28-1712	"	1- 1-1749	"	Ordained, 1749.
	9-25-1725		1- 1-1749	5- 6-1811	Elizabeth Nice Mack.
3d Gen.					
William	10-31-1741	"	10-13-1772	"	Blacksmith.
			10-13-1772		Agnes Gantz Mack.
Anna Maria	10-29-1752	"	6- 6-1769	"	4- 5-1770 Death in child- birth.
			6- 6-1769		Husband.
3 Sarah Marg.	12-23-1753	"	2- 2-1776	"	9- 8-1799 Baptized, 9-3-1769.
	2-17-1753		2- 2-1776	1-23-1822	Husband, Jacob Zigler.
4 Hannah	9-10-1755	"	8-27-1775	"	4- 6-1816 Baptized, 5-19- 1771.
	1-20-1756		8-27-1775	8-30-1815	Husband, Adam Weaver.
Alexander	1-18-1758	"		"	3-26-1760
Lydia	1- 4-1761	"	1779	"	Baptized, 3-6-1785.
			1779	12-14-1785	Husband, Dielman Kulp.
			7-15-1788		Husband, John Lentz, Baker.
7 Elizabeth	5- 2-1763	"		"	5-29-1770 Died of smallpox.
8 Anna Marg.	7-31-1765	"	8-22-1784	"	5 -29-1838 Baptized, 3-6-1785.
	1764		8-22-1784	3- 2-1833	Baptized, 3-6-1785. Husband, Eman- uel Fox.

<sup>1</sup> Three generations of Alexander Mack's family, the third being Alexander Mack, Jr.'s, children.



## APPENDIX.



HE brief sketch of the history of the Brethren church having been presented, it will be of interest to present a few subjects in the form of an Appendix, such as the main points in church doctrine, government, statistics, educational interests, missionary fields, etc.

### PART A. FAITH AND PRACTICE.

Elder D. L. Miller, editor of *The Gospel Messenger*, the principal church paper, has compiled a twelve-page pamphlet on "The Brethren," descriptive of "Faith and Practice," etc. This pamphlet is issued as tract No. 42, by the "General Missionary and Tract Committee," Elgin, Ill. I make the following abstracts :

#### INTRODUCTION.

"The Brethren are a large body of Christians, whose faith and practice are not generally known outside of their immediate localities. The errors in the books that attempt to describe the Brethren, as they call themselves, have been both numerous and lamentable. Starting with Buck's 'Theological Works' and ending with the ponderous encyclopedias and standard diction-

aries, error after error is found, and the faith and practice of the church have been greatly misrepresented. The statements that the Brethren are celibates, that they discourage marriage, that they do not marry outside of their own fraternity, that they keep the seventh day sabbath, that they live in communities, and other similar errors, set forth in the books, always have been without foundation. These misstatements, to be found in nearly all the standard works, show a lack of care, in obtaining correct information, that is far from commendable.

#### “FAITH AND PRACTICE.

“The Brethren hold the Bible to be the inspired and infallible Word of God, and accept the New Testament as their rule of faith and practice. In the subtleties of speculative theology the church takes but little interest. She is chiefly concerned in giving willing and cheerful obedience to the plain, simple commandments of Christ Jesus. The Brethren are, in every respect, evangelical in their faith. They believe in the Trinity, in the divinity of Christ and of the Holy Spirit, and in future rewards and punishments. Faith, repentance and baptism are held to be conditions of salvation. These three constitute true evangelical conversion, and upon them rests the promise of the forgiveness of sins and the gift of the Holy Ghost.

#### “BAPTISM.

“Baptism is administered by trine immersion. After being instructed in the principles of the Gospel, and having faithfully promised to observe the same, the applicant is taken down into the water, and, kneeling, reaffirms his faith in Christ and promises to live faithful until death. He is then baptized for the remission of his sins, into the name of the Father, and of the Son and of the Holy Ghost, the administrator immersing the applicant face forward at the mention of each name in the Trinity. The administrator then lays his hands on the head of the kneeling candidate and offers a brief prayer on behalf of the one baptized, and he rises to be greeted as a brother, with the right

hand of fellowship and the kiss of love, to walk in newness of life.

“The Brethren follow closely the practice of the apostolic church, and admit none into fellowship until they have been baptized. In the language of Peter to the Pentecostians they tell all believers to ‘repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.’ Acts 2: 38. Holding that baptism is only for believers, and those who have repented, they oppose infant baptism. Infants can neither believe nor repent, hence they are not proper subjects for baptism. Christ having sufficiently atoned for them, all children who die before coming to a knowledge of good and evil will be saved.

“In defense of trine immersion they hold that the great commission, given by Christ, and recorded in Matt. 28:19, Revised Version, ‘Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,’ teaches a three-fold action. As there are three persons in the Trinity, each one of the Divine Three is honored in this form of baptism. As the three Persons constitute one God, and a belief in each of these one faith, so the three dippings constitute one baptism. In favor of their practice they have the testimony of all Greek scholars, who have examined the subject, the practice of the entire Greek church, and reliable history. These all show that trine immersion was the almost universal mode of baptism for centuries succeeding the apostolic age. Changes were gradually made from trine immersion to sprinkling, but the church that made the change, the Roman Catholic, still retains the three actions in applying water to the candidate. Nearly all the Protestant churches that practice sprinkling retain the same form, thus testifying to the truth that the commission teaches a three-fold action in baptism. Their baptism is accepted as valid by all religious denominations of any note whatever.

## “LOVEFEAST AND COMMUNION.

“*The Agape, or Feast of Love.*

“The evening before his death, our Blessed Master, after having washed his disciples’ feet, ate a supper with them and instituted, in connection with this sacred meal, the communion—the bread and cup. The apostles, led by the Holy Spirit, followed the example of their Great Leader and introduced the *agape* into the apostolic church. This feast of love, of which all the Christians partook, was a full meal, was eaten in the evening, and is called by the apostle Paul the Lord’s Supper. The communion of the bread and wine was given in connection with this meal. The lovefeast was kept up in the primitive church for four centuries, but as the church grew in numbers and wealth, it lost its first love and spirit of fraternity, and the feasts of love were discontinued. The Brethren, in their reformatory movement in 1708 restored these lovefeasts, and in this particular still follow the example of Christ and the practice of the apostles and primitive Christians, and keep the feast of love. A full meal is prepared and placed upon tables, used for that purpose, in the church, and all the members partake of the supper.

“*Feet-washing.*

“Before eating supper, the religious rite of washing feet is observed. Their authority for this practice is found in John 13; 1–17. ‘He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded. \* \* \* If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.’ The Brethren do not stand alone in the practice of this rite. The Greek church, with ninety million communicants, has adhered to feet-washing, as she claims, ever since the days of the apostles, and the patriarch of Jerusalem engages in feet-washing to-day near the spot where Jesus himself gave the example and the precept.

“In their practice of the ordinance of feet-washing at love-feast occasions the Brethren follow very closely the example of the Master. Water is poured into a basin, a brother girds himself with a towel and washes and wipes his brother's bared feet, and in turn has his feet washed. The rite is in this way performed over the entire congregation. The sisters wash the sisters' feet and all the proprieties of the sexes are most rigidly observed. By this ordinance the Gospel principle of humility is set forth and by its observance all are placed on a common level. The rich and poor stand alike together in the great Brotherhood established by Christ.

*“The Supper.*

“After observing the ceremony of feet-washing, a blessing is asked upon the simple meal spread on the tables, and it is eaten with solemnity. It is held to be typical of the great supper at the end of the world, when Christ Himself will be master of ceremonies. The important lesson is taught that we are all children of one common family, members of one common brotherhood, having one common purpose in view, and the bond of fraternity and loving fellowship is shown by eating together this sacred meal as did Christ and His disciples and as did the primitive Christians. At the conclusion of the meal thanks are returned and then, as the members are seated around the table, the right hand of fellowship and the kiss of charity are given. The salutation of the kiss of love in worship and in customary greetings, as enjoined by the apostles, is never observed between the sexes.

*“The Communion.*

“The Communion is then administered. This consists in partaking of the bread and wine in commemoration of the sufferings and death of our adorable Redeemer. In the Lord's Supper we are pointed forward to the evening of the world, to the great reunion of the saints. In the communion we are pointed back to the cross. The emblems are passed from hand to hand by the brethren, while the officiating minister breaks the

bread and passes the cup to the sisters. After this a season of earnest devotion follows, and then a hymn is sung and the services are closed for the evening. Love-feasts are held in each congregation usually once or twice each year, but as the members visit from congregation to congregation, during the love-feast season, they engage many times in this service during the year.

“OTHER PRINCIPLES OF FAITH AND PRACTICE. NON-CONFORMITY PRINCIPLES.

“*Plainness.*

“The Brethren claim to be, and are in many respects, a peculiar people. Plain dressing is taught and required, and a general uniformity is observed, but this is regarded as a means to an end. They believe that the New Testament teaches plainness in attire, 1 Tim. 2: 9, 10; 1 Pet. 3: 3, and that by a general uniformity of habit, marked enough to distinguish the church from the world, Gospel plainness may be made a living fact instead of a dead letter, as it has become in many other churches whose discipline strongly insists on plain dressing.

“*Non-litigant.*

“The Brethren are not allowed to go to law with one of their own number, nor with others, without first asking the counsel of the church, and it is rare indeed for a brother to be engaged in a lawsuit. Among themselves differences are adjusted personally, or by the church, in accordance with the Christian law of trespass given by the Master. Matt. 18: 15-20.

“*Non-resisting and Non-swearing.*

“The Fraternity is strictly non-resistant, as well as non-litigant. It is held that Christ is ‘the Prince of Peace,’ that His Word is ‘The Gospel of Peace,’ hence His servants can not go to war and fight. ‘For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.’ 2 Cor. 10: 4. They take no active part in politics, and ‘swear not at all.’ If called upon to testify in

the courts, they simply affirm, without raising the hand or kissing the Bible. In this they literally obey the command of Christ who said, 'Swear not at all. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.' Matt. 5:34-37.

*" Secretism.*

"No brother may become a member of any secret or oath-bound society, the Brethren holding that the Gospel of Jesus Christ is fully sufficient for all the wants of humanity. All the converts who are identified with such orders are required to sever their connection with them before they can be adopted into the family of the Brotherhood.

*" Marriage.*

"The Brethren hold that the marriage bond can only be dissolved by death. Divorce and remarriage are practically unknown among the membership. It is held by some that those who have been divorced for a violation of the sanctity of the marriage vow and remarried before conversion, might be received into church fellowship while their former companions were living, but the rule has been against even this much leniency, and they hold, with Paul, that the woman which hath a husband is bound by law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. Rom. 7:2.

*" The Anointing.*

"They, in compliance with the instruction of the apostle James, 5:14, 15, anoint the sick with oil. This rite is administered only by the request of the sick. The elders are called and the sick member is raised to a sitting posture. After the officiating elder applies the oil to the head three times, two elders then lay their hands on the head of the sick, and offer a prayer for the anointed one."

## TEMPERANCE.

The positions of the Brethren church on the subject of liquor and tobacco—on her temperance principles—are indicated by the following brief, but clear, statement :

“ On the question of temperance and prohibition the Brethren have, for more than a century, given no uncertain testimony. They are one of the oldest temperance organizations in the United States. More than one hundred years ago a decision was passed, forbidding any of the members to engage in the manufacture or sale of intoxicants. They forbid the use of all alcoholic or malt liquors as a beverage, in public or private. They request the members not even to have dealings with saloon keepers. They discourage the use of tobacco, and the rule is that no brother can be installed in office who uses tobacco without making a promise to quit it. All applicants for baptism, who are addicted to the tobacco habit, are advised to abstain from its use before they are received into church fellowship.”

## PART B. CHURCH GOVERNMENT.

On the subject of Church Organization and Church Government, I quote the following from Eld. D. L. Miller, on “ Church Government.”

*“ Church Government.”*

“ The Brethren have a republican form of church government. Each congregation is independent in the management of its local affairs, such as the election of deacons, ministers, elders, or bishops, and in matters of local church discipline ; but is subject to the entire Brotherhood through District and General Conferences. A number of congregations, usually in the same State, conveniently located, are formed into a District, and these hold annual conferences, to which each congregation sends two delegates, either lay-members, deacons, or ministers. Questions, local to the District, are discussed and settled by the District Conference, but those of a general character are sent to the

General Conference, or Annual Meeting, as it is commonly called. This is also a delegated body. The Districts each elect one delegate, who must be an elder, to serve on the Standing Committee, and each congregation, with a membership of two hundred or less, may elect one delegate. Congregations with a larger membership may send two delegates. The delegates may be selected from the laity or the church officials; the Standing Committee and delegates form the official body of the Conference. Any member present may take part in the discussion of questions, but the voting is confined to the delegates, two-thirds of the votes cast being required for a decision.

“The General Conference is also a great annual reunion for the Brethren. They come together from all parts of the Brotherhood, and it is not unusual for thousands of them to assemble at the place of meeting.

“The decisions of the Conference are to be adhered to by all the members of the church. An examination of the book of Minutes of the Annual Meeting shows that questions referring to church doctrine rarely come before the Conference, proving that there has been a firm adherence to the principles of the Gospel, as originally adopted by the church. But the application of those principles, in special cases, and the best means to carry them into effect, have been subjects of frequent discussion and decision by the Conference. The tendency of the Conference and the annual reunions is to unify the Brethren in all their church work, and it is a fact that there is rarely found so large a body of religious people so closely united on the doctrines and principles to which they hold.

“Elders, ministers and deacons are elected by the church from among her members, such as she may deem qualified for the important work to which they are called. Each member, without reference to sex, has a right to cast a vote. Ministers, after giving full proof of their faithfulness and ability, are advanced to the ‘second degree’ of the ministry. They are then authorized to baptize, solemnize marriage, and make and fill appointment for preaching the Word. Elders, or bishops, who pre-

side over the congregations, are chosen from the ministers in the second degree. No salaries are paid, but poor ministers, and those who are sent out as missionaries, are properly supported."

#### PART C. STATISTICS.

The Brethren church has about 100,000 communicants—of this number Pennsylvania has nearly 20,000. There are 6,000 members east of the Susquehanna. While the entire church emigrated to Pennsylvania, on being driven out of Germany, this State always has had a larger membership than any other. The rest of the membership is widely scattered. There are a few small congregations in New Jersey, a good membership in parts of Maryland, Virginia and West Virginia. These are the principal settlements on the Atlantic Coast. There are no congregations in New England, as may be expected from the difference of language in the first place. There is a mission in Brooklyn, N. Y. There are a few organized churches in North and South Carolina, and one in Georgia, and a few in Florida. Because of the position of the church on the question of slavery, there was little work in the South. As is well known, the Brethren took an advance position against slavery at a very early day. In 1797 the church in Conference action abolished and prohibited slavery, and if members still persisted in the unholy business, they were expelled. This action was taken sixty-six years before the nation abolished slavery. Of late years the work has been spreading south somewhat. Leaving the Atlantic Coast, we find the strongest States in membership to be the following: Ohio, Indiana, Illinois, Iowa, Missouri, Kansas and Nebraska. All the other States and Territories throughout the Great West and Central portions, are represented in the membership. Reference to the mission fields will indicate the membership in foreign countries.

The church has about 2,500 ministers in all departments of her work. There are about 850 organized congregations, with about 1,100 church buildings.

#### PART D. EDUCATIONAL INTERESTS.

I cannot in this connection trace the history and development of the educational system as it exists to-day in the Brethren church. It will be sufficient for the present purpose to name the principal institutions, to show the extent and distribution of the work in the several States. The following is a list of the institutions in existence to-day, arranged chiefly in the order of their establishment :

1. Juniata College,	Huntingdon,	Pa.
2. Mt. Morris College,	Mt. Morris,	Ill.
3. Lordsburg College,	Lordsburg,	Cal.
4. McPherson College,	McPherson,	Kan.
5. Manchester College,	North Manchester,	Ind.
6. Bridgewater College,	Bridgewater,	Va.
7. Fruitdale College,	Fruitdale,	Ala.
8. Smithville Collegiate Institute,	Smithville,	Ohio.
9. Maryland Collegiate Institute,	Union Bridge,	Md.
10. Elizabethtown College,	Elizabethtown,	Pa.

In addition to these, there are several private institutes and normal schools.

#### PART E. MISSIONARY FIELDS AND FOREIGN WORK.

The General Missionary and Tract Committee controls all the extensive publishing interests of the Church, located at Elgin, Ill., and the income of the said interests is devoted by the committee to Missionary Work at Home and in Foreign Fields. The following list will indicate the fields in foreign countries, as conducted for the Church :

Denmark, Sweden, France, Switzerland, Philadelphia and Smyrna in Asia Minor, and India. All of these countries and places have organized churches. There are at present six missionaries in India, and four more are to sail this month. There is a large Orphanage maintained in connection with the work in India, and this year the Church has sent to that large field, \$20,000 for the famine sufferers.

The General Mission Board carries on work in many fields at home. The publishing house, controlled by the Missionary Committee, publishes the *Gospel Messenger* (the principal organ of the Church), the Sunday-school literature, various books and many tracts.



# Pennsylvania-German Literature



PUBLISHED BY THE SOCIETY

1900





En  
Hondfull Färsh:

EXPERIMENTS IN PENNSYLVANIA-GERMAN VERSE,  
WITH AN INTRODUCTION ON  
THE CAPABILITY OF THE PENNSYLVANIA-GERMAN  
FOR POETIC EXPRESSION.

BY  
J. MAX HARK, D.D.



PUBLISHED BY THE SOCIETY.  
1900



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### PREFATORY NOTE.



THE contents of this booklet were originally communicated to the Pennsylvania-German Society, at its Annual Meeting held at Ephrata, Pa., in October, of 1899. The substance of the address of the author on that occasion, on "The Capability of the Pennsylvania-German for Poetic Expression," in illustration of which a number of the poems were read, is given in the introductory essay. With one exception the poems have never been printed before. They appear here for the first time, and are published according to a special resolution of the Executive Committee, and as one of the official publications of the Pennsylvania-German Society.





## INTRODUCTION.

### THE CAPABILITY OF THE PENNSYLVANIA-GERMAN FOR POETIC EXPRESSION.



THE verses which follow were written at odd moments in an endeavor to show that the Pennsylvania-German as such is not incapable of poetic sentiment and of being stirred by poetic emotions, and that the dialect he habitually speaks is not inadequate to express those emotions and sentiments, nor to lend itself to all the usual forms of versification, with all its requirements of metre, rhythm, and rhyme.

Until quite recent times the current conception of the Pennsylvania-German has been that he is a very commonplace, somewhat dull, slow and stolid plodder, albeit honest and thorough in all he does; a thorough materialist, concerned exclusively with material occupations for material ends. Thanks to the labors of the Pennsylvania-German Society this erroneous notion is being pretty well dissipated. His rightful place in the political, economic, social, educational and religious history of the state and

country, as well as in its agricultural development, is being more and more fully recognized. But even yet this recognition is only qualifiedly given, is very partial. Outside of religion and education his achievements have been mainly of a utilitarian character. It is implied, if not actually said, that he knows little or nothing of the world of higher thought and finer feeling. In other words, he is still considered as essentially less spiritual, coarser, and on a lower plane of being than the descendants of the early settlers of other nationalities than the German. At all events, to connect the deeper emotions of the heart, and finer sentiments of the soul, with the Pennsylvania-German as he is commonly thought of, is somewhat incongruous, and is apt to provoke an incredulous smile, if not a sneer.

Nor is it mere ill-nature, or altogether blind prejudice, on the part of our friends that denies us all poetic feeling and expression. There is some ground for it, and, in part at least, we have ourselves to blame for it.

First of all, what have we Pennsylvania-Germans done to disabuse the minds of our friends of their error? If we except most of the poetry of Harbaugh, the one or two little poems that Rondthaler wrote, and some of that of Lee Grumbine, with perhaps a few scattered verses by others, is it not true that all the metrical composition thus far produced in the Pennsylvania-German dialect has not been real poetry at all, but only attempts to arouse laughter at the expense either of the Pennsylvania-German himself or of the strange-sounding dialect? Sometimes the attempts have been genuinely humorous, oftener than not they have been coarse and in questionable taste. The same is true of too much of the newspaper-writing in the dialect. Nearly all that has been done, in prose or verse,

has been broadly humorous, with no attempt at anything else, no higher ambition or aim than to make the reader or hearer laugh. From this the world has formed its judgment of us and of our speech. Can we blame it for its verdict?

But, again, the Pennsylvania-German is not to be censured too severely for having confined himself thus almost exclusively to humor in his writings. Let us remember that he was from the beginning a hard worker. The early settlers and makers of this commonwealth were kept exceedingly busy in their struggle for bare existence. Their daily lives were full of hardships, disappointments, suffering, full of tragedy and pathos all the time. When they did have leisure to write, or even in their social converse, what they needed was not the recital of the same experiences and feelings which they were constantly having, but a change, diversion, amusement, something to take their minds off the too great seriousness of their life. They naturally, necessarily, turned to humor to lighten their lot.

As a matter of fact, the Pennsylvania-German is rather more serious habitually than those of most other nationalities. But it is a fact, too, that he is unusually undemonstrative. He certainly does not "carry his heart on his sleeve." He hides his deeper feelings. Admiration, enthusiasm, hope and fear, joy and grief, love, hate, aspiration and despair, all the most delicate sentiments born of the conjugal and filial relations—these are carefully repressed before the stranger, and the outsider is allowed to see no signs of them. Only in the sacredness of the home, the bosom of the family, or the inner circle of the most intimate companionship, is their manifestation ever permitted. But that they all exist there, as strong, and rich and full as in any human breast, he who has ever been privileged to enter

into the inner life of the Pennsylvania-German need not be told. I have myself witnessed scenes of the most touching tenderness, such as the stranger would be surprised at, when a son or daughter bade farewell to their childhood's home; of tragic sorrow at the grave of a child or wife; and of the most beautiful, heroically self-sacrificing devotion on the part of a husband for the wife of his bosom become a lifelong invalid. I know that, among the uncultured rustics as much as among the highly educated, their home-life is often characterized by habitual gentleness, words and deeds of thoughtful affection, loving consideration, and the display of all the finest sensibilities. The lover is as fond in his wooing, and as full of pure sentiment, as anywhere else in the world. The rough mountaineer has as keen and correct a sense of the beautiful in nature, and shows it in the selection of the site for his humble cabin, in his open admiration of the golden sunset, and in the cultivation of his little plot of flower garden, as though he had studied art all his lifetime. And why should this not be so? These are qualities that have been inherited from his German forefathers, just as much as his tireless industry and his sterling honesty. And are they not the elemental qualities that must enter into every poetic soul whatever else may be present or wanting there? Where they are found the capabilities of true poetry cannot be absent.

Nor will those who are at all acquainted with his folklore be inclined to deny him great imaginative power. This, too, however, he is not in the habit of exploiting in public. He reserves its display for his intimates, for those who know him well enough not to suspect him of being sentimental or weakly effeminate, the one thing of which he seems to be morbidly afraid. This alone goes far to account for the public's knowing so little of the Pennsylvania-German's poetic capabilities.

Finally, as has before been intimated, the early settlers and their immediate descendants were too busy,

“ Busy with hewing and building, with garden plot and with merestead,  
Busy with breaking the glebe, and mowing the grass in the meadows,”

to have either time or inclination for writing poetry. And when in later years they did attain to a position which gave them more leisure, and they perhaps would have felt more disposed to court the muse, they found that their mother-tongue, the words in which they thought and spoke, was not a written language. And, moreover, if one did succeed in writing it, the number of those who could read it was discouragingly small. So that, if he would reach the real public, he must think and write in some other than the Pennsylvania-German tongue.

This is not saying by any means, however, that his dialect is lacking in richness of vocabulary, flexibility, or expressiveness. Let me not be so misunderstood. As a rule, dialects are if anything richer and more expressive than the languages from which they are derived; and the Pennsylvania-German is no exception to this. There is no reason why it should be. So far as that is concerned, it is fully the equal of the Yankee dialect which gave us Lowell's Biglow Papers, or the Negro patois of “Uncle Remus” and Paul Lawrence Dunbar, or the Hoosier dialect of James Whitcomb Riley. It is even richer than these, because it has freely drawn from the vocabularies of two languages, and not only from one as have these. But precisely in this, that it has appropriated and freely assimilated idioms and words from both the German and the English, lies the reason why it has found no place in the literature of either. The German cannot read it because of its English affiliations. The English finds it a

strange tongue because it is so largely composed of German. It is a foreign dialect to both alike. Its very fullness and richness, therefore, and not its poverty or meagreness, have been a main cause of its having found so few authors, and fewer poets, to use it for the expression of their thoughts and feelings. No poet wants to write for himself alone, least of all a Pennsylvania-German, who is nothing if not practical, whether in cultivating the arts or the earth.

Taking all these things into consideration, the conclusion I finally arrived at was that the Pennsylvania-German has inherited, from the same ancestry that has produced a Lessing, Goethe, Schiller, Heine, and Rückert, a temperament that is at least not in any sense unpoetic; but that the circumstances attending his emigration to this country, and settlement and development of this state, have caused him to refrain from any published expression of the same, have kept his muse timid and shy, and studiously hidden from public view.

To satisfy myself that this conclusion was correct, and that there is no inherent lack of capability for poetic expression in the Pennsylvania-German, I essayed the composition of the several poems that follow, on a variety of subjects and in a number of different kinds of versification. If occasional imperfections of rhyme are noticed, it must be remembered that the rules governing rhyme are not nearly as rigorous in German poetry as in English, especially the English of more recent years.

*Unnich 'em Aldé Keshdé Bawm* was written in a reminiscent mood, with a note of sadness running through it, and the echo of a childish romance suggested. The dialect lends itself readily to this style; it is smoothly rhythmical; and rhyme and metre are simple. The same is true

of the narrative verses of *An der Fair*, where the humorous element is uppermost, and however expressed, the description of subjective and objective events is at least true to nature. Description, coupled with religious feeling, are attempted in *En Herrnhoodter Oshder Margé*, and religious meditation in *Der Aldé Kärch-hof uf 'em Bärge*. In a different style of verse and mood the tragically pathetic incident of *Der Shbohdé Shool Boo* is related. *Fire!* describes an incident in a country village that will appeal to many.

The sonnet is a form of verse that perhaps more than any other tests the capabilities of the dialect, requiring, as it does, delicacy of touch and great flexibility of language. So far as I know it had never before been attempted in Pennsylvania-German, until I tried it in *Im Bush vann's Shnayd* and *Vann der Wind mohl ivver dee Shdubblé blohst*. *Unser Henny* tells how a country lad left home to go to the city, grew to manhood there, and, returning on a visit, tried to impress his former neighbors and companions with his superior city ways;—and also how the latter felt about it. Until Mr. Lee L. Grumbine's excellent poem on *Der Alt' Dengel Shtock* appeared, which it did after I had written *Dee Amshel*, I had never seen an attempt in the dialect of onomatopoetic verse. It also is a rather severe test of the capabilities of the language. A different metre was used for *Der Koo Shdohr*, which bases some moralizing remarks on the well known habit of the cow blackbird, or cow bunting, to lay its eggs in another bird's nest. The last poem of the collection *En Leychd* (A Funeral), is after the manner of the impressionistic school of art, somewhat vaguely allusive, and suggestive of a hidden tragedy. The snow and storm that prevail at the burial of the young girl are

but trifles compared with the storm of remorseful memories that arise in the breast of the young man as he witnesses the burial, and silently offers up a prayer for pardon for her sins and for his. The sentiment suggested the style of verse.

I must yet be permitted a word about the spelling of the dialect. I confess that I found this almost the most difficult part of the entire undertaking. Should I spell the words strictly phonetically? This I finally determined to do. But according to which, the German or the English sounds of the alphabet, should I do it? I found that the main difficulty was *not* to spell according to both promiscuously. This has been the mistake made by nearly all who have written in our dialect, with the result that they have made the reading of their writings doubly difficult. I discovered that there is an absolute lack of uniformity of spelling in most if not all Pennsylvania-German writings; and it impressed on me the crying need of some fixed standard of orthography. We ought to have it, and that right soon. I chose, arbitrarily I confess, to spell according to the English sounds of the letters, and have tried to be consistent in this throughout. In how far I have succeeded in this, as well as in showing that the Pennsylvania-German has some capability for poetic expression, must be left to the judgment of the reader. If I have at least opened a new field for study and endeavor, my experiment shall not have been altogether in vain.



UNNICH 'EM ALDÉ KESHDÉ-BAWM.



'SINNSHD Dich noch an den Keshdé-bawm  
Drunné in der Vees?

Ich sayn en oftmohts van ich drawm,  
Un reech sei Bleedé seess.

Vaysh'd noch vas mer fer G'shbass hen g'haddé  
Vee mer als in der Grick  
G'shbeeld hen, bohrfoos, in seim Shaddé? —  
Sell vohr ovver lang tzurick!

Un vee mer als Moi-ebbel g'suchd hen, dort  
Im Bish'l hinné droh',  
Un Seesswartzel; un geblaudert alsfort  
As vee tzway Fegel so froh?

Ehmohl awe hen mer'n Neshd'l g'funné,  
Mit sex glay Meis'l drin;  
Ich het see all grawd mit'genummé;  
Doo'shd ovver g'sawd 's'vehr en Sin'!

Doo vohrshd yoh awe seilayvé soh —  
Vaysh'd noch sellé Shlong?  
Vee ich see dohdt gemachd hab, noh  
Vahrshd Doo ehrshd orndlich bong!

Grawd vee en Leychd so veiss hoshd' g'gookyt,  
Un hoshd mich g'haldé fasht,  
Bis mer uns unner'n Bawm hen g'huckt,  
Dei Kup uf meiner Brusht.

Sell hut mich selver sheer bong g'macht;  
My Härtz hut so geglubt  
As Doo's g'feeld hushd; noh hushd Doo g'lacht; —  
Un sell hut's, denk ich, g'shdubt!

Ennyhow hav ich sunshd nix may g'hehrd,  
 As en Hummel an unsré Fees;  
 'S'gebabbel fum Vasser hut uns net g'stehrd.  
 'S'gepeiff fun der Lärch in der Vees,

Un fum' e Badreesel im anneré Feld,  
 Vohr'n dayl fum Sunneshei.—  
 'S'vohr all so nadirlich in seller Veldt  
 As kennd's nee annershd sei.

Vohr's värklich nix sunshd as en shayner Drawm,  
 Dee Vees, dee Blummé, dee Lusht,  
 Un der mehdich aldé Keshdé-bawm?—  
 'S'Mayd'l uf meiner Brusht?

Ebmohls mayn ich 'svehr tzidderm nix vohr,  
 Un alles dayd drawmé now.  
 Dee ganz Veldt kummd mer so onnershd fohr,  
 So abg'ferbd, un so shloh.

Dee Veesé sin net halver so gree',  
 Der Himmel is nimmy so bloh';  
 Dee Fegel, un Blummé, voo sin see all hee?—  
 Un's Mayd'l is awe nimmy doh'!

Och, unnich dem aldé Keshdé-bawm,  
 Vas vohr doch 's'Layvé so shay!  
 Un now is es all vee en shlayfricher Drawm,  
 O yea, is ken Uffvecké may?



AN DER FAIR.



AS der Tshake ovver heyd net so grossfeelich doot,  
In seim besht, neyé Sunndawg soot!  
'Sis veyl er dee Kate uf dee Fair nemmé vill,  
Im neyé Veggelché un em grohé Fill.

Dee Kate is noch ärger gebutzd as vee er.  
Ich vays net vee's gor miglich vehr  
May Feddré un Blummé uf eer Hoot tzu doo;—  
Udder en shayneres Maydché tzu finné dertzu!

G'viss saynd mer net oft en shmärdguckichers Pawr  
As vee dess an dem Margé vohr  
Vee see in der Fair-grund nei g'fawré sin,—  
'Svohr Dannershdawg Margé, so vee ich mich b'sinn.

Vas vohr ovver shun en Lot Menshé dort,  
Un en Tzuchd un Gegreish alsfort;—  
'Svohr'n Huckshder un Gämbler un allerhand Shows;—  
Mer het denké kenné der Deyvel vehr lohs!

Dee Oxsé hen geblärd un dee Hawné gegrayd,  
Mer hut sheer net g'vist voo mer shdayd;  
Un noh kummd dee Band noch un shbeeld uf'm Shtand!  
'Swar'n ayvicher Lerm, ovver doch var's awe grand.

Tzu ershd huts dee Kate sheergawr bang gemacht;  
Der Tshake ovver hut yushd g'lacht.  
"Nemm Doo yushd mei Hand," secht der Jake; un noh  
Gayd's ab tzu sayné vas tzu sayné is doh.

En Sockful Grundniss vörn g'kawfd for'n Shtärdt,  
See sin vuhl ken finf Sent vürdt,  
An der Fair ovver guckt mer net uf dee Exshbense,  
Un der Jake feeld heyd awe so reych as en Brince.

See shtayné en veyl an der Shliffelmeel.

Fun dee Buhvé un dee Mayd sin feel  
Vas druf fawré; dee Kate ovver vill's net doo;  
See secht s'machd see dormlich, uns koshd noch dertzu.

Doch ivveraveyl grick'd der Tshake see so veyd—  
Ennich Maydl wärd b'schwedst mit der Tzeydt—  
As see'n goot dutzend mohl mit em rum g'fawré is;  
Er hut see fasht g'haldé,—vaygem Dormel var's g'viss!

Nohch dem sin see gangé midenanner dee Kee  
Tzu begucké, uns anneré Fee.  
Fun Shohf un fun Sey's nix abbardes tzu say';  
Dee Geyl sin recht goot; un dee Hinckel sin shay.

Dee Kate bleibt's lengsht beim'e Hammely shtay,—  
See kann gar net fart derfun gay;  
See shtreichelt's un shwedtzt tzu'm; noh shemd see sich halb,  
Vee der Jake tzu'er secht er vud er vehr'n Kalb!

Een soot seller sheckiche Hengsht es maysht;  
Er secht er vehr ayns fun dee grayshd  
In der Veldt;—un's var awe en mechdiches Deer,  
Tzu grohs un tzu shwehr fer feel Use mayn ich sheer.

Bei der Tzeyd now muss es bal' Middawg sei;  
So gayné see in a Shtand nei  
Voo mer'n Oyshder-shdew grickt, mit Grackers un Grout,  
For'n Färdel;—uns shmockd'ne baydé yushd 'boud!

Naygshd bei for'm'e Tzeldt tshumpd en Hansvorshd rum,  
Un's shbeeld a yung Weibsmensh dee Drum.  
See hen grossé Bilder uf's Tzeldt-duch gepaynd  
Fun vildé Grayduré, un vas mer dree saynd.

“Dort gayné mer nei,” secht der Tshake; un see sin.  
Ovver frohg'en 'mohl vas see dort drin  
Hen g'sayné! Es macht en bis heyd noch als bays!  
“En ferdulde B'sheisserei's 'vas ich so ebbes hays!”

'Swar inderresand awe dee Races tzu say;  
Vas kenné dee Drodder net gay!  
Ebwohl as der Tshake maynd es vehr feel im Dräck,  
Un awe net e'vennich im Driver sei Näck.

See shtayné so lang dort am Race-grund draus,  
Es verd 'ne tzu shbohdt fer ins Haus  
Nei tzu gay, voo dee Shdohr-saché sin, uns G'nay,  
Un Gebeck, un dee Tshelly, un allerhand may,

As der Tshake secht am beshdé vehr doch net so goodt,—  
'S'het ennyhow eem net so g'soodt,—  
As es Brohd un der Butter as dee Kate selver macht,  
Un fun vellem er g'shbeckt noch tzu essé fohr Nacht!

“Ovver's G'shbeckté is net immer's Havvé!” secht see.  
Un er maynd as er het see noch nee  
So gegliché s'vee now, vee see'n oh'geguckt hut  
As dayd see en frohgé eb er see havvé vudt!

Es macht en sich' dummlé tzu shtärdté fer Haym,  
So's er g'shwind fun der Growd eveck kaym.  
Es nemmd awe net lang sin see'm Veggelché dree,  
Un safe uf em Vayg noch der Bushkill hee.

Sei Ohrm hut er sumhow now g'shlipt um see rum,  
Un dee Kate is of kors net so dumm  
Net tzu visse's er's doot veyl der Ohved is keel;  
Un es gebt aym yoh awch en Ohrd saferes G'feel!

Uf eh'mohl noh hut er see g'busst as es gracht,  
Un g'sawd, un hut loud dertzu g'lacht:  
“Es Havvé kummt oft ohne's G'shbeckdé fer Mayd!”  
“Des hav ich shun lang ovver g'shbeckt,” secht dee Kate!

Fer en lang Shdory kartz maché: fohr der naygshd Fair  
Var dee Katy dee Mrs. Tshake Lehr!  
Un der Tshake neckst see oft, un secht s'dood em layd  
As er net an dee Fair may kann gay, mit dee Mayd!

## EN HERRNHOODTER OHSHDER-MARGÉ.



CH hab en Drawm g'had't fun Engel un Harfé un  
G'sang,

Un fun Musick so shay as ich nee derfohr g'hehrd;  
See's kummé gans leys darch dee shdillé Nachd-luft,  
'S'vee's Shterné-licht fallð un's Dunkel net  
shdehrd.

Ich bin ufg'wacht noh'. 'S'vohr Ohshder-margé gans free,  
So free 's'hut kay Mensh noch, kay Foggel, sich g'reerd.

'S'hen dee Bosowné geblohsé veyd ab uf'm Shguare,  
Fer dee Leyd fer dee Kärch uftzuvecké in Tzeyd.

Ich shday dann auch uf, un bin ferdich eb lang  
Middem Kaffy un Kuché. Dee Kärch is net veyd,  
Doch dummelt mer sich yushd so arg as mer kann,  
Veil neemond vill shbohd sei,—abbardich net heyd.

Vee'ch dart huck in der Kärch, un's Singé fangd oh',  
Un dee Orgel tzu shbeelé 's'vee en Shdimm fun der Hay,  
Kummt's ehrlich mer fohr as vehr's vidder im Drawm,  
As dayd ich now selver fum Dodt uffershday.  
Es gebt mer en G'feel, deaf drunné im Härtz,  
As vehr ich grawd reddy in der Himmel tzu gay!

Dree in der Kärch ovver bleyvé mer yushd e' glay Veyl;  
D'noh gayd's uf der Kärch-hof nuf, middem Kohr  
Fun Bosowné, vas Musick machd, forné eveck.  
'S'gayd langsam der Berg nuf, un nei darch's grohs Dohr;  
Noh' unnich dee mehdiché evergree' Baym;—  
Im dishdere Licht kummt's mer showerlich fohr!

S'lang as ich layb hav ich neemohls so wunnerlich g'feeld.  
Ich hab g'shbeerd in der luft as sich's Freeyohr shun raygt.  
Dee Felder un Bish, vas mer Meylé-veyd saynd,

THE PENNSYLVANIA-GERMAN SOCIETY.



DRAWN BY ALICE BARNER NIEMEN.

A MORAVIAN EASTER MORN.  
COURTESY OF LADIES' HOME JOURNAL.

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Hen g'guckt as vehr'n darchsichdich's Vayl drivver g'laygt;  
Im Himmel sin noch en Bawr Shterne tzu say,  
Ebwohl as fum Oshdé sich's Morgé-rohd shdreckt

Ivver dee Berge, un Nodiss soh gebt der gans Veldt  
As dee Nacht is am End. Uf dee Grayver naygshd bei  
Sin farviché Blummé hee g'shdreyd. In dee Baym  
Rings rum, unnich vellé mer shdayé, doon glei  
Feel Hunnerdé Feggel ufvecké mit G'sang  
Soh loud 's'eb see visdé 's'misd Ohshdere sei.

Nohch dem's der Porrer en ernshdes Gebayt hut g'macht,  
Vee dee Leyd un dee Feggel, mit Bosowné un'm Kohr,  
En frayliches Leed duhn singé eer'm Gott,  
As vee en B'veiss as dee Beevel is vohr,  
Kummt's Sunné-licht ivver dee Bergé hell raus,  
Un filld mit ney'm Layve vas dohdt vohr tzufohr.

'S'hut mer, vee g'sawd, en ganz märgvårdchs G'feel ohgebracht.  
Ich hab g'maynd ich dayd sayne, so glawr 's'midde Awg,  
Dee Mudder 's'shunn lang uf'm Kärch-hof dart leyd,  
Un Shveshder, un Freyndé, un's glay Bayvy auch,—  
S'hen mit uns g'sungé, un vee Engel geguckd,—  
See layvé im Himmel im ayviché Dawg.



## DER SHBOHDE SHOOL-BOO.



M Tshärley sei Mudder shdayd an der Fens for'm  
Haus,

Un roofd alsfart eer Boo:

“Voo bleibd don der Tshärley? Dee Shool is  
lengshd aus;

Bei der Tzeyd is er sunshd immer doh.”

Hee un tzurick gayd see, un rei un raus,

Un vays net vas tzu doo.

Deeveyl leyd der Tshärley im Black Rocker Domm, dodt shdill,  
Om Buddem fum Deefe Loch.

Mer sin gongé schwimmé, ich, er un der Bill,—

Van ich droh' denk, es greyseld mich noch!—

Uf ehmohl greishd er,—un doo vas ich vill,

Er sinkd, un fersaufd mer doch.

Mer hen en uf en Board gelayg'd, un so

Gedrawgé bis ans Haus.

Sei Mudder dee saynd uns;—a Grish gebd see; noh

Falld see grawd um, un is shdill as en Maus.

Mer laygé en hee,—vas sunshd is tzu doo?—

Un gayné rooich noh naus.

Sell var fer färtzich Yohr. For'm saymé Haus

Roofd heyd noch dee Mudder eer Boo:

“Voo bleibd don der Tshärley? Dee Shool is lengshd aus;

Bei der Tzeyd is er sunshd immer doh.”

Hee un tzurick gayd see, un rei un raus,

Un vays net vas tzu doo.



THE PENNSYLVANIA-GERMAN SOCIETY.

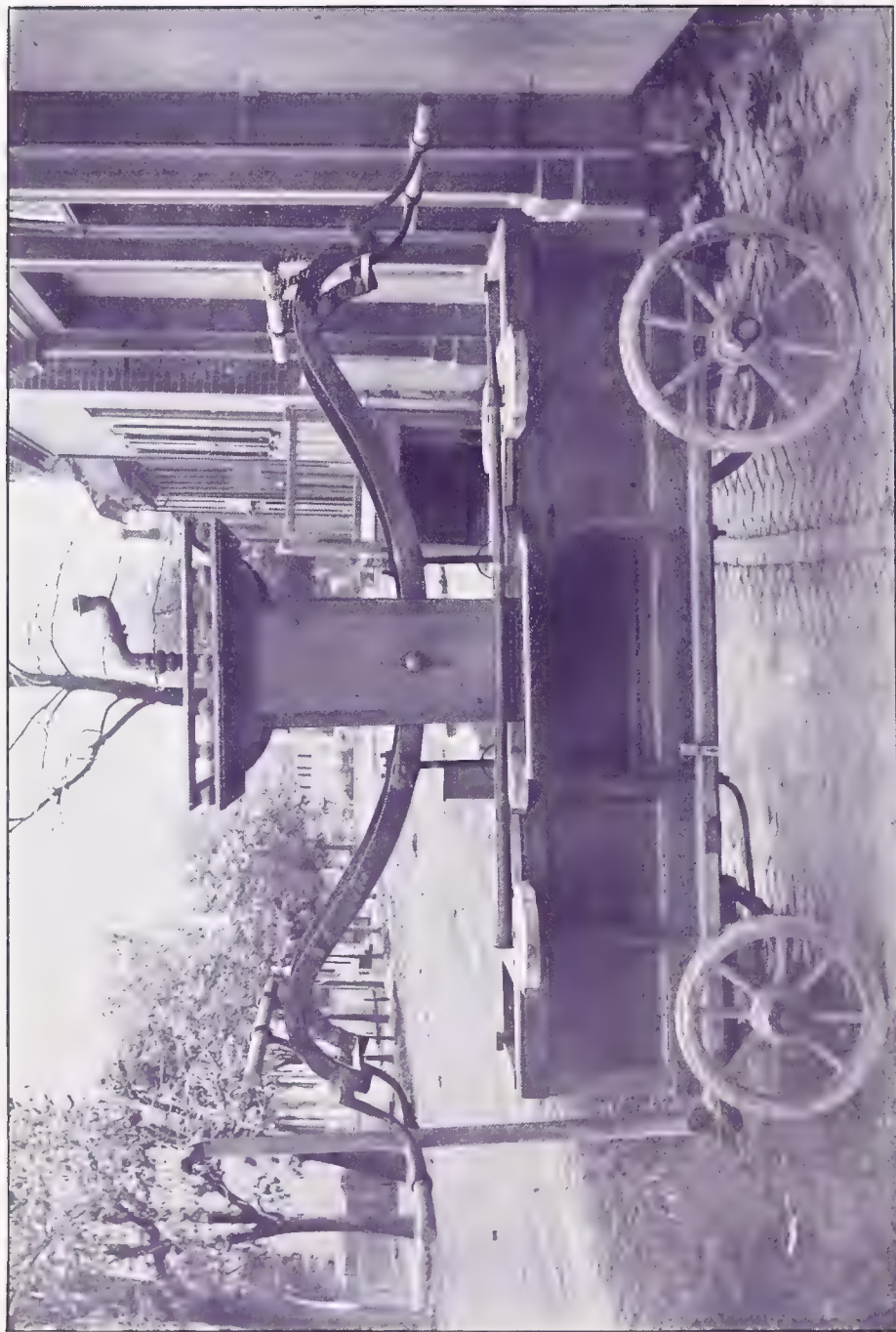


PHOTO. BY J. F. SACHSE

DED ALDÉ SHBRITZ.  
THE OLD FIRE ENGINE, AT NAZARETH, PENNA.

FIRE!



'GANSÉ Town dood fasht shlohfé, un dee  
Nacht is dodt-shdill.

Uf ehmohl hehrd mer vee'm Drawm en G'roof,  
En färichderlichs G'roof; un fershreckd vachd  
mer uf.

Veyd eveck greishd en Mann's Shdimm im'é hays're Gebrill.

'S'is Fire! S'is Fire! un vas Bay hut Shbringd naus,

En yayder vill ehrshd sei am Entshin Haus!

Now loud awe dee Kärch-bell!—'S'is en showerlich's G'feel!

Der gans Himmel guckd rohd noch der seed-oshdlich Seyd.

“Es Värtshaus brennd! S'kann yoh sunshd nix sei”—

“Nay, sell is es net! 'S'is dee Foundry naygshd bei!”

'Sin dee Veibseyd's so blaudré; 's'hen dee Mannsleyd kay  
Tzeyd

See shlayfé un sheevé dee aldé Shbritz raus,

Un yawgé dermit darch dee Mainshdrohs naus;

Deeveyl see all yohlé as see vehrn net recht g'sheyd.

'S'is en Sheyer's dort brennd in der Hullo'er Lane;

Un's nemmd net lang is dee Shbritz am Blatz.

See bumpé mit G'vald, doch falld's Wasser kartz.

Es muss ebbes voo letz sei.—Der Deyvel! Yushd sayn

E'mohl dart! Vas fayld em dumm Ding?

Der Buddem's raus g'shdärdst fun der aldé Machin!

Vas now is tzu doo is neemond gans blayn.

En Dayl hut's g'lechert; dee Mayshd hut's fertzärndt.

Der aynd blaymd der anner in Boové Shdyl.

See mowlé un howsé dee lengshdé Veyl!

Un bis see 's'lengshd dann dee Uhrsach hen g'lärnd

Is s'Fire aus un dee Sheyer ferbrennd!

Noh verd mit der Shbritz vidder Haym gerennt,—

Un fun sunshd nix may g'shwedzt bis dee naygshdé Ärndt!

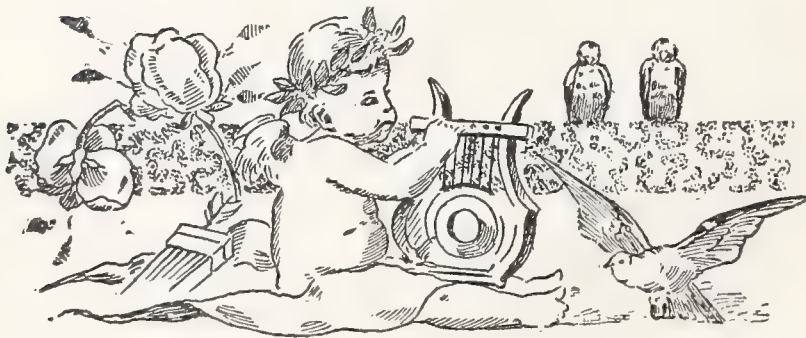
## IM BUSH VANN'S SHNAYD.



AS is doch alles soh rooich un shdill!

Mer hehrd ken Loudt net im gansé Bush hee,  
Net 'mohl es Gebeebs fum'é glay Tshickadee,  
Kay Grabp, un kay Shquärl, mer harchd vee  
mer vill.

Ken Lifdel reerd sich; un s'gebd aym en G'feel  
As vann dee Veldt mit allmechdicher G'waldt  
Uf aymohl now sich der Ohdem haldt.  
Noh kummd der Shnay! Ovver net in'mé G'veel;  
Dee Flucké kummé vee Feddré soh leychn,  
Un enseln tzuehrshd; ovver bal' im'é G'värr  
'S'dee Luft dermit vimmeld. Dort druvvé now shleichd  
En Nachd-eyl darch dee dick Luft, as eb's vähr  
En G'shbook, soh veiss un soh shdill. Un im Shnay  
Värd alles im Bush vee'n Geishder-veldt shay.



DER ALDÉ KÄRCH-HOF UF'M BÄRG.



CH vays ken Blotz in der gansé Veldt so shay,  
So rooich un shdill,  
Un voo ich so g'sädisfyd feel  
As alles nix ausmachd, kay Druvvel, kay Vay,—  
As der aldé Kärch-hof uf'm Bärg.

Ich gleich tzu hucké dort, gans allay uf're Bonk,  
Mit neemond sunshd bei;  
Dann leichd mer dee Värklichkayd ei  
Fum Fadder im Himmel, uns Härtz is foll Donk,—  
In'm aldé Kärch-hof uf'm Bärg.

Sell is fer vas ich so gärn dort drovvé als bin  
Im dishderé Licht,  
In vellem mer Vohrhaydé sicht  
Un hehrd, so vee sunshd net tzu finné may sin  
As im aldé Kärch-hof uf'm Bärg.

Dart sheynd als unnich dee Baym noch's Ohved-rohd,  
Ebwohl as dee Sun  
Is g'sunké en langé Veyl shunn;—  
So vays ich 's'awe layvé dee 's'mer sawgé leyn dodt  
In'm aldé Kärch-hof uf'm Bärg.

So is awe alles; dart feel ich 's' is nix as net laybt;  
Dee Shterné un Moond  
As ayvich net shdoppé noch ruhn,—  
Der Vind, hut en Shdimm as aym Droshd ins Härtz gebt,—  
In'm aldé Kärch-hof uf'm Bärg.

Dee Feggel singé mer wunnerlich' Saché als fohr;  
Der Keffer Gebrumm  
Hut Mayning,—vehr ich yushd net so dumm!

Dee Baym doon eer G'haymniss mir pishbré ins Ohr;—  
In'm aldé Kärch-hof uf'm Bärge.

'S'dee saymé Shbrohch as dee Grayver dart awe shwedzé doon;  
See sawgé uns all:

“Dei Tarn, leever Brooder, kummd ball!

Noh värshd Doo fershday vas mir lang wissé shunn,—  
In'm aldé Kärch-hof uf'm Bärge.”



DEE AMSHEL.



EE Amshlé sin doh! Dee Amshlé sin doh!  
Ich hab dee ehrshd g'hehrd heyd margé im  
Bedt;

See hut g'sungé im Gawrdé as vehr see soh froh:  
"Kumm awn! Kumm 'hedt!  
Kumm awn! Kumm 'hedt!

'S' is dee haygshdé Tzeyd 's 'mer sich pa wré doodt,  
Un suchd sich fer'n Neshd en Bawm as aym soodt!  
Kumm awn! Kumm 'hedt!"

Ich glawb as see vidder bowé vell'n dart  
Uf'm ald' Berné-bawm 's 'ich umg'hackd hedt  
Dee naygshd' Voch, vehr's net fer eer Singé alsfart:  
"Kumm awn! Kumm 'hedt!  
Kumm awn! Kumm 'hedt!  
Doh's der beshdé Bawm in der gansé Veldt  
Fer'n Neshd; un ich glawb er is parbess här g'sdellt!  
Kumm awn! Kumm 'hedt!"

Vas loud's doch soh shay im Margé gans free,—  
En shenneré Musick winsh ich mer net,—  
Vann see shwingd uf'm Gibbel un singd far sich hee:  
"Kumm awn! Kumm 'hedt!  
Kumm awn! Kumm 'hedt!  
Fer vas leyshd un shlohfshd vann dee Nacht 's ferbei?  
Dee Veldt's yoh nee shenner 's im ehrshd Sunné-shei!  
Kumm awn! Kumm 'hedt!"

Nix dood mer soh layd as vann see'm Shbohdyohr  
Fart gayn, un mer saynd see der gans Winder net.  
Ovver see doon's net meyndé, see singé 's tzufuhr:  
"Kumm awn! Kumm 'hedt!  
Kumm awn! Kumm 'hedt!  
In en anneres Land now missé mer gay';  
Soh sawgd Färryvell un egshbeckt's Viddersay'  
Kumm awn! Kumm 'hedt!"

VANN DER WIND 'MOHL IVVER DEE SHTUBBLÉ  
BLOHSDT.



AN der Wind mohl ivver dee Shtubblé blohst  
Noh vase mer g'wiss iss der Summer ferbei.  
'Siss en anneres Licht noh im Sunneshei,—  
Un en anneres G'feel as im Härtz ufshdohst!  
Vann dee Shwalvé ohveds um der Sharnsday  
'rum

Doon tzärklé un tzwidder, un dee Grickshel im Feldt,  
Un dee Kadydids awe mit eehrem ayfeldich G'sheldt,  
Mache 'n Tzuchdt,—noh sechdt mer als ebbes, "Now kumm",  
'Siss Tzeydt s'Doo Dich ferdich machshd; s'Shbohdyohr iss doh;  
'S'naygshd kummd der Winder, mit Shnay un mit Eis.  
Hushdt Doo Aervedt tzu doo, donn mach Dich now droh,  
Eb Dei Awgelichd fayld un Dei Hohr sinn gons veiss."  
Dei Blichdt recht gedoo' iss der beshdé Drohshdt  
Vann der Wind mohl ivver dei Shtubblé blohst.



UNSER HENNY.



OO hushd doch als “ unser Henny ” g’kennd,  
Em aldé Tshon sei Boo?  
En fedder, glayner, bawrfeessicher Kärl,  
Vas als g’shbrungé is grawd vee en Koo.

Am Dawg hut er alsfart seim Dawdy sei Kee  
In dee grawssiche Alleys g’heed;  
Dee Milch hut em Tshon sei Fraw ferkawfd,—  
Meer hen als unsry Milch dort g’reed.

Ivveraveyl hut der Henny awe’s shoomaché g’lärnd,  
Ovver’s Harn-blohsé var’m feel leever!  
En aldes B-flat Harn hut er g’haddé,  
Uf dem hut er g’blohsé vee lenger vee leever.

Dem Tshon hut’s ovver märkvärdich fertzärnd:  
“ Ich bin dei Gedoodel bal’ satt!  
Hush’d g’hehrd, ehlennicher Bull-tarry doo?  
Vann d’net shaffé vid machshd dich fart! ”

Bal’ nohch selm is der Henny awe gongé,—  
Den Summer vohr’s finf Yohr;—  
Un neemond hut nix may fun em g’hehrd,  
Un neemond hut awe net g’vist voo er vohr.

Am letschdé Sammshdawg Ohved var’s  
As dee Staydge is g’fohré naus  
Bis an em Tshon sei Shoomacher Shop,  
Un dart tshumpd en finer Tshendleman raus.

Sell hut uns all vunnerfitzich g’machd;—  
Vär kennd seller Tshendleman sei?  
Der Tshon hut nix fun Koombany g’sawd.  
Yushd vohrd! Ferleychd kummt er awe net rei.

Er gooekd as vee en rechter Shbohrd;  
     Mer sayn'd er kummt fun der Shdodt!  
 En Shdovepipe hut er uf em Kup,  
 So sheinich as vee der Porrer hut.

Grulliche Hohr, un en g'vicksder Musdache,  
     Un en Halsdudch rohd un bloh;  
 Hellé Hussé, un en schwartzer Ruck,  
 Un be'gosh, er hut gaylé Henshing oh'!

En Shteckly hut er in ayner Hand,  
     Un en Drävelling-bäg in der onner.  
 Er gooekd now shmehrd, un no Mishdake!  
 Un grawd in dee Shop-deer kummt er runner!

"Vell, Fawther," sechd er tzum aldé Tshon;  
     "Dontcher know your Harry yet?"  
 Mit sellem raycht er eem dee Hand.—  
 Ich glawb der Tshon ovver kennd en net.

Mid dem kummt dee Kärline in der Shop,  
     Un sehnd den Shbohrd dort shtay.  
 See gebd en Grish, un falld um sei Hals:  
 "Ei Tshon, kennshd unser Henny net may?"

Bei der Tzeid bin ich un der Bill  
     On der hinnere Deer naus g'shneekd.  
 "Dunner-vedder" secht er tzu meer,  
 "Voo hut der Henny den Shdyle her g'rickt?"

Noh sin mer nivver im Frank sei S'loon,  
     Doch vohré mer net lang dort,  
 Doh kummt der Hen mit seim Dawdy rei;—  
 'S'nemmd uns ehrlich der Ohdem sheer fort!

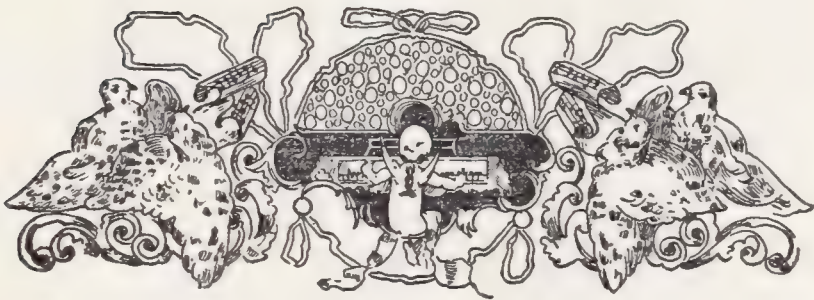
Ehrshd hut er recht gross-ohrdich rum g'gooekt,  
     As vehr er Millioné vehrd;  
 Noh secht er: "Tshendlemen, I shtand dreet!"  
 Un glei sin all unser Glessen ausg'lehd.

'S'verd feel g'shwedsd noh, hee un tz'rick,  
Ebwohl er's mayshdé doot.  
Er brawldt gans mehdich, sell is shoor;—  
Mer brauch yoh net glawvé may as em soot!

Er sawgd see haysen en all Brofesser,  
Drunné in der Shdodt.  
Er is an Leeder funneré Band;  
Un verd betzawld defor, en lot.

“Brofesser Harry!” denk yushd mohl!  
Er is an grosser Mann;  
Mer Saynds em on dee Glayder oh'!  
'S'b'weisd mohl vas en Mensh doo kann.

So hav ich uf em Haym-vayg g'sawd;  
Der Bill ovver hut yushd g'lacht:  
“'S'b'weisd as en Narr bleibd ayvich en Narr;  
Dee Shdodt hut der Narr yushd närrisher g'macht!”



## DER KOO-SHDOHR.



V'OHR als nix as mich ärger fertzärndt

In dee Yohré tzurick,

As em Koo-shdohr sei Drick.

Ich hab ovver tzidderm, Gott vays, feel  
g'lärndt,

Un awe as der Koo-shdohr net meener kann sei

As en mancher Mensh, as soh unshuldich gookd as vee er,

As net bloogd un net sayd, ovver doch immer ärndt.

'Sis em Koo-shdohr sei Drick sell tzu doo.

Er bowd selver kay Neshd,

Ovver suchd sich yushd 's beshd

As Ann'ré gebowd hen, es machd nix aus voo,

Un laygd dart sei Oy nei as het er's beshd Recht.

All der Druvvel fer's ausbree'é, feedré, un ufbringé noh

Hut der Aygner fum Neshd,—un er grickd vennich Ruh!

Ovver's ärgshdé kummd vonn der yung Shdohr

Iss grohs värré un fett.

Dennoh shemmd er sich net

'Dee ann'ré glay Feggel tzu growdé, un gohr

Aus'm Neshd see tzu schmeissé, vee'n Reyver un Deeb.

'Es machd eem nix aus as see shdervé fun Hunger un Nohdt,—

Er iss dankbohr as er now hut may as tzufohr!

Kennshd net Leyd as yushd soh meen sin?

See doon nix uf der Veldt,

Un doch hen see may Geld

As meer as hardt shaffé fer'n glayner Gewinn.

See fowlensé yushd darch eer gans Layvé long,

Un doon grohsfeelich ägdé, 's eb alles fer see allay vehr;—

Doch hut Neemond kay Use fer soh Kärl as see sin,—

Un ich donk als mei'm Gott's ich so'n Koo-shdohr net bin!

EN LEYCHD.

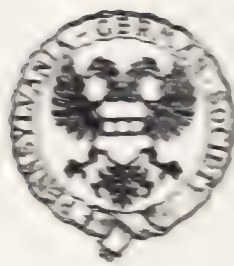


ICK falldt der Shnay;  
Aus der dunklé Hay  
Blohsdt der Shdarm-wind middem 'é mehdiché  
G'haus;  
Un deaf in meym Härtz  
Is en bitterer Shmärtz :—  
See begrawvé en Maydel uf em Kärchhof draus.  
Fall shdärker, O Shnay!  
Deck tzoo all dee Vay  
Fun eer un fun meer mit deym veissé Gewind!  
Blohs hädter, doo Shtarm!  
Mach Dei ärgshder Lärm!  
Ferdreyb in dee Ayvichkaydt eer' un my Sind!





# Pennsylvania-German Genealogies



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1888





THE PENNSYLVANIA-GERMAN SOCIETY.



*Henry Melchior Muhlenberg*

Descendants of  
**Henry Melchior Mühlenberg**

PREPARED BY AUTHORITY OF  
THE PENNSYLVANIA-GERMAN SOCIETY

BY  
H. M. M. RICHARDS



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**HENRY M. M. RICHARDS**



## DESCENDANTS OF HENRY MELCHIOR MÜHLENBERG.



**ESCUTCHEON**:—Sable, a lion rampant or, grasping in the dexter paw a sword proper, and in the sinister a wheel argent. **CREST**:—A demi lion as in the Arms.

Genealogical and heraldic works on the ancient noble families of Germany state that the von Mühlenbergs were recognized in times before the Thirty Years' War (1618-48) as among the old baronial families of the Empire; that they derive their origin from Ziracka, a prince of the Wendish and Sorbic tribes; that about the year 950 A. D. he was converted to Christianity; that he had his residence near the present Mühlberg, on the right bank of the Elbe River in the Merseburg district of Prussian Saxony. In the neighborhood of this town, Mühlberg, the electoral prince John Frederick, after an unfortunate battle, fell, April 24, 1547, into the hands of the Emperor Charles V. Mills (Mühlen in German) erected in that locality, gave name to the town, and subsequently also to the family reigning there, which increased and, in

the course of time, acquired large possessions in Saxony, Austrian Silesia and other parts. In the escutcheon of the family were two wheels, and the members of it signed themselves "of the Mühlenberg." The ancestral prince was, as a vassal of the bishop of Naumburg, received into the nobility of Germany. His son Bonifacius, apparelled in a coat of mail, accompanied Emperor Otto (unfortunately our sources leave us in doubt as to which of the three Ottos) on an expedition to Italy, and was rewarded for his services with valuable privileges. Various members of the family made themselves eminent in war and peace, and in the beginning of the sixteenth century the family is still counted among the prominent and wealthy nobility. But, during the wars of the sixteenth century, and especially the Thirty Years' War, some of its branches died out, and others were, like many noble families, greatly reduced in circumstances. After the middle of the seventeenth century the name is no longer found on the roll of the nobles of the empire, and the family never made any attempt to have their title acknowledged and restored by the imperial court of heraldry at Vienna.

G.=Generation.

G. I. **NICOLAUS MELCHIOR MÜHLENBERG**, d. 1723; m. Anna Mary Kleinschmid; d. 1747. She was the daughter of an officer in military service. He was a citizen and tradesman of Eimbeck, Hanover, Germany, and in the church register is called a "brewer" which simply means that he enjoyed the prerogative of a privileged class, but never made use of it. He is also introduced to us as a deacon in the church to which the family belonged. There is a tradition that the Mühlenbergs emigrated to Eimbeck from Bohemia. If this be so it is not risking too much in sup-

posing that they belonged to the thousands who, because of their fidelity to evangelical principles, suffered persecution in that country.

The church records at Eimbeck, which antedate 1700, are very defective, and give no clue to the earlier history of the family. We know they had a number of children born to them, the first of whom may have been Ilse Mary, who is entered on the church register as having seen the light of this world on September 11, 1700, but not even the name of the mother is there given. A son was given the name John Arndt, which shows that John Arndt, the author of the renowned work, *True Christianity*, stood high in the estimation of the father. None of the name are now met in Eimbeck, but descendants on the female side appear to be still living there.

Nicolaus died suddenly of palsy, soon after the confirmation of his son, Henry Melchior Mühlenberg.

G. 2. **HENRY MELCHIOR MÜHLENBERG**, b. September 6, 1711; d. October 7, 1787; m. April 22, 1745, Anna Maria Weiser, b. June 24, 1727; d. August 23, 1802, daughter of Colonel Conrad Weiser and wife, Eva Anna. He was born at Eimbeck, Hanover, Germany, and received a thorough classical education, from his seventh to twelfth year in that town. At this age, 1723, he was confirmed a member of the Lutheran Church, his father dying soon after. From the spring of 1723 to the autumn of the following year, he continued his studies at the classical school of Zellerfeld, east of Eimbeck, under the guidance of Rector Rapel, A.M. On March 19, 1735, he was on the road to the University of Göttingen, established that year, and therefore one of its first students. Here the Rev. Prof. Oporin, D.D., took him into his house, made him his sec-

retary, and did much toward moulding his character. Here he also gained the friendship of Herr von Münchhausen, high sheriff of Hanover, also that of the Count of Wernigerode. He here also came under the protection and care of Count Reuss, who was instrumental in originating what became later the Göttingen Orphan House. When he graduated in the spring of 1738, his friends, the Counts Reuss of Koestritz and Henkel of Poeltzig, had him appointed a teacher in the Orphan House at Halle. After some time spent at the University of Jena, he finally entered on his new duties. Here he obtained the friendship of Councillor Cellarius and Gotthilf August Francke, son of August Hermann Francke, founder of the institution, who decided to prepare him as a missionary to the East Indies. By mere chance this plan was disarranged and, instead, at the request of the Baroness von Gersdorf, the sister of Zinzendorf's mother, and a relative of Count Reuss, he became pastor, August 12, 1739, at Grosshennersdorf, situate in the eastern part of the present Saxony, not far from the Bohemian boundary, only a few miles south of Herrnhut, the central seat of Moravianism and headquarters of Count Zinzendorf.

Because of her great liberality in benevolent operations, which transcended her income, the Baroness von Gersdorf was obliged to sell her estate, in 1740, to Baron Charles G. von Burgsdorf. At the entreaty of his old friend Mühlenberg remained with her until July, 1741, when, as he was about to pay a visit to his native place, he was greeted by the Baron von Gersdorf, brother of the baroness, who was engaged in diplomatic services, and had just arrived as a visitor. He made Mühlenberg his companion on the route to Leipsic. Thence he went to Koestritz, to pay his respects to Count Reuss, and, at the suggestion of the

latter, from there proceeded to Halle. During his visit to Koestritz a certain Baron von Brann had been staying there, who had heard about the condition of affairs at Grosshennersdorf, and, reaching Halle before Mühlenberg, most probably gave the Rev. Dr. Francke some information concerning his situation. This fully explains how it happened that when Mühlenberg arrived a few days later, Francke, at a supper to which he had invited him, offered him “a call to the dispersed Lutherans in Pennsylvania.” Without much deliberation Mühlenberg answered that if he could see in it the will of God he would go, and that he felt bound to go wherever Providence called him. This happened September 6, 1741. Thus in a moment, and with few words, was determined his career of a lifetime, from which emanated the mighty church in America which delights to call him its Patriarch.

Some months were spent in preparation, visiting friends, bidding farewell to his mother and family, and arranging all necessary details, so that it was not until April 14, 1742, he sailed from Helvoetsluys, Holland, for Harnich, England, which he reached, after a stormy passage, on April 16th, and at once proceeded to London, finally arriving safely, on the evening of April 17th at the house of Rev. Frederick Michael Ziegenhagen, D.D., court preacher at the German St. James Chapel, and residing in the district of Kensington. After a short but pleasant and beneficial stay in London, he took ship at Gravesend for his new field of labor. On June 13th, at 5 : 00 P. M. the anchor was weighed and the voyage began. It was not until September 23, 1742, he put his foot on the soil of the New World near Charleston, S. C.

In this vicinity he labored till November 12th, when he sailed for Philadelphia, arriving at his destination on

Thursday, November 25, 1742, at 8:00 A. M., when his work may be said to have properly commenced. The immensity of this work can hardly be realized. He found his people occupying homes scattered miles apart, along roads constantly penetrating dense forests, the homes of wild beasts and betimes hostile Indians, and these homes covering a territory equal in size to that of a kingdom. Congregations were to be formed, supplied with pastors and made self-sustaining; these congregations must be gathered into Synods; the pure doctrine of the Evangelical Lutheran Church taught, and false doctrines excluded. Order and system must emanate from what was well nigh chaos. It was a herculean task and the more discouraging because, of necessity, it was that of laying the foundation. None but a man of God, filled with His Holy Ghost, would have attempted it or would have succeeded in it. How well he succeeded the present generation knows. To but briefly recapitulate his work in America would fill a volume alone. Fortunately it is, in general, well known and needs not to be rehearsed. For the purpose of this genealogy it only remains to call attention to the fact that a part of his very first work here was his taking charge, on December 12, 1742, of the congregation at the Trappe, Montgomery county, Penna. Here, on May 2, 1743, he laid the corner-stone of the old Augustus Church, in which its congregation worshipped for the first time on September 12th of the same year. Here, also, during the summer of 1745, with the assistance of his father-in-law, he built his home on the lot adjoining the church property, in which he lived much of his time, and in which eight of his eleven children were born. It is still standing, although remodelled in 1851.

In 1784 he was given the Degree of Doctor of Divinity by the University of Pennsylvania.

His last pastoral act was the baptizing, on September 29, 1787, of a child of John Frey, of Providence, Montgomery County.

During the year 1787 his health was constantly failing until on October 2d he realized his end was drawing near. He expected to die at midnight, and, shortly before that time, at his request, two of his children took him to bed. There reclining, he recited the last verse of Paul Gerhard's immortal hymn, *Befiehl du deine Wege*, etc. :

“Haste Lord, to end our sorrow,  
Our feeble hands support;  
Each day and each tomorrow  
Be Thou our soul's resort.  
May we to Thy great mercy  
Till death commended be,  
Then shall our earthly footsteps  
Us safely lead to Thee.”

Having finished this verse, he once more took a deep breath, and then quietly fell asleep in Jesus, between twelve and one o'clock on Sunday morning, October 7, 1787.

His body lies buried beside the old Augustus Church at the Trappe, covered by a large marble slab, on which, besides his name, birth and death are cut these words in Latin:—

“Who and what he was future times will know without a monument of stone.”

“Qualis et quantus fuerit  
non ignorabunt sine lapide  
Futura Saecula.”

G. 3-1. **JOHN PETER GABRIEL MUHLENBERG**, b. October 1, 1746; bap. October 14, 1746; d. October 1, 1807; married November 6, 1770, to Anna Barbara Meyer, b. 1751; d. October 27, 1806. He was born at the Trappe, Montgomery county, Pa. At the age of sixteen, with his younger brothers, Frederick Augustus and Henry Ernestus, he was sent to Halle for education. Not liking the discipline of the institution he ran away and enlisted in a German regiment,<sup>1</sup> from which he was extricated with difficulty, by a British officer who recognized him as an American acquaintance and took him back to that country as his Secretary. His father then completed his education. Having been prepared for the ministry of the Swedish Lutheran Church, which requires Episcopal ordination, he went to England in 1772, with the late Bishop White, then also a candidate for holy orders, where they were ordained together in the priesthood by the Bishops of London and Ely. After a short engagement in New Jersey he fixed his residence in Virginia, in charge of several parishes in Dunmore county. During the agitation preceding the Revolution he was an active Whig and was sent as a delegate to the House of Burgesses. At the outbreak of the War, Washington, who knew his worth, urged him to take a military command, and he accepted the Colonelcy of the Eighth Virginia Regiment which was tendered him. Ascending his pulpit for the last time he preached upon the duties men owe their country. In the course of this sermon he told his hearers that "there was

<sup>1</sup>A regiment of dragoons, which dismounted, was opposed to his brigade at Brandywine. As they saw his prominent figure advancing, at the head of his men, mounted on a white horse, some of the older soldiers (German enlistments being for life) recognized him, and the cry ran along their astonished ranks, "Hier kommt teufel Piet!" (Here comes Devil Pete). This incident was related by himself.

a time for all things—a time to preach and a time to fight—and that now was the time to fight.” The sermon finished he pronounced the benediction. Amidst the breathless silence of his congregation he deliberately removed the clerical gown which had hitherto concealed the uniform beneath, and stood before them a girded warrior. He immediately ordered the drums to beat for recruits and nearly three hundred men of his frontier churches took up arms under him. This occurred about the middle of January, 1776. His first campaigns were in Georgia and South Carolina and, at the Battle of Sullivan’s Island, he proved that he fully merited the good opinion of his commander-in-chief. On February 21, 1777, he was promoted to Brigadier General and ordered North. At the Battle of Brandywine, September 11, 1777, his and Weedon’s brigade gallantly bore the brunt of the action. On October 8th, at the Battle of Germantown, having advanced into the town further than the other troops, a British officer seized a musket and fired at him; whilst in the act of reloading and directing his soldiers “to pick him off,” the General, drawing a pistol, shot him dead on the spot. In 1778 he was at the Battle of Monmouth; commanded the reserve at the storming of Stony Point, 1779; when Leslie invaded Virginia in 1780, he was opposed to him with the chief command; he acted under Baron Steuben against Benedict Arnold, and, when Cornwallis entered Virginia, was next in command to Lafayette. At the Siege of Yorktown he commanded the First Brigade of Light Infantry which furnished the American division of the troops that carried the British redoubts by assault, he leading them. He was promoted to Major General on September 30, 1783. Some months after the army was formally disbanded and he returned to his family at Wood-

stock, Virginia. He became a member of the Society of the Cincinnati.

Upon his return to civil life he removed to Pennsylvania and was immediately elected a member of the Supreme Executive Council of that State. In 1785 he was chosen Vice-President of the Commonwealth, Dr. Franklin being President, and was reëlected to the same office the two following years. He was a member of the 1st Congress of the United States, 1789-91, the 3d Congress 1793-95, the 6th Congress 1799-1801; was elected United States Senator, February 18, 1801, but resigned a few months after taking his seat; appointed, by Jefferson, June 30, 1801, Supervisor of Internal Revenue for the State of Pennsylvania; appointed, July, 1802, Collector of the Port of Philadelphia, which office he retained until his death, which occurred near the city of Philadelphia, from an affection of the liver, on October 1, 1807. His remains rest beside those of his father, in the Augustus graveyard, Trappe, Pa. The epitaph is:—

“Sacred to the memory of General Peter Muhlenberg,  
Born October 1, 1746. Died October 1, 1807.

He was brave in the field, faithful in the Cabinet,  
honorable in all his transactions, a sincere friend and  
an honest man.”

G. 4-1. HENRY MYERS MUHLENBERG, b. October 9, 1775; d. July 7, 1806; no issue.

G. 4-2. CHARLES FREDERICK MUHLENBERG, b. November 16, 1778; d. May 31, 1795; no issue.

G. 4-3. HESTER MUHLENBERG, b. April 1, 1785; d. July 21, 1872; married April 10, 1810, to Dr. Isaac Hiester, of Reading, Pa.; b. Bern township, Berks county, Pa., June 22, 1785; d. at Reading, September 12, 1855, one of

the most distinguished physicians of Pennsylvania; first president of the Berks County Medical Society, organized 1824, and, in all respects, a leading and highly respected citizen.

His genealogy is:

1. His father, William, b. June 10, 1757; d. July 13, 1822.

2. His grandfather, Daniel, b. June 1, 1713; d. June 7, 1795.

3. His great-grandfather, John.

Daniel came to America, in 1738, with his brother Joseph, from the village of Elsoff in Westphalia, Germany.

G. 5-1. ANNA MUHLENBERG HIESTER, b. October 28, 1812; d. February 17, 1850; married June 10, 1840 (his first wife) John Pringle Jones, b. 1812, near Newtown, Bucks county, Pa.; d. March 16, 1874, in London, England. He was admitted a member of the Philadelphia bar in 1834; Deputy Attorney General for Berks county 1839-47; Judge of third District (Berks, Lehigh and Northampton counties), March 15, 1847. His mother was a Pringle, and a member of an English family of great respectability in Philadelphia.

G. 6-1. JOHN PRINGLE HIESTER JONES, married Rebecca Rambo.

G. 7-1. JOHN PRINGLE JONES.

G. 5-2. JOHN PETER MUHLENBERG HIESTER, b. May 3, 1815; d. March 10, 1834; no issue.

G. 5-3. WILLIAM MUHLENBERG HIESTER, b. May 15, 1818; d. August 16, 1878; married June 12, 1849, Julia F. Roland. He was born and died in Reading, Pa.; admitted to Reading bar, January 7, 1840; Pennsylvania State Senator, 1852-55; Speaker of same, 1855; appointed Secretary of the Commonwealth, January, 1858-61, by Governor William F. Packer.

G. 6-1. A son, b. February 20, 1853; d. March 20, 1853.

G. 6-2. ISAAC HIESTER, b. January 8, 1856. Admitted to Reading bar, 1878. Single.

G. 5-4. FRANCIS MUHLENBERG HIESTER, b. March 11, 1829; d. April 9, 1864; married June 5, 1856, Ella V. Lauman. Graduate Medical Department, University of Pennsylvania, 1852; spent eighteen months in medical hospitals of Paris, France; followed his profession in Reading, Pa.; Assistant Surgeon, 55th Reg't Penn'a Vol., 1861, then Brigade Surgeon with rank of Major; Medical Director, Department of Ohio.

G. 6-1. GEORGE LAUMAN HIESTER, b. May 29, 1857; d. June 5, 1857.

G. 6-2. ANNA MUHLENBERG HIESTER, b. January 13, 1859; married Dr. H. Clinton McSherry; no issue.

G. 6-3. EDWARDINE LAUMAN HIESTER, b. October 28, 1863; married October, 1889, John A. Hoogewerff.

G. 7-1. HIESTER HOOGEWERFF.

G. 4-4. PETER MUHLENBERG, b. March 20, 1787; d. August 21, 1844; married September 19, 1826, Sarah Coleman, of Reading, Pa., b. October 4, 1803; d. February 5, 1860. Captain 6th Reg't U. S. Infantry, 1811-14; Major 31st Reg't U. S. Infantry, 1814-15, in War of 1812 and Indian Wars. Died at Grand Ecore, La., where his regiment was stationed.

G. 5-1. CATHARINE ANNA MUHLENBERG, b. November 19, 1827; d. November 5, 1894; married August 8, 1848, her cousin Rev. Frederick Augustus Muhlenberg, D.D., LL.D., b. August 25, 1818; an eminent Lutheran clergyman and scholar; Professor of Greek, Pennsylvania College, Gettysburg, Pa.; President of Muhlenberg College, Allentown, Pa.; Professor of Greek, University of

Pennsylvania, Philadelphia; President of Thiel College, Pa. Now retired and living at Reading, Pa., where his wife died and is buried.

G. 6-1. ERNEST A. MUHLENBERG, b. May 9, 1850. Single.

G. 6-2. WILLIAM F. MUHLENBERG, b. November 18, 1852; married October 28, 1884, his cousin Henrietta Augusta Muhlenberg, b. February 10, 1861; d. February 21, 1890. He is a graduate of the Medical Department, University of Pennsylvania, 1872, practicing at Reading, Pa.

G. 7-1. HIESTER HENRY MUHLENBERG, b. November 8, 1885.

G. 7-2. FREDERICK AUGUSTUS MUHLENBERG, b. September 25, 1887.

G. 7-3. AUGUSTA ELIZABETH MUHLENBERG, b. February 6, 1890.

G. 6-3. PETER HENRY MUHLENBERG, b. November 20, 1854; d. September 14, 1857.

G. 6-4. FREDERICK AUGUSTUS MUHLENBERG, b. December 10, 1856; d. September 16, 1860.

G. 6-5. HENRY MELCHIOR MUHLENBERG, b. April 11, 1860.

G. 6-6. FRANCIS BENJAMIN MUHLENBERG, b. August 8, 1864; married August 23, 1888, Margaret Orr.

G. 7-1. FRANCES EDITH MUHLENBERG, b. December 2, 1890.

G. 5-2. MARY MUHLENBERG, b. April 6, 1832; d. August 25, 1837.

G. 5-3. ELIZABETH MUHLENBERG, b. July 27, 1835. Single.

G. 5-4. MARY ANN MUHLENBERG, b. May 4, 1838; d. November 29, 1840.

G. 5-5. FRANCIS PETER MUHLENBERG, b. June 22,

1840; married November 22, 1864, Margaret G. Van Reed, b. November 2, 1839, Berks county, Pa. He was a private Co. G, 1st Penn'a Vol., April 20, 1861; 1st Lieut. 13th U. S. Infantry, May 14, 1861; Captain, January 4, 1862; Brevet Major, April 21, 1865. Resigned April 5, 1866. Resides Galesburg, Mich.

G. 6-1. MARY B. MUHLENBERG, a twin, b. July 25, 1865; d. March, 1866.

G. 6-2. CATHARINE A. MUHLENBERG, a twin, b. October 23, 1867; Galesburg, Mich., married July 5, 1888, Fred. W. Franklin, Cornstock township, Kalamazoo county, Mich.

G. 7-1. MARGARET M. FRANKLIN, b. August 17, 1889, Galesburg.

G. 7-2. FRANCIS MUHLENBERG FRANKLIN, b. November 3, 1890, Galesburg.

G. 6-3. ELIZABETH C. MUHLENBERG, b. October 19, 1870, Galesburg.

G. 5-6. SARAH MUHLENBERG, b. April 29, 1843. Single.

G. 4-5. FRANCIS SWAINE MUHLENBERG, b. April 22, 1795, Philadelphia; d. 1832, Pickaway county, Ohio; married Mary Denny; no issue. Admitted a member Berks county bar May 8, 1816; private secretary Governor Joseph Hiester, 1820-1823; member Legislature, Ohio; member 20th Congress from Ohio.

G. 4-6. MARY ANNE MUHLENBERG, b. 1793; d. 1805. Single.

G. 3-2. **EVE ELIZABETH MUHLENBERG**, b. January 29, 1748; bap. February 10, 1748; d. 1808; married September 23, 1766, Rev. Christopher Emanuel Shulze, b. December 25, 1740, at Probstzell, near Saalfeld, Saxony,

d. March 9, 1809. An eminent Lutheran divine. He received his theological education at the University of Halle, and was, for a few years, one of the instructors in the Orphan House and scholastic institutions of that place. Having received the call to Pennsylvania through Dr. G. A. Francke and Dr. Ziegenhagen, he was ordained at Wernigerode before departing, by way of Hamburg and London, for America, where he arrived October 24, 1765. He was a man of very commanding appearance; as a preacher he was acceptable, and as a catechizer without a superior. When, in 1769, J. N. Kurtz was called to York, Schulze was elected his successor at Tulpehocken, Berks county, Pa., in which vicinity he labored until his death occurred. The First Tulpehocken (or Reed) Church, the oldest in the Lebanon Valley, stands on a small knoll, just a little east of Stouchsburg. The present building, a plain stone edifice, bears in its western wall a stone with this inscription: "Die Zions Kirche Erbaut in Jahr 1837." The original building was of hewn logs, with roof of thatch or tiles, erected in 1727. Owing to the troubles which arose, in its early history, from the administration of Moravian clergymen, in 1742 a new, and purely Lutheran church was erected about a mile west of the former edifice and called Christ Lutheran Church. This first church was also, probably, of logs, replaced, in 1786, by a fine stone structure. In 1747, through the influence of Conrad Weiser and Henry Melchior Mühlenberg, the original (Zion's or Reed's) congregation was again brought back to the Lutheran fold. It was as pastor of Christ Church that Rev. C. E. Shulze labored from 1770 to 1809, and in its graveyard, beside the body of his wife, rest his remains. On the tombstone is cut this inscription:

“Hier Ruhet Christoph Immanuel Schulze, Prediger, war geboren den 25 December 1740, Saatfeld in Sachsen.

Er kam in das Abend land 1765

Im Ehestand lebte Er mit seiner Ehefrau

Eva Elizabeth 43 jahr, als Prediger stand er

5 jahr in Philadelphia und 38 jahr in Tulpehocken.

Hinterlies 9 Kinder, und starb den 11 Martz 1809,

Alt 68 jahr, 2 monat, 2 wochen.”

G. 4-1. ANNA MARIA MARGARETTA SHULZE, b. 1774, d. 1849; married Michael Ege, b. 1774; d. February 9, 1824. Son of George Ege, b. March 8, 1748; d. December 14, 1829, who was one of the largest land owners of his time in Berks county, Pa., and prominently identified with its iron interests for half a century. During the Revolutionary War an ardent patriot, and in 1783 a member of the General Assembly of Pennsylvania. Appointed, 1791, one of the first Associate Judges of Berks county, under the Constitution of 1790, serving until 1818.

G. 5-1. HARRIET EGE, b. January 27, 1802; d. April 19, 1887; married John Ermentrout, b. December 1, 1803; d. May 17, 1882. Both highly respected citizens of Reading, Pa., and of eminent piety.

G. 6-1. MARGARETTA CATHARINE ERMENTROUT, b. September 28, 1836; d. October 7, 1894. A worthy daughter of worthy parents. Esteemed and loved by all. Residence, Reading, Pa. Single.

G. 5-2. SARAH EGE, b. December 19, 1804; d. March 10, 1880; married Richard Boone, b. March 12, 1794, d. September 23, 1881. He was a second cousin of Daniel Boone, the great pioneer of Kentucky. No issue.

G. 5-3. MICHAEL MUHLENBERG EGE, b. March 29, 1806; d. July 19, 1875; married Louisa Morrell, b. January 12, 1808; d. February 20, 1890.

G. 6-1. GEORGE EGE, b. June 13, 1830; married Martha Woodman.

G. 7-1. SARAH LOUISA EGE, b. July 17, 1860; married R. F. James.

G. 6-2. JOHN EGE, b. August 10, 1831. No issue.

G. 6-3. WILLIAM EGE, b. January 21, 1834; married Eliza J. Thomas, b. 1837.

G. 7-1. MARGARETTA ELLEN AGE, b. September, 1854; married Anthony Bonine, b. 1853.

G. 8-1. ROY BONINE, b. September, 1876.

G. 8-2. GEORGE BONINE, b. February, 1878.

G. 8-3. FLOYD BONINE, b. April, 1882.

G. 8-4. WILLIAM BONINE, b. February, 1886.

G. 7-2. WILLIAM EGE, b. February 22, 1861; married Kate Hall.

G. 8-1. ERNEST EGE, b. 1882.

G. 8-2. WILLIAM EGE, b. 1884.

G. 8-3. EMMA EGE.

G. 8-4.

G. 6-4. ELIZA EGE, b. July 12, 1837; married September 7, 1870, David McCulloch.

G. 7-1. WILLIAM W. McCULLOCH, b. June 27, 1872.

G. 7-2. GEORGE EGE McCULLOCH, b. June 20, 1874.

G. 7-3. GERTIE ERMENTROUT McCULLOCH, b. June 20, 1874.

G. 7-4. JOHN ERMENTROUT McCULLOCH, b. December 3, 1878; d. December 18, 1880.

G. 6-5. CHARLES M. EGE, b. March 16, 1839; married October 4, 1860, Mary E. Yonge, b. December 21, 1839.

G. 7-1. HENRY EGE, b. July 2, 1861.

G. 7-2. HARRIET EGE, b. December 3, 1863; married August 10, 1884, Ezra Elliott; b. November 25, 1860.

G. 8-1. EARNEST GLENN ELLIOTT, b. May 28, 1885.

G. 8-2. ETHEL GLENN ELLIOTT, b. April 23, 1887.

G. 7-3. MARY E. EGE, b. October 18, 1865; married January 1, 1890, Wilbur F. Chalfant, b. September 9, 1855.

G. 8-1. HOWARD B. CHALFANT, b. June 16, 1891.

G. 7-4. GEORGE L. EGE, b. September 29, 1867.

G. 7-5. EDWARD EGE, b. August 26, 1873.

G. 7-6. CHARLES EGE, b. June 12, 1876.

G. 7-7. ABBIE EGE, b. April 28, 1879.

G. 6-6. SARAH AMELIA EGE, b. March 29, 1842. Single.

G. 6-7. RICHARD B. EGE, b. May 15, 1843; married 1st, Elizabeth Waters, born England, 1841; d. 1872.

G. 7-1. ALICE LOUISA EGE, b. 1866; married Bishop Look, b. 1864.

G. 8-1. HENRY LOOK, b. 1883; d. May 20, 1889.

G. 8-2. GRACE LOOK, b. 1886.

G. 7-2. NETTIE D. EGE, b. 1868; married O. S. Streater, b. 1867.

G. 8-1. NEVIN STREATER, b. March, 1894.

G. 7-3. ELIZABETH EGE, b. 1871; married Richard Cassidy, b. 1866.

G. 8-1. GEORGE CASSIDY, b. 1891.

G. 8-2. RICHARD CASSIDY, b. April, 1893.

G. 6-7. RICHARD B. EGE, married 2d, Anna McFarland, b. 1861.

G. 7-4. JULIA EGE, b. 1876.

G. 7-5. CHARLES EGE, b. 1879.

G. 7-6. ROSS EGE, b. 1881.

G. 7-7. PEARL EGE, b. 1883.

G. 7-8. ROBERT EGE, b. 1889.

G. 7-9. RICHARD EGE, b. 1890; d. 1891.

G. 7-10. GLENN EGE, b. September, 1893.

G. 4-2. HENRY L. SHULZE, b. 1774; d. 1824; married Maria Elizabeth Miller, b. 1775; d. 1843; no issue.

G. 3-3. JOHN ANDREW MELCHIOR SHULZE, b. July 19, 1775, in Tulpehocken township, Berks county, Pa.; d. November 18, 1852, in Lancaster, Pa.; married Susan Kimmell, b. 1781, d. 1860. Liberally educated for the ministry he was ordained a Lutheran clergyman in 1796, and for eight years assisted his father, but owing to a rheumatic affection, was obliged to relinquish preaching in 1804. He then pursued the business of a merchant in Myerstown, Pa., at that time in Dauphin county, later Lebanon county. In 1806 he was elected a member of the State Legislature, serving with distinction for three terms. In 1813, upon the erection of Lebanon county, he was appointed to fill the office of Prothonotary where he continued eight years. In 1821 again elected to the Legislature, and, in 1822, chosen Senator. Elected Governor of the State of Pennsylvania, 1823, on the Democratic ticket; in 1826, reëlected to the same position; in 1829, again brought out as a candidate, but withdrew for the sake of harmony. His administration was distinguished for integrity, wisdom and statesmanship. During his term of office he had the honor of tendering the courtesies of the State to Lafayette, at the time of his second visit to this country, 1824-25.

G. 5-1. AUGUSTUS EMANUEL SHULZE, b. June 24, 1806; d. November 9, 1888; married September 20, 1836, Emily Gilbert.

G. 6-1. AUGUSTA E. SHULZE, b. July 12, 1837.

G. 6-2. JOHN ANDREW SHULZE, b. September 5, 1839; married Edith Miller.

G. 7-1. CHARLES SHULZE, b. 1875.

G. 5-2. WILHELMINA MARIA SHULZE, b. March 9, 1810; d. November 29, 1893; married April 8, 1839, Martin Madison Moore, d. July 25, 1847. He was a captain in the Seminole and Mexican Wars and died of yellow fever in Mexico.

G. 6-1. MARY LOUISA MOORE, b. March 31, 1840. Single.

G. 6-2. OSCEOLA AMELIA MOORE, b. July 27, 1841. Single.

G. 6-3. FRANK MOORE, b. May 4, 1847. Single.

G. 5-3. LOUISA SHULZE, b. October 1, 1814; d. October 2, 1875; married March 20, 1862, Christian Rine, d. January 10, 1874; no issue.

G. 5-4. FRANCIS SWAINE SHULZE, b. December 25, 1818; d. May 6, 1873; married January 3, 1855, Mary Alice Mulliken.

G. 6-1. JOHN FRANK SHULZE, b. September 30, 1855; married Alice Seachrist.

G. 6-2. MARY ALICE SHULZE, b. January 12, 1861.

G. 4-4. FREDERICK AUGUSTUS SHULZE, b. September 11, 1777; d. February 1, 1836; married October 21, 1804, Mary Rosina Hiester, b. December 28, 1781; d. February 13, 1824.

G. 5-1. ELIZABETH SHULZE, b. May 2, 1806; d. May 4, 1806.

G. 5-2. HIESTER E. SHULZE, b. October 12, 1807; d. March 17, 1824. Single.

G. 5-3. JULIA ANN SHULZE, b. December 24, 1809, Womelsdorf, Pa.; d. Wednesday 1:49 A. M., September 17, 1855. "She made home happy." Married, April 15, 1833, Felix R. McManus, M.D., b. May 30, 1807, Baltimore, Md.; d. March 3, 1885, son of Owen and Maria McManus.

G. 6-1. FELIX SHULZE McMANUS, b. July 2, 1834; d. November 20, 1857; married February 2, 1856, Esther Sinclair, daughter of Robert and Margaret Sinclair.

G. 7-1. MARY FELIX SINCLAIR McMANUS, b. December 8, 1857; d. January 2, 1858.

G. 6-2. MARY ROSINA McMANUS, b. December 11, 1835; entered Convent of Mercy, Brooklyn, N. Y., on December 13, 1865, where she is Mother Mary Theresa.

G. 6-3. JULIA ANGELICA McMANUS, b. September 3, 1837; d. February 26, 1858.

G. 6-4. PHILOMENA McMANUS, b. March 13, 1838; married October 17, 1871, Richard I. C. Jones, Jr., son of Richard I. C. and Mary Cocault Jones, of Baltimore, Md.

G. 7-1. LOUIS C. JONES, b. October 20, 1872.

G. 7-2. JULIA JONES, b. January 19, 1873.

G. 7-3. PHILOMENA JONES, b. March 5, 1874.

G. 7-4. FELIX JONES, b. May 13, 1875.

G. 7-5. RICHARD JONES, b. September 27, 1876.

G. 7-6. FOLEY JONES, b. January 26, 1877.

G. 7-7. ROBERT JONES, b. April 20, 1878.

G. 6-5. FREDERICK AUGUSTUS McMANUS, b. May 20, 1840; d. April 16, 1885; married 1st, November 2, 1867, Florence Wier, daughter of Robert Wier.

G. 7-1. FELIX R. McMANUS, b. July 18, 1868.

G. 6-5. FRED. AUGUSTUS McMANUS, married 2d, Annie C. Shepherd of Illinois; no issue.

G. 6-6. ELIZA RANDALL McMANUS, b. April 30, 1843; d. November 8, 1865, in convent. Entered the Visitation Convent in Washington, D. C., August 15, 1863.

G. 6-7. SAMUEL HAHNEMANN McMANUS, b. September 12, 1844; d. October 27, 1864.

G. 6-8. GENEVIEVE McMANUS, b. January 3, 1846; d. 1846.

G. 6-9. ANNIE REGINA McMANUS, b. September 7, 1849; d. May 20, 1850.

G. 6-10. AGNES MARY McMANUS, b. January 26, 1851. Entered Convent of Mercy, Brooklyn, N. Y., October 28, 1871, where she is known as Sister Mary Agnes.

G. 6-11. HELENA McMANUS, b. May 3, 1854; married October 15, 1878, Harry Paul Goldsborough, son of William Howes Goldsborough and Sarah Rebecca Pacault.

G. 7-1. MARY AGNES TERESA GOLDSBOROUGH, b. September 6, 1879.

G. 7-2. JULIA GOLDSBOROUGH, b. October 12, 1881.

G. 7-3. FELIX VINCENT GOLDSBOROUGH, b. November 1, 1882.

G. 7-4. HARRY PAUL GOLDSBOROUGH, Jr., b. June 9, 1886.

G. 7-5. HELENA TERESA GOLDSBOROUGH, b. May 8, 1887.

G. 7-6. WILLIAM YERBURY GOLDSBOROUGH, b. September 5, 1888.

G. 7-7. GEORGE JOSEPH GOLDSBOROUGH, b. March 14, 1891.

G. 5-4. MARIA ISABELLA SHULZE, b. October 25, 1811; d. November 4, 1811.

G. 5-5. SABINA ELIZABETH SHULZE, b. October 28, 1813; d. November 23, 1813.

G. 5-6. EMANUEL GABRIEL SHULZE, b. January 8, 1815; d. September 14, 1867; married April 17, 1838, Frances Elliott, b. April 27, 1821.

G. 6-1. CHARLES ELLIOTT SHULZE, b. January 5, 1839; married December 18, 1860, Margeretta Gregg, b. December 31, 1838.

G. 7-1. FRANCES PECK SHULZE, b. October 26, 1862; married July 30, 1888, David Scott Kennedy.

- G. 8-1. JOSEPH ELLIOTT KENNEDY, b. June 11, 1889.
- G. 8-2. FRANCES SCOTT KENNEDY, b. July 11, 1891.
- G. 7-2. ELLIOTT GREGG SHULZE, b. January 29, 1865; married March 25, 1890, Myrtle Rose Philly.
- G. 8-1. HERBERT MORTON SHULZE, b. February 14, 1891.
- G. 7-3. CHARLES HERBERT SHULZE, b. September 7, 1868.
- G. 7-4. WILLIAM H. SHULZE, b. April 29, 1871.
- G. 7-5. ELSIE SHULZE, b. June 22, 1878; d. July 29, 1878.
- G. 6-2. FREDERICK AUGUSTUS SHULZE, b. February 28, 1841; married September, 1868, Elvira M. Bailey, b. February 12, 1848.
- G. 7-1. RALPH GOLDEN SHULZE, b. April 25, 1873.
- G. 7-2. WALTER HENRY SHULZE, b. July 22, 1880.
- G. 7-3. HELEN PEARLE SHULZE, b. July 10, 1885.
- G. 6-3. WILLIAM HIESTER SHULZE, b. July 23, 1842; married October 5, 1871, Nellie Henrietta Prentiss, b. September 28, 1851.
- G. 7-1. INFANT, d. July 25, 1872, at birth.
- G. 7-2. EDITH GIFFORD SHULZE, b. March 1, 1875.
- G. 7-3. GERTRUDE MAY SHULZE, b. November 21, 1877.
- G. 7-4. INFANT, d. June 10, 1880, at birth.
- G. 7-5. PRENTISS FRENCH SHULZE, b. August 25, 1889.
- G. 6-4. FRANCIS MUHLENBERG SHULZE, b. February 6, 1844; married October 22, 1868, Ellen Gillett Groce, b. April 24, 1845.
- G. 7-1. CHARLES GROCE SHULZE, b. July 22, 1869.
- G. 7-2. EMANUEL EDGAR SHULZE, b. January 13, 1879.
- G. 6-5. ELIZA JANE SHULZE, b. September 6, 1846. Single.

G. 6-6. EMMANUEL HENRY SHULZE, b. February 27, 1849; d. November 25, 1878; married August 2, 1870, Marilla Almeda Weston, b. May 5, 1851.

G. 7-1. HARRIET SOPHRONIA SHULZE, b. April 2, 1871.

G. 7-2. GEORGE EMORY SHULZE, b. July 23, 1872.

G. 7-3. MAURICE SHULZE, b. May 20, 1878.

G. 6-7. GEORGE GREGG SHULZE, b. March 15, 1852. Single.

G. 6-8. HARRIET EMILY SHULZE, b. February 10, 1854; married December 28, 1880, John Connel King, b. February 9, 1853.

G. 7-1. FANNIE SHULZE KING, b. February 1, 1882.

G. 7-2. MADGE STEWART KING, b. June 3, 1883.

G. 7-3. MAURICE HARRIET KING, b. September 18, 1888.

G. 5-7. ELIZA MATILDA SHULZE, b. October 5, 1818; married April 29, 1846, Elias Fidler (of old Fitler), b. July 1, 1814; d. April 15, 1879.

G. 6-1. MARY FRANCES FIDLER, b. March 11, 1847; married January 18, 1870, Henry W. Stauffer.

G. 6-2. JULIA CATHARINE FIDLER, b. December 8, 1849; married May 11, 1876, George Henry Valentine, b. October 17, 1848.

G. 7-1. HENRY LE ROY VALENTINE, b. January 3, 1878.

G. 6-3. HENRY SHULZE FIDLER, b. April 30, 1852; married September 12, 1873, Fannie S. Smith.

G. 7-1. ARTHUR PENN FIDLER, b. January 26, 1875.

G. 7-2. JULIA ELIZA FIDLER, b. August 30, 1876.

G. 7-3. ALFRED SMITH FIDLER, b. April 5, 1882; d. August 12, 1882.

G. 7-4. HERBERT SMITH FIDLER, b. April 24, 1887.

G. 6-4. FREDERICK AUGUSTUS FIDLER, b. September 6, 1854; married May 20, 1875, Lizzie H. Valentine.

G. 7-1. HOWARD V. FIDLER, b. May 10, 1876.

G. 7-2. ELIAS SHULZE FIDLER, b. March 6, 1879.

G. 7-3. FREDERICK RALPH FIDLER, b. January 1, 1882.

G. 7-4. ADAM CLAUDE FIDLER, b. January 11, 1888.

G. 5-8. MARIA A. SHULZE, b. May 20, 1821; d. March 2, 1824.

G. 4-5. JOHN PETER GABRIEL SHULZE, b. 1780; d. 1840; married Mary Magdalene Immel, b. 1788; d. 1853.

G. 5-1. EDWARD LEONARD SCHULZE, b. December 28, 1805; d. May 6, 1864; married 1832, Elizabeth Spencer, b. June 11, 1816; d. May 10, 1880. She was of Quaker descent (Nutters and Spencers of Delaware).

G. 6-1. MARY JANE SCHULZE, b. 1834; married 1st, May 14, 1857, Rev. Thomas Gotwald, d. December 3, 1863.

G. 7-1. EDWARD SCHULZE GOTWALD, b. December 9, 1862; d. November 11, 1865.

G. 7-2. ELIZABETH SPENCER GOTWALD, b. March 27, 1868; married Wilbur F. Reeder, a lawyer in Bellefonte, Pa.

G. 8-1. JOHN WALLACE REEDER.

G. 6-1. MARY JANE SCHULZE, married 2d, February, 1877, M. W. Jackson.

G. 7-3. MARY JACKSON, b. November 27, 1878.

G. 6-2. PHEBE ANN NUTTER SCHULZE, b. February 2, 1838; married August 12, 1858, J. Grafius Harris.

G. 7-1. ELIZABETH SPENCER HARRIS, b. April 8, 1861.

G. 7-2. WILLIAM SPENCER HARRIS, b. October 5, 1862.

G. 7-3. SALLIE GRAFIUS HARRIS, d. quite young.

G. 6-3. EMMA ELIZABETH SCHULZE, b. September 9, 1849; married May 29, 1877, John W. Wallace, d. June 18, 1891.

G. 7-1. ELIZABETH SPENCER WALLACE, b. December 9, 1878; d. October 28, 1879.

G. 7-2. DONALD WALLACE, b. January 20, 1881.

G. 5-2. LUCETTA SALOME SHULZE, b. May 20, 1809; d. February 6, 1881; married June 17, 1828, at Myers-town, Pa., by Rev. William Ernst, Samuel Schaeffer Rex, b. August 5, 1806; d. October 3, 1878.

G. 6-1. GEORGE MARION REX, b. July 18, 1831; d. February 12, 1871; married October 17, 1852, Rachel Isabelle Felthousen.

G. 7-1. ISABELLE VIRGINIA REX, b. July 12, 1853; married October 19, 1875, Hiram Wesley Ball.

G. 8-1. LULU BELL BALL, b. August 3, 1876.

G. 8-2. MARGIE MAUDE BALL, b. February 3, 1879.

G. 8-3. GEORGE REX BALL, b. November 21, 1880.

G. 8-4. WALTER EARL BALL, b. September 21, 1887.

G. 8-5. MARSHALL EDGAR BALL, b. October 21, 1890.

G. 7-2. GEORGE ABRAHAM REX, b. February 10, 1855. Single.

G. 7-3. LULU S. REX, b. September 26, 1857; d. September 26, 1878.

G. 7-4. EMILY S. REX, b. May 21, 1862.

G. 7-5. ALBERT D. REX, b. November 21, 1863.

G. 7-6. MARGARETTA M. REX, b. April 24, 1866.

G. 6-2. SAMUEL SHULZE REX, b. July 24, 1833; d. December 2, 1849.

G. 6-3. FRANK REX, b. September 13, 1837; married December 24, 1874, Leonore Leila Gibbens. Hardware merchant at Parkersburg, W. Va.

G. 7-1. ALINA REX.

G. 6-4. G. ALBERT REX, b. August 31, 1840. Single.

G. 5-3. IMMEL SCHULZE, b. 1813; d. 1871. Single.

G. 5-4. CLEMENTINA SCHULZE, b. 1817; married Ed-

ward Vanderslice, D.S., Philadelphia, Pa., b. 1807; d. 1883, a grandson of Henry Vanderslice, Sheriff of Berks county, commissioned October 5, 1775.

The Vanderslice Genealogy is:

1. BARON VON DER SLUYS.

2. ANTHONY VANDERSLICE, married Martha Pannebacker (now Pennypacker).

3. HENRY VANDERSLICE (1726-1797) Sheriff of Berks county, 1774-76.

4. DR. GEORGE VANDERSLICE.

5. EDWARD VANDERSLICE (1807-1883).

G. 6-1. EDWARD SHULZE VANDERSLICE, b. 1843; married Virginia Gould Zieber, b. 1845. A physician in Philadelphia, Pa.; no issue.

G. 6-2. HENRY MUHLENBERG VANDERSLICE, D.S., Philadelphia, b. 1852; married Helen Seiss, daughter of Rev. Joseph A. Seiss, D.D., LL.D., L.H.D., an eminent divine of the Evangelical Lutheran Church.

G. 7-1. ETHEL VANDERSLICE, died.

G. 6-1. MARY JANET VANDERSLICE, b. 1858. Single.

G. 4-6. CATHARINE G. SHULZE, b. 1782; d. 1815. Single.

G. 4-7. CHRISTIANA SALOME SHULZE, b. 1783; d. 1853; married John Albright, b. 1780; d. 1847; no issue.

G. 4-8. MARY MAGDALENA SHULZE, b. 1787; d. April 6, 1875; married John Cameron, b. 1797; d. 1841; a brother of Simon Cameron, of Lancaster county, Pa., a distinguished United States Senator. In 1861 Secretary of War, and in 1862 Minister to Russia. Twice again United States Senator till 1877, when succeeded by his son James Donald Cameron.

G. 5-1.

G. 5-2. CATHARINE E. CAMERON, married May, 1845,

her cousin Henry Ernestus Muhlenberg, of Lancaster, Pa., b. January 10, 1817; d. July, 1877.

G. 6-1. **FREDERICK AUGUSTUS MUHLENBERG**, died an infant.

G. 6-2. **JOHN CAMERON MUHLENBERG**, b. about 1846; married Alice ———.

G. 6-3. **MARY ELIZABETH MUHLENBERG**. Single.

G. 6-4. **HENRY ERNESTUS MUHLENBERG**, b. about 1849; married Emma ———. A practicing physician of Lancaster, Pa.

G. 6-5. **ANNE AUGUSTA MUHLENBERG**, married Major Kriss.

G. 7-1. A daughter.

G. 6-6. **WILLIAM MUHLENBERG**.

G. 7-1. A son.

G. 6-7. **CHARLES EDWARD MUHLENBERG**. Single.

G. 4-9. **ELIZABETH SHULZE**, b. May 4, 1785; d. August 28, 1861.

G. 3-3. **FREDERICK AUGUSTUS CONRAD MUHLENBERG**, b. January 2, 1750; baptized January 15, 1750; d. June 5, 1801; married October 15, 1771, Catharine Schaefer (Schäfer), b. 1750; d. 1835; daughter of Fred. Schaefer, a Philadelphia sugar refiner and member of the vestry of Zion's Philadelphia congregation.

He was born at Trappe, Montgomery county, Pa., and thoroughly educated at the University of Halle, Germany. Ordained a Lutheran clergyman October 25, 1770. From a remote country congregation he was called to take charge of one in the city of New York. Here his piety, education, eloquence and polished manners speedily gave him a reputation, but because of his ardent Whig principles and pronounced patriotism, he was obliged to flee when the British

occupied that city. He then assisted his father in Pennsylvania, but, because of his marked patriotic devotion, on March 2, 1779, the Legislature of Pennsylvania elected him a delegate to the Continental Congress, and, in the next year, renewed that honorable appointment, when he became ineligible to Congress for the ensuing three years. He was, however, immediately sent to the State Legislature from Philadelphia, and made its Speaker. In 1787 he was elected a delegate to the State Convention, called to consider the Constitution of the United States and act upon its ratification. He was made President of this body. Elected a member of the First Congress 1789-91, he became the first Speaker of the United States Congress. He served during the whole of Washington's Administration, being called to the Speakership a second time by the third Congress. Shortly after leaving Congress he was appointed, by Governor Mifflin, Register of the Land Office, in which he was continued by Governor McKean until his decease. He lies buried at Trinity Lutheran Church, Lancaster, Pa.

G. 4-1. HENRY WILLIAM MUHLENBERG, b. 1772; d. 1805; married July 30, 1795, Mary Catharine Sheaff.

G. 5-1. WILLIAM AUGUSTUS MUHLENBERG, D.D., b. 1796; d. April 8, 1877. Single. He was born at the corner of Third and Cherry Streets, Philadelphia, Pa. Baptized a Lutheran by Dr. Helmuth. The prevalent use of the German language, in that church, which the children did not understand, was the reason why they were permitted by their mother to attend the Episcopal Church. After a while a Lutheran minister, Rev. Philip Meyer began to preach in English, when Mrs. Muhlenberg desired them to go with her there, but the services were held in a Hall, without any of the attractive accompaniments of

worship to which they were accustomed in Christ Church, and the change was not an agreeable one. An accidental occurrence, at this time, confirmed the boy's wishes and took him out of his father's denomination. In the spring of 1806 the vestries of Christ Church and St. Peter's decided to erect a church in the neighborhood of Seventh and Market Streets to accommodate the growth of the city. For this purpose a lot was purchased belonging to Mrs. Muhlenberg and, on June 10, 1807, the corner-stone of St. James Church was laid. A part of the consideration, besides the purchase money paid, was a large double pew in the middle aisle to be for the use of the family. This, and the proximity of the new church to their dwelling, brought about their attendance at the same.

He entered the University of Pennsylvania from which he graduated in 1815; ordained a minister of the Protestant Episcopal Church in 1817. About January, 1821, he became the pastor of St. James Church, Lancaster, Pa. In 1824-26 he wrote the hymns, "I would not live alway," "Like Noah's Weary Dove," "Saviour, who thy flock art feeding," and, perhaps "Shout the glad tidings." In 1827, he began the establishment of a Christian and Church School for the education of boys—Flushing Institute and St. Paul's College. In his fiftieth year he began his work in the City of New York by founding there the Church of the Holy Communion; in 1845 he organized the first Protestant Sisterhood in the United States, and started many charitable institutions which culminated in the great St. Luke's Hospital. In 1866 he undertook the last great work of his life, the establishment of a Christian rural community where the worthy poor might escape from the horrors of New York tenement life. He bought an estate in New Jersey, now comprising an area between five and

THE PENNSYLVANIA-GERMAN SOCIETY.



HON. FREDERICK AUGUST CONRAD MUHLENBERG.

GEN. JOHN PETER GABRIEL MUHLENBERG.

REV. HENRY MELCHOIR MUHLENBERG, D.D.

REV. GOTTHILF HEINRICH ERNST MUHLENBERG, D.D.

REV. JOHN CHRISTOPHER KUNZE, D.D.



six hundred acres. At first he had no funds for the purpose. He named the place "St. Johnland." Cottages were built here, and, in 1869, a Boy's House, an Old Man's Home, and a church.

He died in St. Luke's Hospital, of which he was the father, and is buried in the cemetery at St. Johnland. He was a sincere and earnest Christian.

G. 5-2. FREDERICK AUGUSTUS MUHLENBERG, d. 1837. Single.

G. 5-3. MARY ANN MUHLENBERG, married John Rogers.

G. 6-1. MARY ANN ROGERS, married William Chisolm.

G. 4-2. MARY CATHARINE MUHLENBERG, b. May 29, 1774; d. November 28, 1846; married John S. Hiester (his second wife), b. Reading, Pa., July 28, 1774; d. March 7, 1849. He was the only son of Governor Joseph Hiester of Pennsylvania, and wife Elizabeth *nee* Witman. Graduated at Princeton College, 1794; admitted to Philadelphia bar, 1798; first married Miss Fries, of Philadelphia, who died six months after. For nine years he had all the offices in connection with the county courts of Berks county, for which he was well qualified.

G. 5-1. JOSEPH MUHLENBERG HIESTER, b. December 11, 1806; d. February 15, 1881; married Isabella Craig McLanahan, b. December 11, 1812; d. January 8, 1892; buried at Mercersburg, Pa. She was the daughter of William McLanahan and his wife Mary *nee* Gregg, granddaughter of Andrew Gregg, prominent in National and State affairs in the beginning of this century, and great-granddaughter of General James Potter of the Revolution.

G. 6-1. MARIA CATHARINE MUHLENBERG HIESTER, b. November 28, 1833. Single.

G. 6-2. JOSEPHINE ELIZABETH HIESTER, b. June 17, 1837; d. August 21, 1838.

G. 6-3. HENRY MELCHIOR MUHLENBERG HIESTER. Single.

G. 5-2. FREDERICK AUGUSTUS MUHLENBERG HIESTER, b. September 17, 1808; d. July 6, 1868; married Lydia Ann G. Garretson, b. December 20, 1814; d. November 5, 1875.

G. 6-1. MARIA CATHARINE HIESTER, b. June 10, 1830; d. June 24, 1830.

G. 6-2. JOHN SYLVANUS HIESTER, b. August, 1838; married Emily T. Gilson, d. March 29, 1889.

G. 5-3. CATHARINE ELIZABETH HIESTER, b. April 4, 1810; d. June 7, 1885; married 1851 (his second wife) John Pringle Jones, b. June 10, 1812, near Newtown, Bucks county, Pa.; d. March 17, 1874, in London, England; no issue.

G. 5-4. ELIZABETH MARGARETTA HIESTER, b. May 31, 1812; d. December 4, 1827, d. at Madame Segoyne's boarding school, Spruce street, Philadelphia. Single.

G. 5-5. EUGENIA FRANCES HIESTER, b. December 3, 1813; d. December 3, 1849; married 1st, her cousin, William John Sheaff, d. May 4, 1839.

G. 6-1. CATHARINE ELIZABETH SHEAFF, b. December 6, 1834; d. August 24, 1871; married Alexander Murray Stewart.

G. 7-1. EUGENIA STEWART, died an infant.

G. 7-2. MURRAY STEWART, b. July, 1863.

G. 7-3. WILLIAM JOHN SHEAFF STEWART, a twin, b. May 31, 1867.

G. 7-3. MUHLENBERG HIESTER STEWART, a twin, b. May 31, 1867; d. August 25, 1871.

G. 6-2. ELLEN FRANCES SHEAFF, b. November 8, 1837;

married David McMurtrie Gregg, b. April 10, 1833. He was born in Huntingdon, Pa., is an ideal gentleman and soldier. One of his ancestors, David Gregg, of Scotland, was a captain in Cromwell's army. His great-grandfather came from Londonderry, Ireland, to Pennsylvania in 1712, and died at Carlisle in 1789. His grandfather, Andrew Gregg, was a member of Congress and United States Senator 1791-1813. He entered the United States Military Academy at West Point in 1851, graduating in 1855, brevetted second lieutenant of dragoons, and, as such, spent five years in the far West where he participated in a number of engagements with the Indians. Captain 6th Pennsylvania Cavalry from May 14, 1861, to March, 1862, then colonel Eighth Pennsylvania Cavalry. November 19, 1862, he was commissioned Brigadier United States Volunteers, and brevet Major General, August 1, 1864, for "highly meritorious and distinguished conduct." He participated in practically all the battles of the Army of the Potomac, and rendered invaluable service by his cavalry victory at Gettysburg. He resigned from the Army, February 3, 1865, engaged in farming near Milford, Del.; went to Reading, Pa., thence moved to Carthage, Mo., and again returned to Reading; served three years as consul at Prague, Austria, under President Grant; elected Auditor General of State of Pennsylvania, 1892, and filled his office in a model manner. He now resides at Reading. Upon the death of General Hancock he succeeded him to the command of the Pennsylvania Commandery, Military Order of Loyal Legion.

G. 7-1. GEORGE SHEAFF GREGG, b. March 9, 1867.

G. 7-2. DAVID MCMURTRIE GREGG, b. October 3, 1869.

G. 5-5. EUGENIA FRANCES HIESTER, married 2d, James Murray Rush.

G. 6-3. RICHARD RUSH, b. 1848, married Ella Day. Officer U. S. Navy—graduated U. S. Naval Academy 1867.

G. 7-1. ELLA DAY RUSH.

G. 7-2. RICHARD RUSH, d. infancy.

G. 4-3. ELIZABETH MUHLENBERG, married April 24, 1794, John Mifflin Irwin, d. August 27, 1814; son of Matthias Irwin and Esther Mifflin.

G. 5-1. ANNA CAROLINA IRWIN, b. May 9, 1803; married J. B. Budd.

G. 6-1. ELIZABETH BUDD, married ——— Tiers; no issue.

G. 6-2. SUSAN BUDD, married Dr. Wharton, St. Paul, Minn.

G. 7-1.

G. 6-3. ANNA BUDD, married ——— Nielson.

G. 6-4. JOHN BUDD, married ——— Maylan.

G. 6-5. EMILY BUDD, married ——— Chapin.

G. 7-1. CORNELIA CHAPIN.

G. 6-6. CORNELIA BUDD, married ——— Worrell.

G. 6-7. MORGAN BUDD. Single.

G. 6-8. EUGENIA BUDD, married her cousin, John Henry Irwin.

G. 6-9. ROSE BUDD.

G. 6-10. IRWIN BUDD. Single.

G. 5-2. FREDERICK IRWIN. Single.

G. 5-3. MATTHEW IRWIN. Single.

G. 5-4. JOHN HIESTER IRWIN, married Margaret Baldwin, daughter of Capt. Stephen Baldwin, ship owner and merchant, Philadelphia, Pa.

G. 6-1. MARY BALDWIN IRWIN, married 1862, George Brooke, a proprietor of E. & G. Brooke Iron Co., of Birdsboro, Pa., one of the oldest and largest industries in the country.

G. 7-1. EDWARD BROOKE.

G. 7-2. GEORGE BROOKE.

G. 6-2. ELIZABETH MUHLENBERG IRWIN, married E. K. Tullidge.

G. 6-3. STEPHEN BALDWIN IRWIN, married Harriet Brooke Grubb.

G. 6-4. MARGARET BALDWIN IRWIN. Single.

G. 5-5. HENRY WILLIAM IRWIN. Single.

G. 5-6. DAVID MUHLENBERG IRWIN, married Sybilla Burchell.

G. 6-1. HELEN IRWIN.

G. 6-2. JOHN HENRY IRWIN, married his cousin, Eugenia Budd; no issue.

G. 4-4. MARGARET MUHLENBERG, b. 1778; d. 1874; married November 27, 1794, Jacob Sperry, b. 1773; d. 1830.

G. 5-1. CATHARINE AUGUSTA SPERRY, b. 1797; married May 24, 1821, Richard Willing, d. April 15, 1833, son of Charles Willing by first wife, Rosalind Evans.

G. 6-1. MARGARET SPERRY WILLING, b. April 1, 1822; d. June 21, 1862, Philadelphia, Pa. Single.

G. 6-2. JACOB SPERRY WILLING, b. July 1, 1826; married June 25, 1857, Emily Newbold, daughter of Charles Newbold.

G. 7-1. MARY NEWBOLD WILLING, b. November 5, 1858.

G. 5-2. MARY ELIZABETH SPERRY, married William H. Hart. He was Captain 1st City Troop of Philadelphia, and, by another wife, grandfather of Robert Adams, Jr., Ex-Minister to Brazil; no issue.

G. 5-3. William Sperry, b. 1818; married Harriet Josephine Tuck.

G. 6-1. HENRY M. SPERRY.

G. 4-5. ANNE CATHARINE MUHLENBERG, b. 1781; d. 1865; married George Sheaff, b. 1779; d. 1851.

G. 5-1. WILLIAM JOHN SHEAFF, d. May 4, 1839; married his cousin, Eugenia Frances Hiester, b. December 3, 1813; d. December 3, 1849.

G. 6-1. CATHARINE ELIZABETH SHEAFF, b. December 6, 1834; d. August 24, 1871; married Alexander Murray Stewart.

G. 7-1. EUGENIA STEWART, died in infancy.

G. 7-2. MURRAY STEWART, b. July, 1863.

G. 7-3. WILLIAM JOHN SHEAFF STEWART, twin, b. May 31, 1867.

G. 7-4. MUHLENBERG HIESTER STEWART, twin, b. May 31, 1867, d. August 25, 1871.

G. 6-2. ELLEN FRANCES SHEAFF, b. November 8, 1837; married David McMurtrie Gregg.

G. 7-1. GEORGE SHEAFF GREGG, b. March 9, 1867.

G. 7-2. DAVID MCMURTRIE GREGG, b. October 3, 1869.

G. 5-2. GEORGE DAVID SHEAFF. Single.

G. 5-3. FREDERICK AUGUSTUS SHEAFF. Single.

G. 5-4. ANN CATHARINE SHEAFF, b. 1809; d. 1880.

G. 5-5. MARY SHEAFF, married George Eigenbredt; no issue.

G. 5-6. ELLEN SHEAFF.

G. 5-7. HENRY MUHLENBERG SHEAFF. Single.

G. 5-8. EMMELINE SHEAFF, married James Watmough, Paymaster, United States Navy.

G. 6-1. ELLEN WATMOUGH.

G. 5-9. JOHN PETER DAVID SHEAFF, married Fanny Platt.

G. 4-6. FREDERICK MUHLENBERG. Single.

G. 4-7. JOHN PETER DAVID MUHLENBERG, b. 1785; d. 1849; married Rachel Evans, b. 1790; d. 1848.

G. 5-1. GEORGE SHEAFF MUHLENBERG, b. 1812; d. 1829. Single.

G. 5-2. OLIVER EVANS MUHLENBERG, b. 1814; d. 1814; infancy.

G. 3-4. **MARGARETTA HENRIETTA MUHLENBERG**, b. September 17, 1751; bap. October 1, 1751; d. October 23, 1831; married July 23, 1771, John Christopher Kunze, D.D., b. August 5, 1744; d. July 24, 1807. He was born at Artem, near Mansfeld, Germany; took a preparatory course at Halle, and at the high schools of Rosleben and Merseburg; devoted three years to the study of theology at Leipsic, three others he spent as teacher in the then celebrated school at Klosterbergen, near Magdeburg, and one year at Greitz as inspector of the Orphan House. With Fred'k Augustus and Gotthilf Ernst Muhlenberg he left Halle for America, May 5, 1770. In 1784 accepted a call to Christ Church, New York City, where he labored faithfully until his death. He was a very learned man. She was the last of her family, and is buried, beside her husband, in St. Mark's Episcopal graveyard, New York City.

G. 4-1. MARIA KUNZE, b. August 17, 1773.

G. 4-2. MARIA CATHARINE KUNZE, b. October 22, 1774.

G. 4-3. CATHARINE ELIZA KUNZE, b. October 4, 1776; d. January 29, 1863; married May 21, 1801, Caspar Meier, b. September 20, 1774; d. February 2, 1839.

G. 5-1. AMELIA HENRIETTA MEIER, b. October 7, 1802; d. January 4, 1804.

G. 5-2. MARGARETTA HENRIETTA MEIER, b. August 19, 1804; d. November 3, 1836; married May 24, 1827, Laurentius Henry von Post, d. December 19, 1839.

G. 6-1. HERMANN CASPAR VON POST, b. March 22,

1828; married December 8, 1853, Jane Scott Whitlock, b. April 9, 1830.

G. 6-2. ELIZA CATHARINE VON POST, b. November 26, 1829; married May 8, 1853, Gustav Frederic Schwab, b. November 23, 1822; d. August 21, 1888.

G. 7-1. GUSTAV HENRY SCHWAB, b. May 30, 1851; married October 25, 1876, Caroline Wheeler, b. July 31, 1854.

G. 8-1. EMILY ELIZABETH SCHWAB, b. January 10, 1878.

G. 8-2. GUSTAV SCHWAB, b. July 28, 1879.

G. 7-2. HERMANN CASPAR SCHWAB, b. January 5, 1853; married June 4, 1885, Mary Baldwin.

G. 8-1. HENRY BALDWIN SCHWAB, b. June ———

G. 8-2. HERMANN CASPAR SCHWAB, b. July 1, 1891.

G. 7-3. HENRIETTA MARGARETTA SCHWAB, b. August 19, 1854.

G. 7-4. LAURENTIUS HENRY SCHWAB, b. April 2, 1857; married February 21, 1889, Margaret Paris.

G. 8-1. LAURENS VON POST SCHWAB, b. May 1, 1891.

G. 7-5. EMILY SCHWAB, b. June 5, 1861.

G. 7-6. SOPHIA LUCY SCHWAB, b. August 3, 1863.

G. 7-7. JOHN CHRISTOPH SCHWAB, b. April 1, 1865.

G. 7-8. BENJAMIN WILLIAM SCHWAB, b. February 8, 1867.

G. 7-9. CHARLES ALBERT SCHWAB, twin, b. July 5, 1868.

G. 7-9. LOUIS EMIL SCHWAB, twin, b. July 5, 1868.

G. 7-10. RUDOLF LEOPOLD SCHWAB, b. August 25, 1872; d. August 1, 1873.

G. 6-3. HENRIETTA MARGARETTA VON POST, b. December 15, 1831; married October 8, 1852, Christoph Theodore Schwab, b. October 2, 1812; d. 1883.

G. 7-1. GUSTAV HERMANN SCHWAB, b. December 29, 1853; married September 24, 1886, Anna Sick.

G. 8-1. GUSTAV SCHWAB, b. December 25, 1887.

G. 8-2. CARL GEORGE SCHWAB, b. March 1, 1889.

G. 8-3. HERMANN SCHWAB, twin, b. November 13, 1890.

G. 8-3. EMILIE SCHWAB, twin, b. November 13, 1890.

G. 7-2. EMILIE SOPHIA ELIZABETH SCHWAB, b. February 8, 1857; d. 1891; married September 15, 1883, Rev. Alfred Plieninger.

G. 8-1. HELLMUTH GUSTAV PLIENINGER, b. August 7, 1884.

G. 8-2. THEODORA PLIENINGER, b. September 9, 1887.

G. 8-3. ELIZABETH PLIENINGER, twin, b. May 2, 1891.

G. 8-3. HANNAH PLIENINGER, twin, b. May 2, 1891.

G. 7-3. JOHN CHRISTIAN HEINRICH SCHWAB, b. March 6, 1859; d. August 28, 1859.

G. 7-4. SOPHIE HENRIETTA SCHWAB, b. October 6, 1860; married September 30, 1886, Johann Eberhard Noltinius, b. April 12, 1847.

G. 8-1. ELIZABETH NOLTENIUS, b. January 25, 1888.

G. 8-2. HANS NOLTENIUS, b. October 11, 1889.

G. 8-3. MARGARETHE NOLTENIUS, b. November, 1891.

G. 7-5. CLEMENTINE SOPHIE CAROLINE SCHWAB, b. May 12, 1863; married October 15, 1887, Johann Heinrich Kulenkampff, b. October 6, 1857.

G. 8-1. CHRISTOPH KULENKAMPFF, b. September 15, 1888.

G. 8-2. LUCY KULENKAMPFF, b. June 30, 1890.

G. 6-4. AMELIA ELIZABETH CLEMENTINE VON POST, b. November 12, 1833; married May 23, 1856, Wilhelm Schrader, b. May 30, 1829; d. 1889.

G. 7-1. HEINRICH OTTO HERMANN SCHRADER, b. August 8, 1857; d. 1882.

G. 7-2. AMELIA AUGUSTA ELIZABETH SCHRADER, b. February 1, 1859; married October 26, 1879, Edward Gössling.

G. 8-1. WILHELM GÖSSLING, b. October 30, 1881.

G. 8-2. HENRIETTA GÖSSLING, b. April 19, 1884.

G. 7-3. ANNA SOPHIE ELIZABETH SCHRADER, b. May 25, 1860; married July 10, 1882, Julius Lachmann; no issue.

G. 7-4. ELIZA HENRIETTE EMILY SCHRADER, b. August 6, 1861; married March 11, 1884, Carl Klüppel.

G. 8-1. CLEMENTINE KLÜPPEL, b. December 15, 1884.

G. 8-2. ROLAND KLÜPPEL, b. April 18, 1887.

G. 8-3. ALFRED CARL KLÜPPEL, b. October 3, 1888.

G. 7-5. RUDOLF FRANZ AUGUST SCHRADER, b. December 17, 1863.

G. 7-6. WILHELM HERMANN SCHRADER, b. March 23, 1865.

G. 7-7. OTTO CHRISTOPH SCHRADER, b. January 28, 1867.

G. 7-8. EMIL KARL SCHRADER, b. July 28, 1868; d.—

G. 7-9. CLEMENTINE LOUISE SCHRADER, b. November 15, 1869.

G. 7-10. EMILY MARIA SCHRADER, b. May 30, 1871.

G. 7-11. GUSTAV BERNHARD SCHRADER, b. August 10, 1874.

G. 7-12. FRIESBEICH PAUL SCHRADER, b. September 15, 1875.

G. 6-5. EMILY MARIA VON POST, b. January 4, 1835; d. October 27, 1891; married May 24, 1870, Ernst Bernhard Pauli, M.D., b. March 30, 1825.

G. 7-1. ELIZA AMALIE PAULI, b. March 6, 1871.

G. 7-2. HERMANN LUDWIG PAULI, b. April 23, 1874.

G. 5-3. EMILY MARIA MEIER, b. April 20, 1806; d.

March 20, 1872; married May 3, 1825, Albert Smith, M.D., d. February 19, 1884.

G. 6-1. MATSON MEIER-SMITH, D.D., b. April 4, 1826; d. March 26, 1887; married November 14, 1849, Mary Stuart White, b. August 31, 1829.

G. 7-1. NORMAN WHITE MEIER-SMITH, b. October 29, 1850.

G. 7-2. EMILY STUART MEIER-SMITH, b. December 9, 1852; married May 16, 1878, Rev. Henry Ogden Du Bois.

G. 8-1. CONSTANCE DU BOIS, b. March 28, 1879.

G. 6-2. ELIZA CATHARINE SMITH, b. July 19, 1829; d. December 19, 1876; married April 19, 1849, Robert Jaffray, b. October 10, 1824.

G. 7-1. EMILY MEIER JAFFRAY, b. August 1, 1850.

G. 7-2. ROBERT JAFFRAY, b. July 4, 1854; married October 7, 1880, Lydio Butler Griffen, b. June 13, 1854.

G. 5-4. JOHN FREDERICK MEIER, b. December 22, 1807; d. May 21, 1834.

G. 5-5. ELIZABETH LUCIE MEIER, b. November 23, 1809; d. December 4, 1810.

G. 5-6. CHARLES HENRY MEIER, b. August 22, 1811; d. August 21, 1813.

G. 5-7. ELIZA CATHARINE MEIER, b. August 4, 1814; d. January 12, 1831.

G. 5-8. MARY KUNIGUNDE MEIER, b. October 8, 1816; married June 29, 1841, James Punnett, Baltimore, Md., b. November 4, 1813; d. May 28, 1870.

G. 6-1. LOUISA PUNNETT, b. September 23, 1843.

G. 6-2. EMILY MEIER PUNNETT, b. May 10, 1846.

G. 6-3. HERMANN MEIER PUNNETT, b. June 3, 1848; d. January 19, 1850.

G. 6-4. KATHARINE ELIZABETH KUNZE PUNNETT, b. June 25, 1852.

G. 6-5. WALTER PUNNETT, b. May 16, 1853; d. July 31, 1853.

G. 4-4. ANNA MARIA CATHARINE KUNZE, b. August 20, 1778.

G. 4-5. HANNAH CHRISTIANA KUNZE, b. August 29, 1779.

G. 4-6. CHARLES HENRY KUNZE, b. June 24, 1781; d. 1808.

G. 4-7. JOHANNA BEATA KUNZE, b. September 11, 1783.

G. 4-8. MARIA MAGDALENA KUNZE, b. October 8, 1785; d. July 11, 1838.

G. 4-9. CATHARINE FREDERICA KUNZE, b. March 26, 1789; d. March 22, 1869; married March 1, 1807, Daniel Oakley, b. January 6, 1779; d. July 7, 1857.

G. 5-1. MARGARETTA SARAH OAKLEY, b. May 7, 1808; d. February 1, 1874; married 1st May 10, 1825, Robert N. Waite, d. August 31, 1833.

G. 6-1. CATHARINE FREDERICA WAITE, b. February 26, 1826; married September 16, 1845, John S. Mathews; d. January 3, 1892.

G. 7-1. ROBERT WAITE MATHEWS, b. August 21, 1846; married June 10, 1874, Kate Chapman.

G. 8-1. CATHARINE FREDERICA MATHEWS, b. December, 1875; d. 1878.

G. 8-2. FREDERIC CHAPMAN MATHEWS, b. October 6, 1878.

G. 8-3. CLARENCE MUHLENBERG MATHEWS, b. September 15, 1881.

G. 8-4. FREDERICA CATHARINE MATHEWS, b. May 12, 1885.

G. 8-5. CLEMENCE FALLET MATHEWS, b. August 9, 1887.

G. 7-2. CAROLINE SMITH MATHEWS, b. August 28, 1848; d. August 6, 1868.

G. 7-3. MARGARETTA MUHLENBERG MATHEWS, b. May 12, 1851; d. May 31, 1859.

G. 5-1. MARGARETTA SARAH OAKLEY, married 2d, January 12, 1837, William Lee Perkins; d. December 2, 1882.

G. 6-2. MARY LEE PERKINS, b. October 16, 1837; married September 7, 1864, Charles Henry Morley; d. October 9, 1889.

G. 7-1. JULIA PERKINS MORLEY, b. June 15, 1865.

G. 7-2. THOMAS HEALY MORLEY, d. infancy.

G. 7-3. MARGARETTA MUHLENBERG MORLEY, b. June 26, 1869.

G. 7-4. ESTHER HEALY MORLEY, d. infancy.

G. 7-5. CHARLES HENRY MORLEY, d. infancy.

G. 6-3. JULIA PERKINS, b. October 18, 1839; d. August 24, 1856.

G. 6-4. LUCY MYGATT PERKINS, twin, b. February 14, 1842; d. July 19, 1868.

G. 6-4. DANIEL OAKLEY PERKINS, twin, b. February 14, 1842; d. August 27, 1847.

G. 6-6. JOHN KUNZE PERKINS, b. February 1, 1845; d. August 29, 1847.

G. 6-7. GEORGE PERKINS, b. November 15, 1847; married May 12, 1874, Gertrude Eva Withers; d. June 12, 1889.

G. 7-1. MARGARETTA MUHLENBERG PERKINS, b. September 2, 1875.

G. 7-2. GERTRUDE WITHERS PERKINS, b. November 8, 1876.

G. 7-3. LEE PERKINS, b. April 29, 1878.

G. 7-4. MARY LEE PERKINS, b. 1880; d. 1880.

G. 5-2. JOHN WILMOT OAKLEY, b. March 16, 1810; d. September 1, 1842; married July 3, 1832, Mary Randell Thomson.

G. 6-1. CYRIL PASCALIS OAKLEY, b. April 24, 1833; d. April 12, 1886; married December 13, 1855, Harriet E. De Frees.

G. 7-1. WALTER DE FREES OAKLEY, b. July 31, 1857; d. August 31, 1878.

G. 7-2. MARY CLEWELL OAKLEY, b. October 7, 1859.

G. 7-3. JOHN DOUGHERTY OAKLEY, b. March 1, 1862; d. February 14, 1870.

G. 6-2. WILLIAM RANDELL OAKLEY, b. December 20, 1835; d. November 6, 1872.

G. 6-3. MARY AUGUSTA OAKLEY, b. June 16, 1837; d. February 25, 1840.

G. 6-4. HENRIETTA MEIER OAKLEY, twin, b. January 11, 1841.

G. 6-4. HELEN ELIZA OAKLEY, twin, b. January 11, 1841; married September 15, 1868, Jerome Walker, M.D.; b. 1843.

G. 7-1. HOBART ALEXANDER WALKER, b. November 1, 1869.

G. 7-2. RANDELL OAKLEY WALKER, b. June 22, 1871.

G. 7-3. HENRIETTA MABEL WALKER, b. January 17, 1873.

G. 7-4. AMY FRANCES WALKER, b. October 13, 1876.

G. 7-5. LUCY MARGARETTA WALKER, b. July 17, 1878.

G. 7-6. ALLAN LEE WALKER, b. October 1, 1882.

G. 5-3. PATIENCE OAKLEY, b. April 2, 1812; d. April 6, 1813.

G. 5-4. WILMOT OAKLEY, b. July 25, 1814; d. January 13, 1862. Single.

G. 5-5. MARY KUNZE OAKLEY, b. April 25, 1816; d.

March 25, 1889; married 1st, October 16, 1839, Henry H. Taylor, b. October 1818; d. September 23, 1862; married 2d, March (or April), 1864, Ezra Farnsworth, his 2d wife, d. July 4, 1890, of the millionaire dry goods firm of Farnsworth, Wilder & Co., Boston, Mass., where Miss Alice Farnsworth, his daughter (1st wife) resides, 319 Commonwealth Ave.

G. 5-6. CHARLES HENRY OAKLEY, M.D., b. May 26, 1818; d. July 24, 1851. Single.

G. 5-7. HENRIETTA MEIER OAKLEY, b. October 8, 1820; d. September 19, 1849; married July 30, 1844, William A. Coursen, his 2d wife, b. November 21, 1819.

G. 6-1. HENRY DEE COURSEN, b. September 1, 1845; d. October 17, 1866.

G. 6-2. WILLIAM A. COURSEN.

G. 6-3. HENRIETTA OAKLEY COURSEN, b. May 1, 1848; married February 8, 1872, Herbert B. Robeson, b. October 20, 1847.

G. 7-1. SUSAN TAYLOR ROBESON, b. July 8, 1873; d. September 21, 1873.

G. 7-2. MABEL COURSEN ROBESON, b. October 18, 1876.

G. 7-3. WILLIAM COURSEN ROBESON, b. May 27, 1878; d. September 24, 1878.

G. 7-4. EDITH MUHLENBERG ROBESON, b. November 20, 1880.

G. 7-5. HENRY CHARLES ROBESON.

G. 7-6. WILLIAM A. ROBESON.

G. 7-7. HENRIETTA OAKLEY ROBESON.

G. 5-8. DANIEL LORILLARD OAKLEY, b. February 8, 1823; married 1861, Mary Camilla Mills.

G. 6-1. MARTHA DILWORTH OAKLEY, b. September 7, 1863; d. September 9, 1863.

G. 6-2. CATHARINE FREDERICA OAKLEY, b. February 1, 1868.

G. 6-3. MARY CAMILLA OAKLEY, b. July 15, 1871.

G. 6-4. WALTER TAYLOR OAKLEY, twin, b. December 29, 1874; d. August 9, 1875.

G. 6-4. CLIFFORD BRUSH OAKLEY, twin, b. December 29, 1874.

G. 6-6. CHRISTINA OAKLEY, b. December 25, 1877.

G. 5-9. CATHARINE FREDERICA OAKLEY, b. November 4, 1826; married September 28, 1848, Rev. Edwin Adolphus Bulkley, D.D., b. January 25, 1826. A Presbyterian divine, residing at Rutherford, N. J., a lineal descendant of Peter Bulkeley, the first minister of Old Concord, Mass.

G. 6-1. THEODORE MEIER BULKLEY, b. August 26, 1849; d. July 29, 1860.

G. 6-2. CHARLES HENRY BULKLEY, b. June 16, 1851; d. June 28, 1871.

G. 6-3. MARY VIRGINIA BULKLEY, b. October 13, 1853.

G. 6-4. CATHARINE FREDERICA KUNZE BULKLEY, b. February 1, 1856; d. July 11, 1860.

G. 6-5. HELEN MUHLENBERG BULKLEY, b. January 22, 1861; married April 29, 1890, Henry Emerson Dean.

G. 6-6. EDWIN MUHLENBERG BULKLEY, b. September 10, 1862.

G. 6-7. ARTHUR HANKS BULKLEY, b. November 19, 1864; d. November 7, 1865.

G. 6-8. ELIZA JAFFRAY BULKLEY, b. January 15, 1867; d. July 31, 1869.

G. 4-10. ANNA MARGARETTA KUNZE, b. August 14, 1791; d. November 23, 1846, married January 12, 1809, Jacob Lorillard, b. May 22, 1774; d. September 21, 1836, of the New York family of that name.

(The following details of Lorillard family are not complete to date, but the best that could be obtained.)

G. 5-1. ANNA CATHARINE LORILLARD, b. October 23, 1809; married April 18, 1838, George Philip Cammann, M.D., b. September 7, 1804; d. February 14, 1863.

G. 6-1. MARIA MARGARETTA CAMMANN, b. June 4, 1834; d. May 7, 1889; married November 19, 1867, Charles S. Weyman. No issue.

G. 6-2. ANNA MARGARETTA CAMMANN, b. August 6, 1835.

G. 6-3. GEORGE PHILIP CAMMANN, b. November 23, 1837; d. January 14, 1872; married September 8, 1859, Francis N. Schenck; d. 1890.

G. 7-1. MARY EVELYN CAMMANN, b. August 5, 1860; married April 18, 1891, W. de Lancey Cunningham.

G. 7-2. GEORGE PHILIP CAMMANN, b. December 27, 1861.

G. 7-3. WILLIAM EDGAR CAMMANN, b. May 24, 1863; d. January 19, 1865.

G. 6-4. JACOB LORILLARD CAMMANN, b. June 21, 1840; d. July 5, 1868; married September 1, 1863, Isabella Apolline Mali, b. December 26, 1843.

G. 7-1. HENRY LORILLARD CAMMANN, b. May, 1864.

G. 7-2. ISABELLE MALI CAMMANN, b. January 13, 1868.

G. 6-5. ANNA CATHARINE CAMMANN, b. October 25, 1842.

G. 6-6. HERMANN HENRY CAMMANN, b. January 30, 1845; married June 5, 1873, Ella C. Crary.

G. 7-1. EDWARD CRARY CAMMANN, b. May 12, 1874.

G. 7-2. ROBERT FULTON CAMMANN, b. April 23, 1878.

G. 7-3. HERMANN MUHLENBERG CAMMANN, b. October, 1882; d. April 29, 1883.

G. 7-4. HERBERT SCHUYLER CAMMANN, b. December, 1884.

G. 6-7. DONALD MUHLENBERG CAMMANN, M.D., b. April 13, 1852.

G. 5-2. MARGARETTA HENRIETTA LORILLARD, b. January 13, 1811; married December 18, 1833, Thomas Ward, M.D., b. June 8, —; d. —, —.

G. 6-1. ANNA MARGARETTA WARD, b. 1836; d. July 23, 1886; married February 18, 1868, Thomas B. Arden.

G. 7-1. HELEN ARDEN.

G. 7-2. THOMAS B. ARDEN, b. January 5, —.

G. 7-3. JOHN ARDEN, b. May 16, 1875.

G. 6-2. KATHARINE CAMMANN WARD, b. July, 1839; d. November 29, 1879; married June 25, 1868, Theodorus Bailey Woolsey. No issue.

G. 6-3. THOMAS WARD, b. May 22, 1842; d. 1874.

G. 6-4. MARGARETTA MUHLENBERG WARD, b. September 5, 1843.

G. 6-5. FANNY LORILLARD WARD, b. April 12, 1847.

G. 6-6. EMILY MORRIS WARD, b. November 30, 1854.

G. 5-3. JACOB LORILLARD, b. September 5, 1813; married October, 1834, Eliza Ann Bayard.

G. 6-1. JACOB LORILLARD.

G. 6-2. ELIZA LORILLARD; married Scott Rodman—children 1 daughter married.

G. 5-4. ELIZA MEIER LORILLARD, b. July 15, 1815; married July 26, 1836, Nathaniel Platt Bailey; d. October 12, 1891.

G. 6-1. ANN MARY BAILEY, b. April 24, —; married October 1, 1863, Theodorus Bailey Woolsey. No issue.

G. 6-2. LORILLARD BAILEY, twin, b. February 22, 1839; d. 1860.

G. 6-2. JAMES MUHLENBERG BAILEY, twin, b. February 22, 1839; married October 9, —, Alletta Remsen Lynch.

G. 7-1. NATHALIE BAILEY.

G. 5-5. EMILY LORILLARD, b. September 13, 1819; d. August, 1850; married July, 1839, Lewis G. Morris.

G. 6-1. FORDHAM MORRIS, b. 1842; married Annie Westcott.

G. 7-1. EMILY MORRIS.

G. 6-2. FRANCIS MORRIS, b. 1845; d. 1883; married February 9, 1875, Harriet Hall Bedlow. Lt. Comd'r U. S. N.

G. 5-6. JULIA LORILLARD, b. June 17, 1821; married December 4, 1840, Daniel M. Edgar; d. December 10, —.

G. 6-1. LEROY EDGAR, b. 1842.

G. 6-2. DANIEL EDGAR, b. 1845.

G. 6-3. EMILY EDGAR, b. 1846; d. —.

G. 6-4. WILLIAM EDGAR, d. —.

G. 6-5. NEWBOLD EDGAR; married Agnes Strachan.

G. 7-1. CAROLINE STRACHAN EDGAR.

G. 7-2. JULIA LORILLARD EDGAR.

G. 6-6. JULIA EDGAR.

G. 5-7. FREDERICA LORILLARD, died infancy.

G. 5-8. ANNA LORILLARD, died infancy.

G. 5-9. MARY LORILLARD, died infancy.

G. 3-5. **GOTTHILF HENRY ERNESTUS MUHLENBERG**, b. November 17, 1753; bap. December 4, 1753; d. May 23, 1815. He was thoroughly educated at Halle, Germany, with his brother, Frederick Augustus, and, with him, ordained a Lutheran clergyman in the city of Philadelphia on October 25, 1770. He was the only one of the three brothers who served steadfastly in the ministry until the day of his death. After laboring in Philadelphia, New Jersey, etc., he was on April 5, 1774, elected the third regular pastor of the Philadelphia congregations. His

outspoken loyalty to the Congress necessitated his flight, when Philadelphia was captured by the British to escape the vengeance of the Tories. For the several years following, being temporarily without a charge, he devoted himself entirely to scientific pursuits, in the departments of botany and mineralogy, and became one of the foremost botanists in the country. With such habits he could not be expected to take an active, personal part in politics. In 1780 he was called to the pastorate of Trinity Lutheran Church, Lancaster, Pa., where he labored faithfully until his death, and in whose graveyard his body lies buried. He married, July 26, 1776, Mary Catharine Hall, b. December 26, 1756; d. May 1, 1841, daughter of Philip and Susan Catharine Hall.

G. 4-1. MARY CATHARINE MUHLENBERG, b. Philadelphia, September 2, 1776; d. 1843; married May 11, 1802, John Musser b. Lancaster, November 2, 1774; d. 1813.

G. 5-1. MARY CATHARINE MUSSER, b. May 6, 1803; d. August 15, 1825. Single.

G. 5-2. HENRIETTA AUGUSTA MUSSER, b. September 29, 1804; d. June 5, 1856; married December 20, 1832, Zephaniah McLenegan, b. March 7, 1801; d. January 13, 1842.

G. 6-1. EDWARD McLENEGAN, b. February 19, 1833; d. June 13, 1863; married Mary L. Dunn.

G. 7-1. JAMES LORRAINE McLENEGAN, b. October 2, 1862; d. April 27, 1889; married Emily L. Fichthorn.

G. 8-1. JAMES LORRAINE McLENEGAN (a daughter), b. April 1, 1889.

G. 6-2. HENRY HALL McLENEGAN, b. November 24, 1835; married Sarah F. Reigart.

G. 7-1. CHARLES EDWARD McLENEGAN, b. January 23, 1858; married Clara Rogers. No issue.

G. 7-2. SAMUEL BOWMAN McLENEGAN, b. February 23, 1861; married Carrie H. Cutler.

G. 8-1. CUTLER McLENEGAN, b. February 2, 1888.

G. 7-3. AUGUSTA McLENEGAN, b. September 17, 1866; d. 1866.

G. 7-4. ARCHIBALD REIGART McLENEGAN, b. August 7, 1868.

G. 7-5. ANNA SUSAN McLENEGAN, b. April 12, 1875.

G. 6-3. CHARLES McLENEGAN, b. October 3, 1837; d. November, 1859. Single.

G. 6-4. JOHN ARCHIBALD McLENEGAN, b. February 2, 1841; married February 25, 1864, Mary Ann McKnight, b. December 3, 1839, eldest daughter of David and Elizabeth McKnight.

G. 7-1. ELIZABETH HIESTER McLENEGAN, b. January 3, 1865.

G. 7-2. SELINA WITHERS McLENEGAN, b. April 6, 1866; married September 23, 1889, Frederick Estabrooke Yorke.

G. 8-1. DOROTHY McLENEGAN YORKE, b. February 2, 1891.

G. 7-3. HENRY McLENEGAN, twin, b. November 21, 1867; d. May 7, 1880.

G. 7-3. WILLIAM McLENEGAN, twin, b. November 21, 1867.

G. 7-5. JOHN McLENEGAN, b. January 1, 1873; d. January 5, 1874.

G. 7-6. ROBERT WALLACE McLENEGAN, b. January 5, 1877.

G. 7-7. FREDERICK AUGUSTUS McLENEGAN, b. February 22, 1880.

G. 5-3. HENRY MUHLENBERG MUSSER, b. January 6, 1807; d. 1855. Single.

G. 5-4. CAROLINE AMELIA MUSSER, twin, b. December 28, 1808; d. 1875; married John Philip Hiester (his 3d

wife), b. June 9, 1803; d. September 15, 1854; son of William Hiester (1757-1822) and Anna Maria Myers (1758-1824); grandson of Daniel Hiester (1713-1795) and Catharine Schuler (1717-1789).

G. 6-1. CAROLINE ELIZABETH HIESTER.

G. 6-2. JOHN LOUIS HIESTER, b. September 2, 1849; d. April 20, 1851.

G. 6-3. MARY AUGUSTA CATHARINE HIESTER, married George A. Reid.

G. 5-4. SELINA MATILDA MUSSEY, twin, b. December 28, 1808; d. December 7, 1880; married May 1, 1827, George Bowman Withers, b. February 16, 1798; d. December 24, 1860. No issue.

G. 5-6. SUSAN ANN MUSSEY, b. February 22, 1811; d. October 15, 1853; married March 21, 1843, at the Morinna Church, New York City, by Rev. David Bigley, to John George Hoffman.

G. 6-1. ANN MUHLENBERG HOFFMAN, b. July 5, 1844; d. November 3, 1844.

G. 6-2. EFFIGINIA CRAIG HOFFMAN, b. June 8, 1847; d. June 1, 1855.

G. 6-3. A son, b. November 4, 1849; d. November 7, 1849.

G. 6-4. FREDERICK MAX HOFFMAN, b. November 29, 1845; married June 21, 1868, Rusha A. Teed.

G. 7-1. IDA CAROLINE HOFFMAN, b. March 26, 1869; married October 28, 1891, Edward Stevens.

G. 7-2. FRANK ELLIS HOFFMAN, b. January 18, 1873.

G. 7-3. ROSE SELINA HOFFMAN, b. July 27, 1874.

G. 7-4. OSCAR FREDERICK HOFFMAN, b. May 29, 1877.

G. 7-5. ERNEST BENJAMIN HOFFMAN, b. November 17, 1885.

G. 6-5. JOHN ANDREW HOFFMAN, b. June 16, 1848; married January 21, 1871, Caroline S. Lind.

G. 7-1. GEORGE WILLIAM HOFFMAN, b. September 7, 1871.

G. 7-2. FREDERICK AUGUSTUS HOFFMAN, b. October 22, 1873.

G. 7-3. LOUIS WATSON HOFFMAN, b. September 9, 1875.

G. 7-4. CARRIE SELINA HOFFMAN, b. August 18, 1877.

G. 7-5. ANDREW JOHN HOFFMAN, b. August 7, 1879.

G. 7-6. FRANCIS MAX HOFFMAN, b. August 18, 1881; d. September 16, 1882.

G. 7-7. ARTHUR JAMES HOFFMAN, b. July 1, 1883.

G. 7-8. CHARLES MILLARD HOFFMAN, b. September 12, 1885.

G. 7-9. HENRY MAXWELL HOFFMAN, b. August 10, 1887.

G. 7-10. EDWARD BENJAMIN HOFFMAN, b. May 10, 1889.

G. 7-11. MARY HOFFMAN, b. June 8, 1890; d. June 30, 1890.

G. 7-12. MABEL IRENE HOFFMAN, b. October 4, 1891.

G. 5-7. JOHN PERRY MUSSER, b. November 20, 1813; d. 1814.

G. 4-2. SUSANNA ELIZABETH MUHLENBERG, b. October 26, 1779; d. July 9, 1838; married Peter Schmidt, b. February 10, 1780; d. July 18, 1831.

G. 5-1. CATHARINE ANN SMITH, b. February 12, 1812; d. June 28, 1835. Single.

G. 5-2. HENRY MUHLENBERG SMITH, b. August 16, 1813; d. August 13, 1858. Single.

G. 5-3. PETER GAMZER SMITH, b. August 5, 1815; d. July 18, 1858. Single.

G. 5-4. SUSANNA REBECCA SMITH, b. October 4, 1816. Single.

G. 5-5. MARGARETTA HENRIETTA SMITH, b. August 17, 1821; d. July 7, 1868. Single.

G. 4-3. HENRY AUGUSTUS PHILIP MUHLENBERG, b. May 13, 1782; d. August 11, 1844. Born in Lancaster, Pa.; studied theology in New York City with his uncle, the eminent Rev. Dr. Kunze. In 1802, having been licensed to preach, he accepted the charge of Trinity Lutheran Church, Reading, Pa., which he served with great faithfulness and ability until 1827, when his impaired health obliged him to give up the ministry. Having finally yielded to the wishes of the people, he was elected a member of the 21st Congress. He served for nine years with distinction in that body. Candidate for Governor of Pennsylvania in 1835. Tendered by President Van Buren, 1837, a seat in his Cabinet as Secretary of the Navy, also the mission to Russia, both of which he was obliged to decline. Appointed Minister to Austria in 1838, from which he returned December, 1840, having been recalled at his own request. On March 6, 1844, again nominated for Governor of Pennsylvania, but his sudden death prevented his election to that high office. He married 1st, 1805, Mary Elizabeth Hiester, a sister of his 2d wife, b. 1784; d. March 21, 1806; a daughter of Governor Joseph Hiester.

Genealogy of Governor Hiester:

1. His father, John Hiester, b. 1707; d. 1757; married, 1750, Mary Barbara Epler, b. 1732; d. 1809.

2. His grandfather, John Hiester. His father, John, came to America in 1732, from the village of Elsoff, Westphalia, Germany.

Governor Joseph Hiester was born November 18, 1752; d. June 10, 1832; married 1771, Elizabeth Witman, b. April 2, 1750; d. June 11, 1825. They had one son,

John S. Hiester, and two daughters, Mary Elizabeth and Rebecca, wives of Henry A. Muhlenberg; also daughter Catharine, wife of Hon. John Spayd, and daughter Elizabeth, wife of Levi Pauling. He (Governor Hiester) was a distinguished citizen, patriot and official. His early days were spent on his father's farm in Bern township, Berks Co., Pa.; later he entered the store of Adam Witman, Reading, Pa., whose daughter, Elizabeth, he married. He raised a company of eighty men at Reading about June, 1776, which became a part of the "Flying Camp," and with it participated in the Battle of Long Island, where he was taken prisoner, confined on the notorious prison-ship "Jersey" for a time and later imprisoned in New York, where he was taken sick with fever and suffered many hardships until exchanged. Having recuperated his health, for a short time, in Reading, he rejoined the army in time to take part in the Battle of Germantown, where he was wounded in the head. He served until the close of the war. After his return he entered into partnership with his father-in-law in the mercantile business. He was a member of the General Assembly from Berks county, 1787-90, during which time that body ratified the Constitution of the United States; State Senator 1790-94; in 1797 he succeeded his cousin, Daniel Hiester, as Member of Congress from Berks county and served 1797-1807; again sent to Congress 1815 and re-elected twice. In 1817, nominee of the Federalist party for Governor, but not elected; again nominated 1820 and elected—the first successful candidate of his party. His remains were first interred in the burying ground of the Reformed Church, Reading, and later removed, with those of his wife, to the Charles Evans Cemetery.

G. 5-1. MARY ELIZABETH HIESTER MUHLENBERG, b.

March 21, 1806; d. February 21, 1838; married June 3, 1834, Ehr Gott Jonathan Deininger, Reading, Pa., b. September 10, 1801; d. August 21, 1880.

G. 6-1. EMMA MUHLENBERG DEININGER, b. October 27, 1835; d. March 13, 1837.

G. 4-3. HENRY AUGUSTUS MUHLENBERG, married 2d, June 7, 1808, Rebecca Hiester, sister of his first wife, b. July 4, 1781; d. January 22, 1841.

G. 5-2. EMMA ELIZABETH MUHLENBERG. Single.

G. 5-3. HIESTER HENRY MUHLENBERG, b. January 15, 1812; d. May 5, 1886; married 1st, Amelia Hanold, b. 1818; d. June 15, 1852. No issue; married 2d, Kate Spang Hunter, b. May 19, 1835, daughter of Nicholas Van Reed Hunter and Hannah, *nee* Spang. He was a graduate of Dickinson College 1829; graduate as M.D. from University of Pennsylvania 1832; practicing physician, Reading, Pa. During the panic of 1837 the Farmer's Bank of Reading was threatened with ruin. On account of his strict integrity and great ability Dr. Muhlenberg was placed in charge of its affairs; his management was so excellent that it was speedily restored to its former high standing. He remained in charge of the same, as cashier, until his death, relinquishing the practice of medicine. He occupied many public and private positions of trust and honor in Reading; was a true Christian, serving many years as an officer in Trinity Evangelical Lutheran Church, of which his father had been pastor; a true patriot, enlisting twice in the service of his State when threatened by invasion, 1862, and 42d Regt. P. V. M. of 1863. He died universally lamented.

G. 6-1. REBECCA AMELIA MUHLENBERG, b. October 25, 1854; married April 20, 1881, Elhanan Zook Schmucker, b. December 17, 1846; d. May 25, 1894; a graduate of

Hahnemann Medical College, Philadelphia, in 1870, and of New York Homœopathic Medical College in 1871. In 1879 took a course of instruction in Europe. He was of Swiss and Prussian ancestry, the latter maternal.

1. His father, Jacob Schmucker, b. April 2, 1810; d. November 1, 1874; married Mary Ann, daughter of Jacob and Elizabeth Ritter.

2. His grandfather, Peter Schmucker, of Cumru township, Berks Co., Pa., married Fannie Zook.

He was a most prominent and skillful physician of Reading, and died a martyr to his profession.

G. 7-1. HIESTER MUHLENBERG SCHMUCKER, b. January 20, 1882; d. July 6, 1882.

G. 7-2. KATHARINE MUHLENBERG SCHMUCKER, b. July 24, 1884.

G. 7-3. JACOB ZOOK SCHMUCKER, b. January 5, 1889.

G. 6-2. NICHOLAS HUNTER MUHLENBERG, b. August 11, 1856; married Georgina Kurtz, a daughter of Dr. S. L. Kurtz, a leading physician of Reading, Pa. During the Civil War assistant surgeon 11th Regt. Penna. Reserves and surgeon 85th Regt. Penna. Vol.

G. 7-1. HIESTER HENRY MUHLENBERG, b. December 4, 1857; d. January 16, 1858.

G. 6-3. ROSA KATHARINE MUHLENBERG, b. March 31, 1859; married 1st, Richard H. West; d. 1891.

G. 7-1. RICHARD MUHLENBERG WEST, b. March 21, 1886.

G. 6-3. ROSA KATHARINE MUHLENBERG, married 2d, December 29, 1897, Rev. H. Douglass Spaeth, 2d son of Rev. Dr. A. Spaeth.

G. 6-4. HENRIETTA AUGUSTA MUHLENBERG, b. February 10, 1861; d. February 21, 1890; married October 28, 1884, her cousin, William Frederick Muhlenberg, b. November 18, 1852.

G. 7-1. HIESTER HENRY MUHLENBERG, b. November 8, 1885.

G. 7-2. FREDERICK AUGUSTUS MUHLENBERG, b. September 25, 1887.

G. 7-3. AUGUSTA ELIZABETH MUHLENBERG, b. February 6, 1890.

G. 6-5. KATHARINE HUNTER MUHLENBERG, b. May 2, 1863. Single.

G. 6-6. FREDERICK HUNTER MUHLENBERG, b. February 19, 1865. Architect, Reading, Pa., married June 2, 1898, Mary Rick, daughter of Charles Rick.

G. 6-7. CHARLES HENRY MUHLENBERG, b. June 1, 1870. Architect, Reading, Pa., married September 22, 1894, Anna Dunham, Farmington, Conn.

G. 7-1. ANNA MUHLENBERG, b. October 9, 1895; d. May 18, 1897.

G. 5-4. HENRY AUGUSTUS MUHLENBERG. Single.

G. 5-5. EMMA ELIZABETH MUHLENBERG, b. May 5, 1817; d. November 25, 1833. Single.

G. 5-6. ROSA CATHARINE MUHLENBERG, b. 1820; d. May 15, 1867. Highly distinguished for her intellectual superiority and loved for her many charitable works. She was instrumental in forming the first Ladies' Aid Society in the country during the Civil War and especially active in everything pertaining to the welfare of the Union soldier and her country. Married, May, 1846, Gustavus Anthony Nicolls, his first wife, b. April 3, 1817, at Abbey View, Thomastown, County of Kilkenny, Ireland; d. May 18, 1886, at Reading, Pa. No issue.

His father was Colonel William Dann Nicolls of the English Royal Artillery, and his mother was Maria Graves, daughter of Anthony Graves, a landed proprietor in the County of Kilkenny, Ireland. He was named after his

uncle, General Gustavus Nicolls, of the Royal Engineers ; came to America in 1834, assisted in the construction of the Philadelphia and Reading railroad, eventually becoming its general superintendent and 2d vice-president. He was a most exemplary citizen ; unsurpassed in intellectual ability ; a true patriot and friend, and distinguished for his many kind acts. In 1864 the nomination to Congress was offered him by the Republican party but he was obliged to decline it. He lies buried with his wife in Charles Evans Cemetery, Reading, Pa.

G. 5-7. HENRY AUGUSTUS MUHLENBERG, b. July 21, 1823, Reading, Pa. ; d. January 9, 1854 ; married, November 16, 1847, his cousin, Ann Hall Muhlenberg, her first husband, b. March 25, 1829. He graduated at Dickinson College in 1841 ; studied law till 1844 with Hon. J. Pringle Jones ; in 1849 elected to State Legislature ; very prominent in many matters of public interest ; elected member of Congress in 1852, but died just after taking his seat. He bade fair to occupy a high position in the annals of his country.

G. 6-1. HENRY AUGUSTUS MUHLENBERG, b. November, 1848. Single. Attorney-at-law, Reading, Pa.

G. 4-4. JOHN PHILIP EMANUEL MUHLENBERG, b. March 31, 1784 ; d. 1825 ; married Susan Ann Craig. No issue.

G. 4-5. GEORGE PETER SAMUEL MUHLENBERG, b. October 7, 1786 ; d. 1827. Single.

G. 4-6. MARY HENRIETTA MUHLENBERG, b. April 26, 1789 ; d. 1850. Single.

G. 4-7. PHILLIPPA ELIZABETH MUHLENBERG, b. December 19, 1791 ; married Henry Huffnagle, b. 1787 ; d. 1823. No issue.

G. 4-8. FREDERICK AUGUSTUS HALL MUHLENBERG, b. March 28, 1795 ; d. July 5, 1867. A prominent physi-

cian of Lancaster, Pa.; married 1st, February 6, 1816, Elizabeth Schaum, b. December 23, 1799; d. January 8, 1826; daughter of Benjamin and Mary Schaum.

G. 5-1. HENRY ERNESTUS MUHLENBERG, b. January 10, 1817; d. July, 1877; married May, 1845, his cousin, Catharine E. Cameron.

G. 6-1. FREDERICK AUGUSTUS MUHLENBERG, died in infancy.

G. 6-2. JOHN CAMERON MUHLENBERG, b. ab. 1846; married Alice ———.

G. 6-3. MARY ELIZABETH MUHLENBERG. Single.

G. 6-4. HENRY ERNESTUS MUHLENBERG, b. ab. 1849; married Emma ———. A practicing physician of Lancaster, Pa.

G. 6-5. ANNA AUGUSTA MUHLENBERG; married Major Kriss.

G. 7-1. A daughter.

G. 6-6. WILLIAM MUHLENBERG.

G. 7-1. A son.

G. 6-7. CHARLES EDWARD MUHLENBERG.

G. 5-2. FREDERICK AUGUSTUS MUHLENBERG, b. August 25, 1818; married August 8, 1848, his cousin, Catharine Anna Muhlenberg, b. November 19, 1827; d. November 5, 1894. An eminent Lutheran clergyman and scholar, with honorary degrees D.D., LL.D.; Professor of Greek, Pennsylvania College, Gettysburg, Pa.; President Muhlenberg College, Allentown, Pa.; Professor of Greek, University of Pennsylvania; President of Thiel College, Pa.

G. 6-1. ERNEST A. MUHLENBERG, b. May 9, 1850. Single.

G. 6-2. WILLIAM FREDERICK MUHLENBERG, b. November 18, 1852; married October 28, 1884, his cousin

Henrietta Augusta Muhlenberg; b. February 10, 1861; d. February 21, 1890. Graduate Medical Department University of Pennsylvania, 1872; practicing at Reading, Pa.

G. 7-1. HIESTER HENRY MUHLENBERG, b. November 8, 1885.

G. 7-2. FREDERICK AUGUSTUS MUHLENBERG, b. September 25, 1887.

G. 7-3. AUGUSTA ELIZABETH MUHLENBERG, b. February 6, 1890.

G. 6-3. PETER HENRY MUHLENBERG, b. November 20, 1854; d. September 14, 1857.

G. 6-4. FREDERICK AUGUSTUS MUHLENBERG, b. December 10, 1856; d. September 16, 1860.

G. 6-5. HENRY MELCHIOR MUHLENBERG, b. April 11, 1860.

G. 6-6. FRANCIS B. MUHLENBERG, b. August 8, 1864; married August 23, 1888, Margaret Orr.

G. 7-1. FRANCES EDITH MUHLENBERG, b. December 2, 1890.

G. 5-3. MARY CATHARINE MUHLENBERG, b. January 20, 1821; d. October 25, 1855. Single.

G. 5-4. BENJAMIN SCHAUUM MUHLENBERG, b. May 20, 1823; d. October 1, 1894. Single. Surgeon in Mexican War.

G. 5-5. MARGARET ELIZABETH MUHLENBERG, b. January 1, 1826; d. August 20, 1826. Single.

G. 4-8. FREDERICK AUGUSTUS HALL MUHLENBERG, married 2d, May 8, 1828, Ann Eliza Duchman, b. November, 1807; d. April 25, 1881.

G. 5-6. ANN HALL MUHLENBERG, b. March 25, 1829; married 1st, her cousin, November 16, 1847, Henry Augustus Muhlenberg, b. July 21, 1823; d. January 9, 1854.

G. 6-1. HENRY AUGUSTUS MUHLENBERG, b. November, 1848. Single. Graduate of Harvard University; attorney-at-law, Reading, Pa.

G. 5-6. ANN HALL MUHLENBERG, married 2d, January, 1869, his second wife, Gustavus Anthony Nicolls, b. April 3, 1817; d. May 18, 1886.

G. 6-2. FREDERIC WILLIAM NICOLLS, b. 1870; married April 12, 1898, Minnie Ramsey Taylor, daughter of Geo. R. Taylor, Robesonia, Pa.

G. 5-7. EDWARD DUCHMAN MUHLENBERG, b. May 15, 1831; d. March 10, 1883. Single.

G. 5-8. EMMA ELIZABETH MUHLENBERG, b. December 26, 1833; d. July, 1900; married July 5, 1860, Jacob Isidor Mombert, b. November 6, 1829. An Episcopal clergyman, now residing in New York City.

G. 6-1. ISIDOR MUHLENBERG MOMBERT, b. May 24, 1861; d. August 14, 1861.

G. 6-2. ANNE THEODORA MOMBERT, b. August 6, 1862. Single.

G. 6-3. JOANNA MUHLENBERG MOMBERT, b. March 4, 1864. Single.

G. 6-4. HENRIETTA AUGUSTA MOMBERT, b. February 10, 1866. Single.

G. 6-5. FREDERICK AUGUSTUS MOMBERT, b. February 6, 1868. Single.

G. 6-6. EMMA ELIZABETH MOMBERT, b. March 8, 1870; d. July 10, 1874.

G. 6-7. ADOLF WILHELM MOMBERT, b. June 1, 1871. Single.

G. 6-8. GUSTAVUS HENRY MOMBERT, b. September 24, 1872; d. March 8, 1874.

G. 6-9. FRANCIS JAMES MOMBERT, b. February 9, 1874. Single.

G. 6-10. LILY MOMBERT, b. January 25, 1876; d. June 28, 1876.

G. 6-11. ELEANOR MOMBERT, b. March 11, 1877.

G. 5-9. ELLEN MARIA MUHLENBERG, b. August 25, 1835. Single.

G. 5-10. CHARLES PHILIP MUHLENBERG, b. November 24, 1837; d. January 9, 1872. Single. Graduate Pennsylvania College, Gettysburg, Pa., 1856; admitted to Berks County Bar 1859; Member Ringgold Light Artillery, First Defenders, 1861; commissioned, 1861, 1st Lieut., 5th U. S. Artillery. Served during Civil War. Brevet of captain for service on Peninsula, 1862; brevet of major for gallantry at Antietam. Resigned 1867.

G. 5-11. ELLEN MUHLENBERG, b. April 5, 1840; d. March 1, 1847.

G. 5-12. WILLIAM MUHLENBERG, b. April 5, 1842; d. September 17, 1847.

G. 5-13. FRANCIS MUHLENBERG, b. April 4, 1844; d. September 8, 1894; married October 25, 1875, Ada Snodgrass. Member Co. A, 26th Emergency Regt., Penn. Vol., 1863. At time of death practicing physician at Lancaster, Pa.

G. 6-1. FRANCIS MUHLENBERG, died infancy.

G. 5-14. ROSA AMELIA MUHLENBERG, b. April 9, 1846. Single.

G. 3-6. MARY CATHARINE MUHLENBERG, b. November 4, 1755; d. October 15, 1812; married Francis Swain his first wife, b. January 2, 1754; d. June 17, 1820. During Revolution furnished clothing for troops of Pennsylvania; Brigadier General State Militia, 1805; Sheriff of Montgomery county, Pa., 1784-5-6; for nine years after 1800, Clerk of Courts and Prothonotary; 1st President

Bank of Montgomery County. His body lies in the churchyard of Trinity Lutheran Church, Reading, Pa., immediately under the rear entrance to its Chapel. She died at Norristown, Pa., and lies buried at the Trappe.

G. 4-1. **GEORGE WASHINGTON SWAINE**. Single.

G. 4-2. **MARIA MUHLENBERG SWAINE**, b. 1788; d. 1792.

G. 4-3. **FREDERICK AUGUSTUS MUHLENBERG SWAINE**, b. 1791; d. 1795.

G. 4-4. **ANNA MARIA SWAINE**, b. 1795; d. 1797.

G. 3-7. **JOHN ENOCH SAMUEL MUHLENBERG**, b. August 21, 1758; d. in infancy.

G. 3-8. **JOHN CHARLES MUHLENBERG**, b. November 18, 1760; d. November 24, 1760.

G. 3-9. **CATHARINE SALOME MUHLENBERG**, b. April 18, 1764; d. early.

G. 3-10. **MARIA SALOME MUHLENBERG**, b. July 13, 1766; d. March 13, 1827; married May 8, 1782, Matthias Richards, b. February 26, 1758; d. August 4, 1830. She was born in the City of Philadelphia, where her father then preached in St. Michael's German Lutheran Church, and baptized shortly after her birth, her sister and brother-in-law Rev. C. E. Shulze being sponsors. She was confirmed a Lutheran by her father in her fourteenth year. She was married to Mr. Richards by her father, whilst she still lacked two months of being sixteen years old, he then being feeble, and, in anticipation, no doubt, of his early decease, being well pleased to see her so well suited and settled with a worthy husband before his death. She died in her husband's home on 5th Street, Reading, Pa., having been confined to bed but three days. Her son

John William was with her, also her daughter Margaret, and their cousins Hetty and Maria Hiester. Her disease was lingering and complicated, aggravated by the death of her two grown sons within the short space of four months. She was aged 60 years, 8 months, and at first interred beside her husband in the Lutheran graveyard at 6th and Walnut Streets, Reading, but in 1850 removed with him and the other bodies to Charles Evans Cemetery where she now rests in the lot of her son Matthias S., adjoining that of her other son John William. At her funeral, which was very large, the Rev. William Pauli, of the German Reformed Church, officiated in the place of her own pastor, Rev. H. A. Muhlenberg, who, as the nephew, was amongst the mourners. He preached a good German funeral sermon from Isaiah 3:10—"Prediget von den Gerechten, dass sie es gut haben: denn sie werden die Frucht ihrer Werke essen."

"As a friend she was sincere in her attachments; as a neighbor she was kind and affable, ever ready to relieve the afflicted, to succor the distressed, to minister to the sick and to comfort the bereaved. As a child, a sister and a wife, few, perhaps, have excelled her in filial affection, in sisterly love and in exercising all the duties necessary to constitute an affectionate and faithful 'helpmate'; as a mother, words can not express her qualities nor describe her."

Matthias Richards, b. February 26, 1758; bap. April 16, 1758; d. August 4, 1830. He was born on the "Old Place" in Falkner Swamp, Montgomery county, Pa. He was seventeen years old when his father died, March 28, 1775. On May 1, 1774, he was duly confirmed a member of the Evangelical Lutheran Church. His father was very wealthy at the time of his death, but Matthias did not profit from his

wealth as did most the others. The elder brothers received the land, the rest of the heirs being paid their shares in depreciated Continental currency. The story is that Matthias invested his money in a black horse, but the currency depreciated so rapidly that an unpaid balance remained which his brothers generously made up for him. One of the sons-in-law, Dr. Beitenman, a physician, being of a jovial turn, invested his wife's patrimony in a bowl of punch, then took a fresh start in life and acquired a fair competency. About one year after his father's death Matthias went to Reading, Pa., where he was apprenticed to Mr. John Rightmyer to learn the trade of a saddler. In 1777, when the British came up the Chesapeake Bay and threatened Philadelphia, all the battalions of the Berks County Militia were ordered to hold themselves in readiness for active duty. In the early part of August the 1st Battalion, Colonel Daniel Hunter, and 2d Battalion, Colonel Daniel Udree were ordered to join Washington's Army at the front. Mr. Rightmyer was drafted into service and commissioned as a captain in the 2d Battalion. Matthias, though not drafted himself, *volunteered* as a substitute for some person who had been, and became a private in Colonel Daniel Udree's 2d Battalion. With it he participated in the Battle of Brandywine and probably also the Battle of Germantown, serving, most likely, until the Continental Army went into Camp at Valley Forge when the Militia were discharged. On April 18, 1780, he married his first wife, Maria Missimer, b. April 27, 1759, a sister of Henry Missimer of Pottstown, Pa. He then moved on the Swamp Road (known as Old Philadelphia Road), leading from Reading to Philadelphia, just in Montgomery county, one-half mile below Boyertown, where the line divides it from Berks county. There he kept tavern (then a most rep-

utable business); also farmed and followed his trade of saddler. Shortly after his first marriage, in 1780, he was elected Major of the 4th Battalion, Philadelphia County Militia, of which Anthony Bitting was Lieutenant-Colonel. He lived with his wife only a little over one year when she died August 20, 1781, in giving birth to a son, their only child, who died eight days afterwards. She was buried in the Falkner Swamp Lutheran graveyard. May 8, 1782, he married his second wife, Maria Salome Muhlenberg. After being appointed Justice of the Peace for Berks county, he moved into that county. This appointment was quite an honor at that day (1788) when, under the Constitution of 1776, the Justice also officiated as a Judge of the county, and especially honorable because the office generally sought the man, and not the man the office. He then gave up all his former business except that of farming. He also commenced storekeeping with his brother Peter, and afterwards carried it on alone. In addition he followed scrivening. Considering the limited facilities for education which were then enjoyed by persons situated as himself he may be properly called a "self-made man." He learned English, behind the plow, taking with him a spelling-book and dictionary, and studying when his horses rested. Yet he became very proficient both in English and German, and was well acquainted with literature in general, standing preëminent among the men of his day. He served as Justice of the Peace for forty years, at various times together; also was Associate Judge of the Berks County Courts, 1791-97. Appointed Inspector of Customs (unsolicited) under Tench Coxe and General Peter Muhlenberg, 1801-02, he moved to Reading, where he opened a dry-goods and grocery store. Member of Congress for the counties of Berks, Lancaster, etc., 1807,

reëlected, 1809-11. In 1812 appointed Collector of Revenue by President Madison; in 1823 appointed Clerk of the Orphans' Court for Berks county by his intimate friend, Governor Joseph Hiester; after that appointed Associate Judge of the Courts for Berks county by Governor John Andrew Shulze. Like all of his family he was a faithful and true Lutheran, and Trustee of Trinity Lutheran Church, Reading, Pa. The duties of his many positions of honor and trust were invariably performed with unswerving fidelity. During his entire life he was very highly esteemed for his strict integrity, business habits, kindness to others, warm friendship, sincere patriotism, mature judgment and holy walk. He was a genuine Christian, a most excellent and loving husband and father. Whilst a true patriot and sound Republican, he was never a tool for any party or man, his motto being "principles and not merely men."

He was the last of the 3d generation of the family. Rev. Jacob Miller, pastor of Trinity Lutheran Church, preached a German sermon in the church from the text Proverbs, 14-32, latter part: "Der Gerechte ist auch in seinem Tode getrost."

G. 4-1. HENRY MUHLENBERG RICHARDS, b. March 7, 1783; d. December 20, 1822. He was born at Falkner Swamp, New Hanover Township, Montgomery county, Pa., and was baptized by his grandfather, Henry Melchior Muhlenberg, October 2, 1783. He was confirmed a member of the Swamp Lutheran Church, April 26, 1799, by Rev. Fred'k Wm. Geissenhainer. He learned surveying of John Spyker, Esq., of Reading, and was for a long time Deputy Surveyor General of Berks county; Auditor, 1813-16; Clerk of Quarter Sessions, 1821-22. He was an active and intelligent man. Married April 26, 1809,

Elizabeth Otto, b. November 27, 1789; d. June 5, 1877; daughter of Dr. John A. and Catharine Otto, of Reading.

Genealogy of Otto family :

1. CHRISTOPHER OTTO, b. Hanover, Germany, in 1685; d. Landeberg, October 21, 1752; married Maria Magdalena Neineken.

2. Dr. BODO OTTO, Sr., b. 1709; d. June 13, 1787; buried in Trinity Lutheran churchyard, Reading, Pa.; married May 21, 1742, Doratha Dolhmehen—emigrated to America 1755—Senior Surgeon, Revolution.

3. DR. JOHN AUGUSTUS OTTO, b. July 30, 1751, Hanover, Germany; d. December 14, 1834; married Catharine Hitner, Montgomery county, Pa.; d. December, 1834.

G. 5-1. FRANCIS SWAINE RICHARDS, b. February 6, 1810; d. December 3, 1819.

G. 5-2. GEORGE WASHINGTON RICHARDS, b. February 22, 1813; d. December 15, 1873. He was born in Reading, became a merchant, railroad agent, alderman, etc. During Civil War he was a captain in the 3d Reg't Penna. Vol. Reserve Corps. Married Mary Slemmer, b. March 11, 1818, daughter of Jacob and Hannah Slemmer.

G. 6-1. ELIZABETH OTTO RICHARDS, b. November 19, 1837; d. November 28, 1894; married October 8, 1873, Samuel Hart Smith, b. Norwich, Conn., September 8, 1831; no issue.

G. 6-2. EMILY RICHARDS, b. November 13, 1839; d. May 17, 1893; married September 17, 1868, Albert Short Burroughs, b. Newburyport, Mass., July 28, 1842.

G. 7-1. MARY ELSIE BURROUGHS, b. Philadelphia, July 12, 1869; d. March 8, 1870.

G. 7-2. ROWLAND BURROUGHS, b. December 23, 1870; d. December 23, 1870.

G. 7-3. STANLEY MORRELL BURROUGHS, b. Philadel-

phia, April 6, 1872; Mechanical Engineer; married January 27, 1897, Janette Manuel Cox, daughter of Chas. E. Cox, of Philadelphia.

G. 7-4. MABEL RICHARDS BURROUGHS, b. Philadelphia, May 19, 1875.

G. 7-5. HELEN BURROUGHS, b. March 9, 1879; d. March 9, 1879.

G. 6-3. MARGARETTA SLEMMER RICHARDS, b. Bridgeport, Montgomery county, Pa., October 13, 1841; married January 28, 1874, David Keyser, b. March 10, 1829; d. March 19, 1895.

G. 7-1. HERBERT SLEMMER KEYSER, b. November 8, 1874.

G. 4-2. MARY CATHARINE RICHARDS, b. May 28, 1785; d. February 17, 1866. She was born in the old house at Falkner Swamp, baptized by Henry Melchior Muhlenberg June 9, 1785. Confirmed to membership in the Swamp Lutheran Church, April 26, 1799. Married March 21, 1816, by Rev. H. A. Muhlenberg to Isaac Myers, son of John and Catharine *nee* Hahn Myers, of Myerstown, Lebanon county, Pa. Catharine a daughter of Philip Hahn and Ann Margaretha, daughter of Daniel Hiester (January 1, 1713-June 7, 1795). He was born March 1, 1787, and died May 15, 1864. In his earlier days Mr. Myers kept a store. During the war with Great Britain he was an Ensign in the United States service at the battles of Fort George in Canada, May 27, 1813, Stony Creek, etc., and later, in 1814, apparently Adjutant 1st Pennsylvania Regiment, 2d Brigade, Lieutenant-Colonel Jere Shappell. He was a grandson of Isaac Meier, the founder of Myerstown, Pa.

Genealogy of Meier Family.

G. 1. ISAAC MEIER, b. January 4, 1730; d. (shot) July 5, 1770, married Catharine.

G. 2-1. JOHN MYERS, married Catharine Hahn; father of Major Isaac Myers and Margaret Myers.

G. 2-2. ANNA MARIA MYERS, b. December 28, 1758; d. October 3, 1822; married March 18, 1784, William Hiester, b. June 10, 1757; d. July 13, 1822.

G. 2-3. ELIZABETH MYERS.

G. 2-4. CATHARINE MYERS.

G. 2-5. EVA MYERS.

After her husband's death, Mary Catharine and her daughter removed to Reading, Pa. She and her family (and husband) are buried together in Charles Evans Cemetery.

G. 5-1. MARIA SALOME MYERS, b. April 8, 1819; d. Harrisburg, December 22, 1889.

G. 4-3. MATTHIAS SWAINE RICHARDS, b. February 7, 1787; bap. March 18, 1787; d. May 11, 1862. Confirmed a member of Trinity Lutheran Church, Reading, Pa., October 3, 1802. Married September 10, 1812, Margaret Myers, b. October 6, 1785; d. November 19, 1858, a sister of Isaac Myers and daughter of John and Catharine (*nee* Hahn) Myers, of Myerstown, Pa. In his early life engaged in the mercantile business in Reading; in 1812 commenced as a Surveyor and Scrivener and continued actively employed in that business until about 1845; nor did he entirely relinquish it—occasionally giving his services to his friends—until near the time of his death. He was appointed Deputy Surveyor of Berks County in 1823 until 1837. He made an almost incredible number of surveys in Berks, Schuylkill and adjoining counties, and such was the confidence of the community in his integrity, accuracy and business abilities that he was entrusted with the settlement of more than one hundred estates, invariably discharging his duties to the satisfaction

of all interested. Justice of the Peace, 1827; Associate Judge of Berks County, 1829-1846; Member of Board of the Reading Water Company and Secretary from 1820. In 1833 appointed one of the Commissioners to organize the Philadelphia & Reading R. R. Co., and was a manager for many years. Also manager of several railroads in Schuylkill county. For a long time Secretary of the Trustees of the Reading Academy, and, when the usefulness of the institution had ceased, gave his aid in having its property transferred to the public schools of Reading. For more than twenty-five years had charge of the Reading Library, as Librarian, Secretary and Treasurer. A Director of the Office of Discount and Deposit of the Bank of Pennsylvania at Reading for many years, and, for some years, a Director of the Farmers' Bank of Reading. A member of the Board of the Reading Gas Co., also its Secretary and Treasurer; took a leading part in the organization of the Charles Evans Cemetery Co., and was made its Secretary; also an active member of the Philadelphia, Reading and Pottsville Telegraph Co.; for some years a deacon in Trinity Lutheran Church, where he was confirmed, but when the necessity for English preaching became apparent and could not be brought about in his own church, he united himself to Christ Episcopal Church, of Reading, of which he became a most active and influential member and officer.

G. 5-1. EDWIN MYERS RICHARDS, b. June 25, 1813; d. September 16, 1813.

G. 5-2. LEMUEL JAMES RICHARDS, b. March 10, 1815; d. May 13, 1835. Single. Confirmed a member of Christ Episcopal Church.

G. 5-3. WILLIAM AUGUSTUS RICHARDS, b. October 6, 1818; d. June 18, 1865. Single.

G. 4-4. MARGARETTA HENRIETTA RICHARDS, b. August 17, 1789; bap. September 8, 1789; d. November 28, 1861. Confirmed a member of Trinity Lutheran Church, Reading, by Rev. H. A. Muhlenburg, on Easter Sunday, 1804. Single.

G. 4-5. JOHN CHRISTOPHER RICHARDS, b. May 28, 1791; d. June 3, 1791.

G. 4-6. CHARLES RICHARDS, b. June 10, 1792; bap. June 17, 1792; d. April 30, 1823. Confirmed by Rev. H. A. Muhlenburg, a member of Trinity Lutheran Church, Reading, Pa., on Easter Sunday, 1808. Studied law under Judge Bird Wilson, of Norristown, Pa. (later a Rev. Dr. in Episcopal Church), also under Judge John Spayd. He practiced law at Lebanon, Pa., and last at Reading, being very successful and ranking high at the bar for his honesty, ability and generosity. He was an excellent scholar in literature. Deputy Attorney General for Berks County from 1821 until time of his death. Single.

G. 4-7. ELIZABETH RICHARDS (generally called Eliza Salome Richards), b. February 20, 1794; bap. March 1, 1794; d. February 23, 1872. Confirmed a member of Trinity Lutheran Church, Reading, Pa., by Rev. H. A. Muhlenburg, on Easter Sunday, 1809. Married James Farmer McElroy, b. January 24, 1787; d. April 16, 1839. He was an officer in the regular Army—Captain 16th U. S. Infantry—and in several engagements during the War of 1812 with the British. He also held some civil offices. There were several children who were either stillborn or died shortly after birth.

G. 4-8. CHARLOTTE FRANCISCA RICHARDS, b. January 19, 1802; bap. January 27, 1802; d. March 6, 1867. Confirmed a member of Trinity Lutheran Church, Read-

ing, Pa. Married November 6, 1827, George W. Oakeley, of Philadelphia, b. July 21, 1807; d. June 2, 1874; son of Robert and Maria Oakeley. They resided in Reading, where he was a business man, druggist, and interested in iron ore mines, etc.

G. 5-1. ROBERT RICHARDS OAKELEY, b. July 1, 1830; bap. July 15, 1830; d. March 19, 1831.

G. 5-2. MARY MARGARET OAKELEY, b. February 23, 1833; bap. March 10, 1833; d. September 22, 1877. Confirmed 1851 a member of Trinity Lutheran Church, Reading, by her uncle, Rev. J. W. Richards. Married September 25, 1855, Henry Huhn, of Philadelphia; b. July 3, 1832; eldest son of John R. and Eleanor P. Huhn. Mr. Huhn was prominently identified with Pennsylvania politics and a member of the Pennsylvania Legislature, besides holding other civil offices.

G. 6-1. JOHN RICHARDS HUHN, b. July 8, 1856; married Elizabeth Shaw.

G. 7-1. MARGUERITE SHAW HUHN, b. 1889.

G. 6-2. MARY C. HUHN, b. February 22, 1858; married 1880, William T. Porter.

G. 7-1. WILLIAM T. PORTER, b. 1881.

G. 6-3. ELEANOR P. HUHN, b. June 3, 1860; married 1883, Henry W. Beck.

G. 7-1. MIRIAM TILGHE BECK, b. 1884; d. 1884.

G. 5-3. CORDELIA CHARLOTTE OAKELEY, b. August 25, 1840; bap. September 25, 1840; married March 19, 1861, Van Rensselaer Barnhart, b. October 30, 1884. He was a volunteer soldier in the Union Army during the Civil War.

G. 6-1. GEORGE PHILIP BARNHART, b. December 14, 1861; married January 5, 1882, Henrietta Hess, b. June 2, 1864.

G. 6-2. CHARLOTTE ELIZA BARNHART, b. June 2, 1872; d. August 20, 1874.

G. 4-9. JOHN WILLIAM RICHARDS, b. April 18, 1803; bap. April 28, 1803, by his first cousin, Rev. Henry Augustus Muhlenberg, being the first child he baptized as pastor of Trinity Lutheran Church, Reading, Pa.; d. January 24, 1854. He studied, the languages principally, under Dr. John Grier, of the Reading Academy; read theology under Rev. (afterwards D.D.) Henry Augustus Muhlenberg, May 4, 1821, to September 21, 1824, when he was examined at Reading, according to a resolution of Synod, by Rev. Jacob Miller, then of Falkner Swamp, later of Reading, and Rev. Wm. G. Ernst, of Lebanon, a cousin, both since Doctors of Divinity. He was licensed to preach as Candidate of Theology in the "German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States," being the same which his grandfather, Henry Melchior Muhlenberg, was instrumental in forming. He was ordained as pastor at the meeting of said Synod, in Trinity Lutheran Church, Reading, June 3, 1828. On November 6, 1825, he was unanimously elected pastor of the congregations of New Holland, Earl township, Lancaster county, Pa., also of Berg Strass and Muddy Creek, in the same county, as well as of Allegheny Church, in Brecknock township, Berks county. On August 28, 1831, he was, in addition, elected pastor of the Forest Church in Berks county. Having been unanimously elected pastor of the old Augustus Church at the Trappe (or Treppe), Upper Providence township, Montgomery county, Pa., where his great-grandfather, Henry Melchior Muhlenberg, first preached and is buried, he resigned and left New Holland, April 29, 1834, and on May 11, 1834, commenced the pastorate of the Augustus Church. On May 21, 1835,

married Andora Garber, b. May 21, 1815; d. May 26, 1892, only daughter of Henry Garber and Susanna; his wife living at their beautiful homestead "Garwood," two and one-half miles south of the Trappe. Having received a providential call to Germantown, Pa., he resigned these congregations, and, on April 10, 1836, he preached his first sermon as pastor of St. Michael's Evangelical Lutheran Church of Germantown. At the meeting of the Ministerium of Pennsylvania, at Philadelphia, in 1843, he was elected its secretary and reelected to the same office for the two succeeding terms, after which he could no longer constitutionally hold the office. On May 2, 1843, he preached the sermon, in English, from Psalm 78: 2-8, at the celebration of the centennial of Augustus Church, Trappe. He removed to Easton, Northampton county, Pa., and on November 16, 1845, preached his introductory sermon as pastor of St. John's Evangelical Lutheran Church to which he had been unanimously called. May 27, 1850, he was elected president of the venerable Ministerium of Pennsylvania, at its meeting held in Pottsville, and un'ananimously reelected to the same office for the two following years. After having previously refused three times, on November 1, 1850, he finally accepted a call to Trinity Lutheran Church, Reading. He organized the Dorcas Society and thoroughly systematized all benevolent and mission operations in the church. His wife organized, April 18, 1852, the Infant Department of the Sunday-school. August 6, 1851, the degree of Doctor of Divinity was unexpectedly conferred upon him by the old-school Presbyterian institution, "Jefferson College." It has been said of him, quoting the words of St. Luke of Barnabas: "He was a good man, and full of the Holy Ghost and of faith."

G. 5-1. ADELAIDE SUSANNA RICHARDS, b. December 26, 1836; married October 2, 1882, Jacques Van der beek Craig, his second wife, b. December 22, 1817; d. August 8, 1884. He was a very prominent business man and iron manufacturer. Amongst other things he built the beautiful Lebanon Valley railroad bridge over the Schuylkill River, which was destroyed during the railroad riots of 1877; no issue.

Genealogy of Craig family:

1. MOSES CRAIG (1702-July 31, 1777), of Lamington, Somerset county, N. J., from the north of Ireland about 1730; served in N. J. Militia during Revolution as Private.

2. ROBERT CRAIG (November 15, 1734-October 6, 1797), married Elizabeth Taylor (d. August 6, 1830).

3. JOSEPH CRAIG (May 2, 1780-May 13, 1860), married Maria Van der Beak (December 28, 1783-April 21, 1863), descended from Andrew Van der Beak from Holland, a Private N. J. Militia in Revolution.

4. JACQUES VAN DER BEAK CRAIG.

G. 5-2. ANDORA ELIZABETH RICHARDS, b. June 9, 1839; d. September 17, 1889; married, 1860, John McKnight, b. January 8, 1838; d. December 20, 1882, a son of David McKnight and wife Elizabeth, *nee* Hiester.

His genealogy is as follows:

In the McKnight line:

1. His father, David McKnight, b. May 2, 1814; d. August 29, 1873, a highly respected citizen of Reading, Pa., prominent bank official, lawyer, etc.; married April 13, 1837, Elizabeth Hiester.

2. His grandfather, John McKnight, b. May 31, 1774; d. March 9, 1856, a prominent bank official in Reading, Pa.

3. His great-grandfather, Paul McKnight, of Scotch-

Irish descent, emigrated to America in 1752 and settled in West Nantmeal township, Chester county, Pa. A member of Committee of Safety, October, 1775.

In the Hiester line :

1. His mother, Elizabeth Beck Hiester, b. May 5, 1817 ; d. October 11, 1897.

2. His grandfather, Joseph Hiester, b. August 4, 1768 ; d. April 16, 1830.

3. His great-grandfather, Joseph Hiester, b. ab. 1710 ; d. ab. 1772. The latter, with his brother Daniel, came to America in 1738, from the village of Elsoff in Westphalia, Germany.

Mr. McKnight was a prominent business man of Reading; was engaged in the hardware business, and later in the wholesale grocery business. In 1880 he originated the present flourishing Mt. Penn Stove Works. In 1863 he served as a Captain in the 42d Regiment P. V. M.

G. 6-1. JAMES MCKNIGHT, stillborn, September 11, 1861.

G. 6-2. DAVID MCKNIGHT, b. December 9, 1862 ; d. August 21, 1893. Single.

G. 6-3. GRACE MCKNIGHT, b. March 20, 1865 ; d. July 12, 1865.

G. 6-4. JOHN WILLIAM RICHARDS MCKNIGHT, b. August 31, 1866 ; married March 15, 1885, Fannie E. Bowen, b. November 9, 1867 ; Assistant Secretary of the Mt. Penn Stove Works and 2d Lieutenant Company A, 4th Regiment, N. G. P.

G. 7-1. ELIZABETH MCKNIGHT, b. March 9, 1891.

G. 7-2. DORA RICHARDS MCKNIGHT, b. September 14, 1893.

G. 6-5. ROBERT MCKNIGHT, b. July 21, 1869 ; d. August 26, 1869.

G. 6-6. PAUL McKNIGHT, b. January 17, 1876; married April 30, 1896, Carrie Gertrude Harbach, b. July 13, 1877.

G. 7-1. GRACE LYDIA McKNIGHT, b. February 7, 1900.

G. 6-7. ARTHUR McKNIGHT, b. November 20, 1881.

G. 5-3. MATTHIAS HENRY RICHARDS, b. June 17, 1841; d. December 12, 1898; baptized in St. Michael's Church, Germantown, by his father, August 1, 1841. He removed, with his parents, to Easton, thence to Reading. He underwent various private instruction, attended the Reading Military Institute, under Col. Bachelder, later the Gettysburg battlefield historian, then he entered the High School, when started in 1852, graduating in its first class, July 3, 1856. From there he entered the Pennsylvania College at Gettysburg, Pa., from which he graduated with highest honors in 1860. After a short time engaged in teaching he entered the Theological Seminary of the Lutheran Church at Gettysburg, Pa., in advanced standing, in the fall of 1863, graduating in 1864, in time to apply for and receive ordination from the Ministerium of Pennsylvania, during its convention at Pottstown, Trinity week, 1864. Whilst a tutor in Pennsylvania College, in 1863, prior to his entering the Theological Seminary, the Rebels invaded the State. In conjunction with many of the students he enlisted in Co. A, 26th Emer. Regt., Penna. Vol., served actively and honorably throughout the Gettysburg campaign, participating in the battle of Gettysburg. Married June 14, 1866, Sarah Maginley McClean, b. December 1, 1841, daughter of Hon. Moses McClean, M. C., of Gettysburg, Pa., and wife, Hannah Mary (born McConaughy). In 1868 he was elected Professor of English and Latin in Muhlenberg College and removed to Allentown. There he remained until the spring of 1874 when he accepted a call as pastor of a

Lutheran congregation at Indianapolis, Ind. During the greater part of his connection with the College (1868-74) he was also pastor of Grace Lutheran Church at Phillipsburg, N. J., which he organized, built up, housed and left in a condition to sustain its own pastor. During his pastorate at Indianapolis he effected the successful transfer of the congregation to a new location and built thereon a neat chapel, besides laying the foundation for a church. He remained there until January, 1877, when he accepted an urgent call to his former position in Muhlenberg College. His return brought that institution the ripe scholarship of a man whose whole life had been given to study and teaching. Besides his manifold duties as professor he undertook to resuscitate and carry along Trinity congregation at Catasauqua until it was able to support a pastor of its own. After being relieved of these duties he supplied the pulpit of Grace English Church, Bethlehem, during the fatal sickness of its pastor, the Rev. Jacob B. Roth. After this he confined himself more particularly to his college work, though still aiding his ministerial brethren as needed and requested. Whilst nominally Professor of the English Language and Literature he has taught, at one time or another, everything in the college course except the natural sciences. After his return in 1877 he had charge more particularly of English language and literature, rhetoric, logic, social sciences, psychology and some Latin, with all the drill work in composition, declamation, orations and debates. He was Secretary of the Faculty, 1886-1898. Besides his work in the College he gave the public schools of Allentown the benefit of his experience in educational affairs. He was elected a director 1879, the next year a member of the Central Board of Control; in 1883 Secretary of the Board. The vast amount of literary

work done by him is difficult to realize. From 1880 he ably edited the *Church Lesson Leaves* and *The Helper*, for the use of Lutheran Sunday-schools and, from 1884, regularly furnished an editorial article each week for *The Lutheran*, the weekly Lutheran periodical. For several years he aided in editing and publishing the *Church Messenger*. He wrote and delivered more than a score of lectures, popular and educational; prepared and read a number of poems and, besides, wrote numerous articles for the *Gettysburg Quarterly* and *Lutheran Church Review*. He published a catechism for little ones consisting of an arrangement of "Luther's Small Catechism," in short answers suggested by easy questions and entitled "The Beginner's Catechism." June, 1889, the twenty-fifth anniversary of his entrance into the ministry, his *alma mater*, Pennsylvania College, conferred upon him the honorary degree of Doctor of Divinity.

G. 6-1. JOHN WILLIAM RICHARDS, b. April 12, 1867; married September 15, 1890, to Caroline S. Pfeiffer, b. March 7, 1869. Graduate of Muhlenberg College, Allentown, in 1887, with second honor and the German oration. He received honorable mention in the contest for the Botanical prize, 1884; the German prize in Sophomore, 1885; and Senior, 1886; and the Junior oratorical prize, 1886. Graduated from the Lutheran Theological Seminary, Philadelphia, May 26, 1890. On June 3, 1890, ordained a Lutheran clergyman and on June 8th, took charge of St. John's Lutheran congregation at Sayre, Pa. Having accepted a call to Lancaster, Pa., he was duly installed, on Sunday, January 22, 1893, pastor of Christ Lutheran Church.

G. 7-1. MATTHIAS HENRY RICHARDS, b. July 3, 1891.

G. 7-2. DOROTHEA YOUNG RICHARDS, b. January 3, 1893.

G. 6-2. MARY McCONAUGHY RICHARDS, b. July 28, 1868; married May 29, 1894, David Reeves Stockton, son of Rev. Dr. W. R. Stockton (Episcopal), of Phoenixville, Pa., brother of Capt. Chas. H. Stockton, U. S. Navy; and a descendant of Commodore Stockton, U. S. Navy, of the Mexican War; also of Richard Stockton, signer of Declaration of Independence. He is a graduate from the Hahnemann Medical College, of Philadelphia, May, 1900, and now practicing his profession in Lancaster, Pa.

G. 7-1. RICHARD MUHLENBERG STOCKTON, b. December 14, 1895.

G. 7-2. RUTH STOCKTON, b. July, 1897.

G. 6-3. DORA GARBER RICHARDS, b. May 26, 1870. Single.

G. 6-4. ELIZABETH McCLEAN RICHARDS, b. March 26, 1872; d. September 20, 1872.

G. 6-5. ADELAIDE PAUL RICHARDS, b. April 17, 1873.

G. 6-6. ROSA MUHLENBERG RICHARDS, b. January 29, 1878; married April 25, 1900, Rev. Fred E. Cooper, son of Rev. C. J. Cooper, D.D., a Lutheran clergyman at South Bethlehem, Pa. Genealogy of Cooper Family:

1. REV. CHARLES JACOB COOPER, D.D., b. April 1, 1847; married Miss Moss.

2. JACOB COOPER, married Susannah Fink.

3. DANIEL COOPER, b. March 11, 1752; married Elizabeth Gery.

4. WILHELM COOPER, b. August 24, 1722; d. January 23, 1809; married Gertrude ———, d. April 21, 1812. He came from Dillenburg, Duchy of Nassau, Germany, 1770.

G. 5-4. HENRY MELCHIOR MUHLENBERG RICHARDS, b. August 16, 1848, in Easton, Pa. Removed with his parents to Reading, Pa., where he received his preliminary education in the public schools of the city. He entered

the High School, June 30, 1860, at the head of all the male applicants, graduating from the same in 1864. June, 1863, he enlisted as a private (doing duty as drummer) in Co. A, 26th Emer. Regt., Penna. Vols., and served through the Gettysburg campaign, participating in the battle of Gettysburg. In disguise, he and his brother penetrated into the midst of Early's Corps of the Confederate Army and were the first to give notice of their retrograde movement from Harrisburg towards Gettysburg. He re-enlisted July 10, 1864, as private in Co. A, 195th Regt., Penna. Vols., and served in West Virginia under Sheridan. July, 1865, he entered the U. S. Naval Academy at Newport, R. I. as a midshipman, graduating from the same, July, 1869, at Annapolis, Md. During this time he ranked at the head of his classes each year (never falling below number 3) and graduated a "star" pupil (the highest honor), when he was publicly complimented by Admiral D. D. Porter and given his diploma by General U. S. Grant. In 1866 he made a cruise along the coast of the United States on the U. S. S. *Macedonian*; in 1867, on the U. S. S. *Savannah* he made a cruise to Europe and participated in the great naval ovation to the Empress Eugenie at Cherbourg, France; in 1868 he cruised among the islands on the west coast of Africa on the U. S. S. *Savannah* having previously visited the Military Academy at West Point; during 1869-70-71, on the U. S. S. *Juniata* and U. S. Flagship *Franklin* he was attached to the European Squadron and was actively engaged in connection with the Franco-German War, the Carlist Insurrection, the Communistic Outbreak and a threatened uprising against the Christians in Tunis, Africa.

He was married December 26, 1871, to Ella Van Leer, b. November 8, 1848, daughter of Branson Van Leer and

Drucilla Turner, on her paternal side a descendant of the German noble "von Loehr" family, and on her maternal side descended from the English families Washington, West, Gilpin, Pennington, etc., and through them from the old reigning families of England, France, the Holy Roman Empire and Scandinavia, the records remaining unbroken for 2,000 years.

On duty at the Torpedo Station, Newport, R. I., in 1872, at which he invented a circuit closing fuse, far superior to anything then in use, which was adopted by the Government. During 1873-1874 on the United States Ship *Narragansett* under Commander (now Admiral) George Dewey, he was on surveying duty in the Pacific Ocean, and the charts now in use of the peninsula of Lower California, the Gulf of California, the Mexican Coast, and various islands in the Pacific Ocean were mainly the result of his work. At this time occurred the "Virginius" difficulty with Spain when Commander Dewey asked to be ordered to attack Manila, in the Philippine Islands, in case of war. While at Panama a severe revolutionary outbreak took place when Lieutenant Richards volunteered for active service and was sent on shore in performance of same, which was of a dangerous character. He also volunteered for and was given charge of a hazardous boat expedition to Las Tres Marias Islands, and he saved the vessel from shipwreck on La Roca Partida of the Revillagigedo Group of Islands. To the regret of his commanding officer he decided to tender his resignation as an officer in the United States Navy to take effect January 1, 1875, to enable him to be more with his family as during ten years of service he had only been able to remain at home some six months in all. He then, eventually settled in Reading, Pa., and became connected with the iron busi-

ness. During the labor riots of 1877, being at that time in the employ of the Philadelphia and Reading Railroad Company, he assisted in organizing a company of Coal and Iron Police, composed of veteran soldiers, and served in the same during the continuance of the disturbances. He volunteered for service when a war with Chili was threatened in 1892, and again volunteered April, 1898, so soon as a war with Spain became evident. His services were accepted and he resumed his position of a Lieutenant (Senior) in the United States Navy. He was immediately ordered on duty and served during the entire war at the front as Executive officer of the United States Ship *Supply*, one of the large trans-Atlantic passenger steamers of the International S. S. Co. (American Line) fitted out by the government as an auxiliary cruiser and supply ship. He was at Guantanamo Bay, off Santiago, with the *Cristobal Colon* at the Jacuro Anchorage, on the blockades of Manzanillo and Cienfuegos, at the Isle of Pines, on the blockade off Bahia Honda, Cabañas, Muriel, Havana (during the last engagement of the War), Matanzas, Cardenas and at San Juan and Palominos Island off Porto Rico. He reached Gibara, Cuba, upon the cessation of hostilities, just as the only remaining Spanish man-of-war had entered (the *Infanta Isabella*) and anchored beside her. He was probably the first United States Naval officer to exchange friendly greetings over the close of the war with a free Spanish naval officer. Some months after the war he was given his honorable discharge with the thanks of the government.

On June 28, 1893, Mr. Richards was appointed by Governor Pattison a member of the commission to locate the forts of Pennsylvania used for defense against the Indians prior to 1783. His able and exhaustive report on the

"Frontier Forts of the Blue Range" was ordered printed by the Legislature. He is the author of various magazine articles, historical papers, genealogies, etc. Lieutenant Richards is a member of the following societies: Pennsylvania-German Society, *Secretary*; Sons of the Revolution; Military Order of Foreign Wars, *National Delegate*; Naval Order of the U. S., *Member of Council, Pennsylvania Commandery*; Naval and Military Order of the Spanish-American War; Grand Army of the Republic, *National Aide-de-Camp, etc.*; Historical Society of Pennsylvania; Genealogical Society of Pennsylvania; Wyoming Historical and Geological Society of Pennsylvania; Historical Society of Montgomery County, Pa.; Historical Society of Berks County, Pa.; Historical Society of Lebanon County, Pa.; Naval Academy Graduates Association; *Past Master*, Masonic Fraternity.

He has been actively engaged in religious work in the Lutheran Church, that of his father's, for many years, and is prominently identified with its most important operations. Upon the consolidation of various large iron industries, September 1, 1899, into the American Iron and Steel Manufacturing Co., he was made its General Auditor and a member of its Board of Directors, which necessitated his removal to Lebanon, Pa., where the general office of the company is located. This is now his residence.

G. 6-1. HENRY BRANSON RICHARDS, b. February 5, 1873; graduated from Muhlenberg College, June 23, 1892; graduated from the Lutheran Theological Seminary at Mt. Airy, June 4, 1895; June 10th ordained a minister of the Lutheran Church. At present pastor of the "Church of the Transfiguration," Philadelphia, Pa.

G. 6-2. CHARLES MATTHIAS RICHARDS, b. April 19, 1875; married June 22, 1898, Anna Alfaretta Harner, b.

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## *Descendants of Henry Melchior Muhlenberg* 189

July 4, 1874, daughter of Henry A. Harner; On May 10, 1899, received his degrees of Doctor of Medicine and Doctor of Homœopathic Medicine at the Hahnemann College, Philadelphia, Pa. At present practicing physician in Reading, Pa.

G. 6-3. FLORENCE RICHARDS, b. March 23, 1878.

G. 6-4. ALICE RICHARDS, b. September 8, 1880.

G. 3-11. **EMANUEL SAMUEL MUHLENBERG**, b. July 11, 1769; d. early.

### ERRATA.

Page 29.—Vanderslice Genealogy :

For Baron von der Sluys read Reijner van der Sluyse, —naturalized 1709 along with Pastorius and others; d. 1713.

Page 84.—Cooper Genealogy should read :

1. Rev. C. J. Cooper, D.D., married Emma S. Knause, instead of Miss Moss.

2. Jacob Cooper married Sarah Ann Horlacher, (previously omitted).

3. Jacob Cooper married Susannah Fink, etc., etc., as already given.

YBAGBU  
HOBETX  
HOBVIO







